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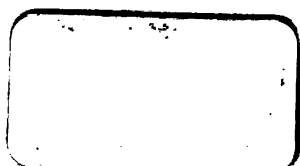
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A TIBETAN-ENGLISH DICTIONARY

WITH SPECIAL REFERENCE TO THE PREVAILING DIALECTS.

TO WHICH IS ADDED
AN ENGLISH-TIBETAN VOCABULARY.

BY

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PREPARED AND PUBLISHED AT THE CHARGE OF THE SECRETARY
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PREFACE.

This work represents a new and thoroughly revised edition of a Tibetan-German Dictionary, which appeared in a lithographed form between the years 1871 and 1876.

During a residence, which commenced in 1857 and extended over a number of years, on the borders of Tibet and among Tibetan tribes, I and my colleagues gathered the materials for this Dictionary.

We had to take primarily into account the needs of missionaries entering upon new regions, and then of those who might hereafter follow into the same field of enterprise. The chief motive of all our exertions lay always in the desire to facilitate and to hasten the spread of the Christian religion and of Christian civilization, among the millions of Buddhists, who inhabit Central Asia, and who speak and read in Tibetan idioms.

A yet more definite object influenced my own personal linguistic researches, in as much as I had undertaken to make preparations for the translation of the Holy Scriptures into the Tibetan speech. I approached and carried forward this task by way of a careful examination of the full sense and exact range of words in their ordinary and common usage. For it seemed to me that, if Buddhist readers were to be brought into contact with Biblical and Christian ideas, the introduction to so foreign and strange a train of thought, and one making the largest demands upon the character and the imagination, had best be made through the medium of a phraseology and diction as simple, as clear, and as popular as possible. My instrument must be, as in the case of every successful translator of the Bible, so to say, not a technical, but the vulgar tongue.

Thus, in contrast to the business of the European philologist, engaged in the same domain, who quite rightly occupies himself with the analysis and commentary of a literary language, the vocabulary and terminology of which he finds mainly deposited in the speculative writings of the Buddhist philosophers, it became my duty to embrace every opportunity, with which my presence on the spot favoured me, to trace the living powers of words and of expressions through their consecutive historical applications, till I reached their last signification in their modern equivalents, as these are embodied in the provincial dialects of the native tribes of our own time.

These circumstances, it is hoped, will excuse and explain the system of my work.

As an inventory of the whole treasure of the language, as a finished key to its literature, this Dictionary, when judged by the high standard of modern lexicography, may seem inadequate; I have, for instance, been unable to consult, much as I could have wished to have done so, all the original and translated treatises in Tibetan which, down to the present, have appeared in Europe, and the reader of a Tibetan work may thus, here and there, look in vain for the assistance he expects. On the other hand, a consistent attempt is here made for the first time, 1. to give a rational account of the development of the values and meanings of words in this language; 2. to distinguish precisely the various

transitions in periods of literature and varieties of dialect; 3. to make sure of each step by the help of accurate and copious illustrations and examples. I have done my utmost to arrive at certainty where, heretofore, much was mere guess-work, and I cherish the hope that, from this point of view, my contribution will be welcomed by the comparative philologist, and will be serviceable to the general cause of learning, as well as a useful volume within that narrower circle, whose requirements I was specially bound not to overlook, of persons whose main purpose is to be taught how to write and speak the modern Tibetan tongue.

There are two chief periods of literary activity to be noticed in studying the origin and growth of Tibetan literature and the landmarks in the history of the language. The first is the Period of Translations which, however, might also be entitled the Classical Period, for the sanctity of the religious message conferred a corresponding reputation and tradition of excellence upon the form, in which it was conveyed. This period begins in the first half of the seventh century, when Thonmi Sambhota, the minister of king Srongtsangampo, was sent to India to learn Sanskrit. His invention of the Tibetan alphabet gave a twofold impulse: for several centuries the wisdom of India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be awarded to these early pioneers of Tibetan grammar. They had to grapple with the infinite wealth and refinement of Sanskrit, they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable, how they managed to produce translations at once literal and faithful to the spirit of the original. The first masters had made for their later disciples a comparatively easy road, for the style and contexts of the writings, with which the translators had to deal, present very uniform features. When once typical patterns had been furnished, it was possible for the literary manufacture to be extended by a sort of mechanical process.

A considerable time elapsed before natives of Tibet began to indulge in compositions of their own. When they did so, the subject matter, chosen by them to operate upon, was either of an historical or a legendary kind. In this Second Period the language shows much resemblance to the modern tongue, approaching most closely the present idiom of Central Tibet. We find a greater freedom in construction, a tendency to use abbreviated forms (thus the mere verbal root is often inflected in the place of a complete infinitive), and a certain number of new grammatical combinations.

The present language of the people has as many dialects, as the country has provinces. Indeed, as in most geographically similar districts, well nigh every separate mountain valley has its own singularities as to modes of utterance and favourite collocations of words. Especially is it interesting to note, in respect to pronunciation, how the old consonants, which would seem to have been generally sounded and spoken twelve centuries ago, when the Tibetan written character came into existence, and which, at any rate, are marked by the primitive system of writing, remain still extant; every one of them can still be disinterrred, somewhere or other, from some local peculiarity of language, and thus even the very diversity of modern practice can be made to bear testimony to the standards imposed by what was termed above the Classical Period. (Compare my Essay on the Phonetic System of the Tibetan language in the Monthly Reports of the Royal Academy of Science at Berlin 1867, p. 148 etc.)

I have already adverted to the circumstances which, especially in the case of the student, who has for immediate object to learn how to read and write the Tibetan language, render existing dictionaries almost if not quite useless. They give but scanty information concerning modes of construction, variations and limits of actual application, shades of

meaning etc. In my own case, I was forced from the beginning to compile my own German-Tibetan dictionary, and found myself for all practical purposes thrown back upon my own resources. But the cause of truth appears to require a further word or two in regard to the *Lexicon* by Professor I. J. Schmidt of St. Petersburg, the relation of that work to its predecessors having been left by its author in some obscurity.

The first Tibetan dictionary, intended for European students, was published at Serampore, as long ago as 1826. It contains the collections, amassed in view of a dictionary and grammar, by a Roman Catholic missionary, who was stationed in eastern Tibet or close to the frontier in Bhotan. There was nothing to assist him, except the scanty contributions, given by Georgi, in his *Alphabetum Tibetanum*. He had to cope with an entirely unworked language. He evidently took the one way possible of making acquaintance with it, sufficient to enable him to understand, to speak, to read and write. Each word or sentence was jotted down, as soon as it was heard, or was committed to writing, at the request of the learner, by some native expert. After a while, the attempt could be made to master a book. In the instance of our missionary, Padma Sambhava's book of legends appears to have been selected, a work which represents rather a low level of literature, yet just on that account, perhaps, as a specimen of popular and current literature, not unsuitable to start from. Then, step by step, as best he could, our missionary had to possess himself of some abstract views, which would serve as a preliminary basis for a grammar. And had it been granted to this first occupant of the field to reduce his materials to an ordered system and to prepare them himself for publication, it is possible, that in Europe the knowledge of the Tibetan language might have reached, some fifty years earlier, the stage at which it has now arrived. The very name of that Roman Catholic missionary, however, has been lost. The papers which he left behind him, unsorted and unsifted, came into the hands of Major Latter, an English officer, and were passed on by him to Mr. Schröter, a missionary in Bengal. English was substituted for the Italian of the manuscript, and the East India Company made a grant which defrayed the cost of the Tibetan types and the further expenses of printing. But there was no Tibetan scholar to correct the proofs. The author himself would doubtless, on reconsideration, have detected and dismissed much erroneous or unnecessary matter. As it was, many additional mistakes crept in during the passage through the press. Thus the work, though it has a richer vocabulary than can be found in the later dictionaries, cannot on any questionable point be accepted as an authority, and has only value for those who are already competent, for themselves, to weigh and decide upon the statements and interpretations it advances. I have not been able to extract from it much that was serviceable to me. Nevertheless, any one who knows by experience what time and toil such a work must have cost, though its design remained unfulfilled and its object unaccomplished, will not easily be able to repress his indignation at the tone, in which this book in the preface to his *Grammar* (p. VI) is recklessly and absolutely condemned by Professor Schmidt.

High praise, however, is awarded by the Professor to a second work, the *Tibetan-English Dictionary* by Csoma de Kőrös, which appeared in 1834. This work deserves all eulogy; but the Professor's manner, which imitates that of a master commending a pupil, is, though on other grounds, as unwarranted and as offensive in this as in the former case. The work of Csoma de Kőrös is that of an original investigator and the fruit of almost unparalleled determination and patience. The compiler, in order to dedicate himself to the study of Tibetan literature, lived like a monk for years among the inmates of a Tibetan monastery. It is to be regretted that, with the knowledge he certainly must have possessed of the later language and literature, he should have restricted the scope of his labours to the earlier periods of literature, and when in his *Grammar* conversational

phrases are quoted as examples, they are almost without exception in the dialect of the Kangyur, and of little practical value.

This Tibetan-English dictionary by Csoma has been adapted for a German public by Professor I. J. Schmidt of St. Petersburg. The translation from English into German is good; in the general alphabetical arrangement improvements have been introduced, and such as are in conformity with the spirit of the language; moreover, three Mongolian dictionaries have been consulted, and from these a certain number of words have been supplemented. But it cannot be said that even on the work of revision Professor Schmidt has bestowed much pains. For example, Csoma's rough grouping of words under the principal headings is left unaltered, though here especially a reduction to alphabetical order was obviously required. Mistakes and superfluities, very pardonable in the case of a first issue of an original publication, are repeated in this translation, and these cannot be so readily overlooked and condoned, when they are made at second hand, and are sanctioned and subscribed to by one, who has assumed so severe a critical and editorial attitude.

The national dictionaries of Tibet itself, so far as I have met with such, are either little handbooks, meant only to furnish a correct orthography, or they are glossaries of antiquated forms. The absence of an alphabetical order in them makes the business of reference very troublesome. It is by great good luck that one sometimes finds an otherwise unknown word after a prolonged search.

My own dictionary, in the main, pursues the object and accepts the plan of the work, which was published by Mr. Schröter. As I said at the beginning, I have not restricted myself to the Classical Period, but I have endeavoured to deal with the Tibetan language as a whole, though I do not pretend to have performed this task exhaustively. My dictionary derives its matter and its principles, so far as possible, equally from the literature and from the speech of the people. Each word has been made the object of observation in its relation to the context as it occurs in books, and in its value and place among others when it is used in common conversation, and then the attempt has been made to define its range and to fix its meaning.

All the words, cited by Csoma and Schmidt, even such as I myself had never seen or heard, I have embodied in this work, stating, in each case, the source from whence I drew them.

The signification in Sanskrit has been added, whenever this seemed likely to be useful or interesting to the student of Tibetan literature. Of proper names only the most important are given.

The great number of diacritical marks will perhaps prove irksome to the English reader; yet, they were not to be dispensed with, if the pronunciation of Tibetan letters and words was to be represented with any degree of exactness, and the method of Prof. Lepsius seemed the most eligible among all the systems available for my purpose. The student, however, need not be disheartened, as he is not obliged to make himself acquainted with all the minutiae of the system, but need only direct his attention to the peculiarities of that dialect, within the limits of which his inquiries, for the time, are confined. And by-the-by it may be observed, that the multitude of little marks, of manifold description, cannot be startling to the Indian reader, who was ever necessitated to make himself familiar with systems quite as complicated, as e.g. the Urdu alphabet.

One word more of apology. Of publications in general it has been said, that "when human care has done its best, there will be found a certain percentage of error". And the probability is but too great, that this dictionary will exhibit a number of deficiencies and faults, in the English text as well as in the Tibetan transcript. Still, I venture to hope that an indulgent Public will be ready to make every reasonable allowance,

in consideration of the peculiar difficulties, which attach to the execution of a work like the present, and which, moreover, were not a little increased, in this instance, by the fact that the compositors of the press were altogether unacquainted with English.

I should be guilty of great ingratitude, if I were not to mention my obligations to two friends, without whose kind and efficient aid it would have been impossible for me, in my present infirm state, to complete this work, which was commenced in the days of health and vigour, viz. to the Rev. T. Reichelt, formerly a Missionary of the Moravian Church in South Africa, and to Mr. F. W. Petersen, a relative of mine.

Further, I desire to record my obligations for various acts of kindness, encouragement, assistance and advice, during the prosecution of my researches and the completion of my work, to A. C. Burnell Esq. M. R. A. S., in India; Dr. E. Schlagintweit in Bavaria, Dr. Thomson and Dr. Aitchison of Kew, Dr. Kurz of Calcutta, and R. Laing Esq. M. A., Fellow of Corpus Christi College, Oxford.

Not the least debt of gratitude is that which I owe to Dr. R. Rost in London, Secretary of the Royal Asiatic Society, to whose exertions, indeed, the execution of this work is, properly speaking, entirely due, inas much as he kindly interested the Indian Government on behalf of my undertaking.

Herrnhut, January 1881.

H. A. J.

INTRODUCTION.

I. THE TIBETAN ALPHABET.

CONSONANTS.

The names of all the Consonants sound in a, pronounced like the a in the English word 'far'.

ཀ <i>ka</i> pronounced like the French c — car	མ <i>ma</i> mart
ཁ <i>ka</i> like the English c or k — cart	ཐ <i>tsa</i> (ts) parts
ག <i>ga</i> harder than the English (hard) g	ཌ <i>tsa</i> (aspirated)
ང <i>na</i> ng — pang	ཇ <i>dza</i> (ds) — guards
ཅ <i>cha</i> the soft English g — ginger	ཉ <i>wa</i> waft
ཆ <i>cha</i> ch — chart	ལ <i>za</i> (zh) like the English s in leisure
ཇ <i>ja</i> j — jar	མ <i>za</i> like the English z — zeal
ཉ <i>nya</i> the French gn — campagne	འ <i>a</i> (basis for vowels)
ཏ <i>ta</i> the French t — tard	ཡ *) <i>ya</i> yard
ཐ <i>ta</i> the English t — tart	ར **) <i>ra</i> rasp
ད <i>da</i> dart	ལ <i>la</i> last
ན <i>na</i> nard	ཤ <i>sha</i> (sh) — sharp
པ <i>pa</i> the French p — pas	ས <i>sa</i> salve
ཕ <i>pa</i> the English p — part	ཧ <i>ha</i> half
བ <i>ba</i> bard	ཨ 'a (basis for vowels)

*) ཡ *ya*, when combined, as second consonant, with k- and p-sounds, or with m, is written under the first letter, assuming the shape of ཡ, thus ཀྭ *kya*, ཕྭ *pya*, མྭ *mya* etc.

**) ར *ra*, when combined as second letter, with k-, t- and p-sounds is written under the first, in the shape of ར, thus: ཀྭ *kra*, ཏྭ *tra*, ཕྭ *bra* etc. — When combined with another consonant as *first* letter, it is written over the second, thus: ཀྲ *rka*, རྲ *rna*, རྷ *rda* etc., but it is seldom heard in speaking.

The so-called Sanskrit Cerebrals are represented in Tibetan letters by རྲ, རྷ, རྸ, རྐྵ, རྺ,

t, ṭ, d, n, ɬ.

distinguish homonyms in writing, e.g. ၵ *t̥sa* hot and ၵ *t̥sa* (*t̥swa*) salt.

(tseg) and is indispensable for a correct writing or reading.

γtig, यत्तम् ytam etc.

VOWELS.

sound as they have in German, Italian, and most other European languages: *a* sounds like the English *a* in 'far', *i* like *ee* in 'peer' or *i* in 'pin', *u* like *u* in 'rule' or in 'pull', *e* like *a* in 'fate' or *e* in 'met', *o* like *o* in 'note' or in 'not'.

a word, e.g. བ་ *ba* (cow), ས་ *sa* (earth), there is no special character or letter required for this vowel. The other four vowels are represented by little hooks, ི standing for *i*, ུ for *u*, ེ for *e*, ཻ for *o*. The marks for *i*, *e*, *o* are placed over the letter, that for *u* under it. Examples: པད་མ་ *pad-ma*, རི་ *ri*, མེ་ *me*, བུ་མོ་ *bu-mo*.

serves as a basis for initial and final vowels: རོ་མ་ *o-ma*, དག་པ་ *dga*.

ཐུ་, ཐེ་, ཐོ་, whilst the ཨ-vowels are denoted by the mark ' placed over the respective letters: ཨ' a, ཨི' i, ཨུ' u, ཨེ' e, ཨོ' o. — The real nature of the letters འ and ཨ is treated of in the latter part of the Introduction.

sonant following the ࠠ e.g. ࠠdu, ࠠgro-ba.

that the articles are arranged in the alphabetical order of the *initial* consonants *and* their *prefixed* and *superscribed* letters. Thus: ཀ—ཅཀ—ཇཀ—ཉ—ཏ—ཐ—; ཌ—ཌཌ—ཌཌ—
etc. etc.

II. PRONUNCIATION.

be admitted, that distinctions between sounds and, especially, variations in the mode of expressing their values as embodied in a written character, are far more numerous in Tibetan than either in Sanskrit or Hindi, in which two languages there is really little or no opening for mistake or ambiguity in this respect. But on the other hand, Tibetan is

scarcely more irregular than French pronunciation, and a few definite rules enjoy universally recognized acceptance.

There is, however, one special difficulty in the case of Tibetan which, at the present stage of that language, renders it practically impossible to set up an equable and authoritative standard of pronunciation, and this is the existence of a great number of independent and well-defined *dialects*. An attempt to deal partially with this difficulty, — to append, let me suppose, to every word from three to five different pronunciations would involve a waste of time and an extension of space quite disproportionate to the value of the result. And yet, if one has to strike a preference in favour of one particular dialect, it is very hard to determine, which is to be selected. At first sight, it might seem the most natural course to fix upon the speech of the best educated classes in the capital city Lhasa. But when this method was followed, or when at least an endeavour was made to act upon it, by Georgi and then by Schröter, only scant approval was bestowed upon it by European critics, and there were and are several reasonable arguments to be urged against its adoption. Of all the dialects this presents to the European ear and tongue the greatest difficulties, and accommodates itself least readily to the written character. Moreover, in my own case, I have to add that I do not consider myself sufficiently master of it to care to risk its application to each individual word. Besides, modern political circumstances make this dialect, for the present, the least available for general use.

Csoma chose a much more manageable and a much more widely circulating mode of pronunciation, though one which presents problems of its own, when it has to be fitted to the written character: the West-Tibetan dialect. Here again, in representing each separate word, one has, in reality, to make choice between two, three or four pronunciations, of which one agrees best with the written character, another conforms closest to the rules of spelling, a third recommends itself as that most frequent in conversational language. In my own smaller Tibetan dictionary I went no farther than to distinguish between two principal groups, which I termed West-Tibetan and Central-Tibetan; but in a more scientific work like the present I may permit myself to call more minute attention to the niceties and refinements of the language before us. I have, accordingly, published a number of specimens from my note-book, in which I kept a collection of typical words, of which I availed myself as often as I had the opportunity of meeting the representatives of remote districts, and of enquiring concerning their manner of speech at home. Whenever in this collection a word had not been entered on sound native authority, or had not been sufficiently discussed, I preferred to mark it with a note of interrogation, and not to allow any conclusion from analogy, or any theory of pronunciation to interfere with the design of my handy-book and its simple and unprejudiced statement of fact. I may therefore, I hope, claim for this list a high degree of trustworthiness, even among collections of the kind, into which words can sometimes have slipped, as they had been heard once, and perhaps were not heard again.

In order to denote the pronunciation, I follow the scheme of Professor Lepsius. Some objections have been urged against this scheme; yet, amongst all systems of the kind, so far as I have become acquainted with them, I have no hesitation in affirming that of Professor Lepsius to be the best, and it is certainly also that most appropriate for my purpose. A thorough study of the 'Standard Alphabet by R. Lepsius, 2nd edition, London, Williams and Norgate. Berlin, Hertz, 1863' may be recommended to all persons, who interest themselves in phonetic investigations. As I can scarcely take it for granted, that the work mentioned will be already in the hands of every one, who may consult my dictionary, I shall endeavour, as briefly as possible, to indicate its essential plan and principles. Its rules may be stated as follows:

In order to mark sound, Lepsius uses the letters of the ordinary Latin alphabet. Where these are insufficient, he calls in the aid of a few Greek letters. Letters are used with the powers they most generally possess in European languages. (Thus *z* has its usual force, and does not stand for the peculiar sound *ts*, which belongs to it in the German language alone.) Sounds which lack exact representation are indicated by *diacritical marks*, placed above or below the letters which most nearly correspond. Every simple sound is represented by one and only one simple mark. Explosive and fricative consonants (these terms will be explained below) are denoted by different letters.

The following marks or signs are for *vowels*: the well known sign (˘) for a short, and (ˉ) for a long vowel; the mark of a modified vowel (¨), German *ä, ö, ü*, is placed by Lepsius, for practical reasons, below, not above the vowel (*a, o, u*); a dot under the vowel denotes a close vowel-sound (*e* = *a* in *fate*, *o* in *note*); a horizontal line under the vowel denotes a more open vowel-sound (*e* in 'there', *o* in 'or, cord', which, indeed, supersedes the *a* mentioned above); the mark (˘) above the vowel indicates a nasal quality, the breath passing, while uttering the sound, to a considerable extent through the nose (the French '*an, in, on, un*' = *ā, ē, ō, ŭ*).

In marking *consonants*, there is first the distinction to be noted, that they are partly *explosives*, formed by a rapid process of closing and re-opening the passage of the air at a certain point, partly *fricatives* and *liquids*, formed by a partial process of compressing or narrowing the air-passage; and secondly, they are distinguished in regard to the exact spot, where the process of articulation takes place. The lowest articulation takes place in the *faucal region*, close to the larynx (here, for example, *h* is formed); next comes the *guttural region*, at the throat, near the soft palate and uvula (here *k* is formed); it is marked, when necessary, with a dot above the consonant; then the *palatal region*, the hard palate, (here the German *ch* is formed in 'ich'); the mark is a stroke like the acute accent in Greek over the consonant; then the *dental region*, at the teeth and gums (*d, t, s, sh*), and finally the *labial region*, at the lips (*b, p, m*). There exists a further class of consonants in the Indian languages, and also in modern Tibetan, which are styled *cerebrals*; they are most of them modified dentals, formed by bending or curling the tongue upwards, and bringing the tip of it into contact with the hard palate in the centre or toward the hinder part of its roof; mark, a dot under the consonant.

Many of these letters, in order to become audible, require in pronouncing them a certain *vocalic effort*; others, to say the least, allow or suggest such an effort; the mark of these vocalized consonants is a small *ring* under the letter. When this vocalic effort is made by the medium of the nasal channel alone, the oral passage being simultaneously closed at some one of the points indicated above, we get the nasal consonants as a result. When the stoppage is made at the guttural point, *ng* is obtained (to be marked *ñ*); at the dental point, *n*; at the labial point, *m*. In order to conform with the two final rules, cited above from Lepsius, the Greek letter *χ* is used to represent the German *ch*, when it is guttural and hard, as in the word 'doch'; use is made of the Greek *γ*, when it is soft or accompanied by a vocalic tone (the Dutch *g*); *χ* gives the force of a palatal *ch* (German 'ich' = *iχ*, 'milch' = *milχ*); *θ* is used to represent the strong English *th* (as in 'through'); *δ* renders the softer or vocalized tone (as in 'that'); a hard, sharp and hissing *s* or *ss* (as in 'yes', 'press') is marked as *s*; the soft vocalic *s* (as in 'his', 'rise') is represented by *z*; the hard rushing sound *sh*, German *sch*, is rendered by *š*; the sound of the French *j* by *ž*. If one attempts to give at the palatal point, where the English *y* (in 'year'), or the German *j* (in 'Jahr') is formed, the sound *sh*, German *sch*, one obtains the palatal *š*, or the softened and vocalized *ž*. In the Dictionary *š* and *ž* have been substituted for these marks.

Further, in many languages, what are properly combinations of two consonants come to be regarded as simple forms, this happening, either because they are gradual growths upon an original simpler form, or because they have a natural affinity to each other. Thus properly dental sibilants should be distinguished thus: *tʃ*, *dʒ*; but for the sake of simplicity Lepsius, in his second edition, marks them *č* and *ǰ*, or, with their palatal force, *č* and *ǰ* (instead of *č* and *ǰ*).

A further example of the combination of consonants is presented in what is known as *aspiration*, when the letter *h* is brought into more or less intimate connexion with another consonant. This introduces us to a very important distinction, belonging to the Tibetan language, which it is necessary to explain at some length, in accordance with which explosive consonants, as they have the force of *tenuēs*, *mediae*, or *aspiratae*, are treated. The *tenuēs* are produced by a sudden opening of the air-passage at one of the points above mentioned: throat, teeth, lips, such opening being unaccompanied by any sensible operation of the breath whatsoever. Thus, when quite exactly sounded, *k*, *t*, *p*, are produced. The *mediae*, *g*, *d*, *b*, are produced by the same process, carried out in a milder and less abrupt way, (the peculiar English pronunciation will come under consideration later). The *aspiratae* require a decided pressure by the breath (they will be found marked by the spiritus asper above the letter: *k̃*, *t̃*, *p̃*). In northern Germany, in England, and in Scandinavia, modern educated speech recognizes only *mediae* and *aspiratae*, for we give an aspirated sound to every *k*, *t* and *p*. The French and the Magyars distinguish consciously the pure *tenuēs* from the *mediae*; on the other hand they ignore the *aspiratae*. Tibetan pronunciation makes room and requires a mark for all three gradations. Nay more, it augments the class of explosive consonants or *mutae* by the addition of the dental sibilants in all three ranks or grades of aspiration: *ṡ*, *ṣ̃*, *ṣ̃̃* and *ṣ̃̃̃*, *ṣ̃̃̃̃*, or according to the Standard Alphabet: *č*, *č̃*, *č̃̃* and *ts*, *ts̃*, *dz*. At a later stage of the language some further modifications were introduced, which we shall subsequently allude to.

Let us now, passing from these general observations, draw attention to a few details of the Phonetic Table, which has been drawn up in deference to a wish that reached me from several quarters.

The first column of the Table, now under review, gives the ancient literal pronunciation, as it was in vogue in the seventh century of our era, and was settled at the time of the invention of the alphabet. Such a pronunciation relies, after all, for its justification on the hypothesis, that the inventors of the alphabet had for their first object to reproduce, as exactly as possible, an artistic reflection of the natural value of sounds as spoken by their contemporaries: that, therefore, a later pronunciation is most in conformity with the original genius of the language, if it gives with the greatest distinctness a special power to each written character. A reference to the Table will amply illustrate the fact, that a pronunciation, adopted on these principles, has actually maintained itself in one or the other provincial dialect, and it is very interesting to notice, that the purest and most striking forms of this survival have their homes in those districts, which are most remote from and least subject to the disintegrating and dissolving influences of the actual centre of Tibetan civilisation, the capital Lhasa. Thus the prefixes and the super-scribed consonants, for the most part, are still sounded at each extremity of the whole territory, within which the language is spoken, both on the Western and the Eastern frontier, alike in Khams, which borders on China, and in Balti, which merges into Kashmere. Moreover, in both localities the same minor irregularities occur, transgressions against an exact rendering of the pronunciation according to the letters, the same frequent transformations of the *tenuēs* into the *aspiratae*, *g* and *d* (compare lower down) becoming *γ* or *χ*, *b* becoming *w*. Now, about twenty degrees of longitude separate Balti from Khams,

and the former, embracing Islam, long since cut itself adrift from spiritual and religious cohesion with Tibet, and there, too, the dialect in other respects has greatly deteriorated, has admitted many foreign elements and has fallen altogether from the position of a literary language. The resemblances and correspondences noted can, therefore, scarcely be accounted for in any other way, than by assuming that an old and strong instinct of speech lived on in oral tradition for more than ten centuries on the outskirts of the Tibetan domain, which in the intermediate provinces has gradually surrendered and submitted to the spirit of change.

Columns 2—6 contain, on most pages, the provincial dialects in their geographical sequence from West to East. The dialects of Ladak, Lahoul and Spiti correspond to what in my smaller Tibetan dictionary I called the dialect of Western Tibet. The last named, Spiti, represents in some respects the transition to the dialects of Eastern Tibet, under which heading Tsang and Ü are to be classed. At the date of the publication of my former dictionary I was unacquainted with the dialect of Kham. Where a space is left vacant in the columns, the provincial pronunciation agrees with the model provided under column 1. Towards the end of the Table, where the anomalies become much more frequent, I have for the sake of clearness repeated the word.

The sign 4 (which does not occur in this Table) was pronounced = 𑍑, or 𑍒 in the substantive terminations *ba* and *bo* (v. Dict. p. 362), viz. = the English *w*, so that 𑍒 sounded exactly like the French word *roi*.

The *Accent* has seldom been marked, because, as in our Teutonic dialects, it generally rests on the root of the word. In the case of compounds, it more frequently falls on the last than on the first of the component parts. But accentuation, altogether, is not of great significance in this language.

With regard to *Quantity*, vowels are pronounced shorter, even in open syllables, than is the case for instance in England and Germany. This applies particularly to the Central Provinces. Absolutely long vowels occur only as a peculiarity of dialect. They indicate that a consonant has been dropped, in most provinces, *s*, in Ü, *gs*, in Tsang, *l*. A long vowel may also indicate the blending of vowels. But when in Ü and Tsang the *d*, (as in *ṣé'-pa*) and when in Lahoul the *g* (as in *tó', p'u'-rón*) is partially dropped, the vowel likewise maintains a short abrupt pronunciation. Moreover, the region, to which I have just referred, is that in which the spoken language has been greatly affected by a foreign linguistic principle. A system of Tones has been introduced under manifestly Chinese auspices. I am told by European students of reputation, who have made the Tonic languages of Eastern Asia their special department, that only the first principles of what are known as the *high and low Tones*, have made their way into Tibetan. Here, as in the languages of Farther India, generally, which possess an alphabetic system of writing, the Tone is determined by the initial consonant of the word. This I have generally indicated in column 7, which column applies only to the Spiti, Tsang and Ü dialects. The system of Tones, as in Siam and elsewhere, has become of paramount importance in determining distinctions between words. An inhabitant of Lhasa, for example, finds the distinction between 𑍑 and 𑍒, or between 𑍓 and 𑍔, not in the consonant, but in the Tone, pronouncing 𑍑 and 𑍓 with a high note (as my Tibetan authorities were wont to describe it 'with a woman's voice', shrill and rapidly), 𑍒 and 𑍔, on the contrary with a low note, and, as it appeared to me, more breathed and floating. This latter distinction is still more apparent with regard to those low-toned aspirates, that in the course of time were introduced in Central Tibet instead of the mediae, in contraposition to which now the original aspirates are used as high-toned; so more particularly in the dialect of Spiti. The low-toned aspirate I have indicated by *h*, the high-toned by the mark of the spiritus asper '.

Those letters of the alphabet, which as simple initial consonants have a deep tone, become with a superscribed letter or with a prefix high-toned, so also ࠨ, when subscribed. The tenues remain, it would appear, unaffected by the Tone. With reference to the modifying effect of a final *n*, *d*, and *ṇ*, in different provinces, the Table may be consulted. The characterisation of the rushing sounds as 'palatals' is no doubt correct and agrees with the generally prevailing pronunciation; but the learner need not consider it as being of much importance.

The two letters, ࠨ and ࠩ, introduce us to a very interesting linguistic phenomenon.

We meet here with the idea of the *vowel absolute*, the pure vocalic note, freed altogether from any presence of a consonant. This vowel-tone is rendered by the letter of the alphabet ࠨ, in contradistinction to ࠩ, which represents the Semitic *h*, the spiritus lenis of the Greeks, the audible re-opening of the air passage of the larynx. The difference may be observed, for example, in the manner of uttering the words, 'the lily, an endogen' and in the pronunciation of 'Lilian' (a name), in Tibetan ࠨའི་འི་ཨུ་ and ࠨའི་འི་ཨུ་. Thus, whenever in the middle of a word one vowel succeeds another (hence also in all diphthongs), ࠨ is used. Again, in Tibetan, as in every form of human speech, it cannot but be the commonest of occurrences for a vowel to follow a consonant, and the strict rule might seem to require the vocalic tone to be always indicated, which, according to Csoma, was originally done. However, as the Tibetan language, adopting the principle from Sanskrit, deems the sound of *a* to be naturally inherent in every consonant, while the other four vowels, as mere subspecies of the vowel absolute, are indicated by little hooks above or below the letter, and as the end of a syllable is always marked by a dot (called *tseg*), the function of ࠨ in this capacity was soon seen to be quite superfluous. Its use is necessary only to obviate ambiguities, when for instance one of the five letters, used as prefixes, precedes a consonant with *a*; e.g. the word ࠨའ་, would be read 'mad'; whereas ࠨའ་, written thus, implies that the vowel does not precede but follow the consonant *d*, and consequently the *m* is prefix, and the word to be read 'mda'. If the vowel is not *a*, the sign of such vowel suffices, e.g. ࠨའ་ mdo; ࠨའ་ mdao, standing now for ࠨའ་. Some practical difficulty attends the pronunciation of the pure vowel as an initial letter. In order that the effect of the consonant ࠩ may not be produced, it is necessary, after opening the larynx, to allow the tone gently to set in and then to let it gradually gain fulness and force. I shall indicate this process by the mark ࠨ. The sound would be still more accurately represented than it is in the Table, thus: ࠨadr-po, ࠨuig-pa etc. Improper are the expedients of some of the dialects, the sound being hardened to *γ* in Khams, to ࠩ in Western Tibet; also Csoma's device of indicating it by an *h* is inadequate. This is a case in which the true pronunciation has been preserved in the Central Provinces, perhaps, because it almost necessarily implies the effort connected with the low Tone, above referred to, so that, when the invading system of Tones had here established its authority, it acted as a conservative element.

Finally, this vocalic tone can be used in connexion with certain consonants. It is unnecessary to indicate it in Tibetan, when it accompanies liquidæ (*m*, *n*, *ṇ*, *r*, *l*) and sibilants; but with the mutæ it must be marked, where the effect is that, with which we are familiar in the case of the English mediae, *b*, *d*, *g*, *j*, for instance in 'be, do, go, jew'. In Tibetan the vocalic effect accompanies aspirates too, and is marked by ࠨ, placed as a prefix, which I transcribe thus ࠨ, e.g. ࠨdu = the English do. The pause on the tone

is of course in the case of *mutae* a very short one. Here again, though only in the case of the *mediae*, we find this peculiarity preserved in its purity in Central Tibet. It is not difficult to understand, how, if one is careless about closing the nasal passage, a nasal articulation of this prefix can easily grow common. This has happened throughout Kham, and in the rest of Tibet at least in compound words; at Lhasa it is considered inelegant, as is also the sounding of any prefix. On the other hand, the dialect of Central Tibet neglects the distinction between མ and ར and pronounces the former only as a vocalic initial. In words from the Sanscrit the ར is used in some respect as a 'mora', to denote a long syllable, e.g. རྒྱ for མྒྱ; hence the opinion of Lamas of Lhasa, that it expresses prosodical length, when used as above in མརྒྱ.

མ mya, is not found in use in any of the dialects. The sole confirmation of its literal pronunciation depends upon the word *myai-ba* which, perhaps a thousand years ago, found its way into the Bu-nan language (Tibar-skad, Cunningh.) and which the people of Lahoul, when speaking Tibetan, pronounce *nyai-wa*. The process of transition to the cerebral *t*-sounds in the words *krad-pa* etc. is in many places not yet completed, so that the sound of *r* is still more or less clearly distinguishable. The *Prefixes* have always constituted the most perplexing phenomena in the Tibetan language. At the time of the invention of the alphabet they must have represented a sort of anticipatory sound in close connexion with the initial consonant of the word. Certain seeming impossibilities of pronunciation, when one has, for instance, to deal with a prefix together with a threefold initial consonant (བསྐྱ, བསྐྱ) become less formidable, and not more embarrassing than those which meet us, for example, in the Polish language, when we ascertain that in Balti and Kham the three explosive prefixes are pronounced as fricatives, in which case *v* must be written for *w*. Thus གཅི་བ། *γēi-wa*, བྲ། *wkra*, བསྐྱབས། *wsgrags* call for no greater exertions, than do the Polish *chciwy*, *wkrótce*, *wskroś*. Our strongest ground for assuming this fricative pronunciation to be that of antiquity is, I think, that, had it been explosive, words like བལྱ, བལྱོན would have coincided with བྲ, བྲོན. Yet it must be acknowledged that a pronunciation *bču*, *bka* etc. exists, side by side with *wču*, *wka* etc. — མ, as a liquid, offers no difficulty. — ར, as a prefix, is no consonant.

A doubt must still cling to ར, and I do not venture to determine its ancient pronunciation. It is by a strange anomaly that, in most dialects, when prefixed to ར, both it and the initial consonant die away into a spiritus lenis; and almost still more singular it is, that where it still asserts an independent force, in Kham and in Balti, it is sounded like ར with the power of *γ*. The investigations of Lepsius go indeed to prove, that ར and ར are complements to each other; but how came, at the beginning, two letters to be chosen as signs for one and the same sound? Most probably the original sound was *δ*, which then very soon passed into *γ*. The variations between *r* and *s* in Ladak afford no sure hold for drawing inferences.

The purpose, for which the Phonetic Table was drawn up, will have been attained, if I succeed in convincing my readers, 1. that for scientific objects the pronunciation, as it is given in Column 1, is the most suitable, and that with a good conscience it can be recommended in the place of that introduced by Csoma; 2. that its system is regular enough to render it unnecessary to give the pronunciation of every individual word throughout the work; 3. that I present in this Table, in regard to the various dialects, as much in the way of results as, down to the present, it has been possible for European students to acquire and to put into shape for the service of a European public.

III. PHONETIC TABLE FOR COMPARING THE DIFFERENT DIALECTS.

The columns 2—6 are arranged according to the geographical site of the provinces from West to East.

I. Words containing only simple consonants and vowels.

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
<i>ka-ra</i>						
<i>kug</i> = cook		<i>ku'</i>				
<i>kun</i>				<i>kun</i>	<i>kun</i>	
<i>kan-pa</i>						in C. high-toned
<i>gan</i>			<i>ghan</i>	<i>ghan</i>		
<i>nal</i>				<i>nā</i> Ts.		in C. deep-toned
<i>nan-pa</i>				<i>nem-pa</i> Ü.		
<i>çi</i>					<i>çe</i>	
<i>čad-pa</i>				<i>čē'-pa</i>		high-toned
<i>čan-pa</i>				<i>čem-pa</i>		
<i>čen-po</i>				<i>čem-po</i>		deep-toned
<i>ja</i>			<i>ja</i>	<i>ja</i>		
<i>nyin</i>					<i>nyen</i>	
<i>tib-ril</i>				<i>tib-rī</i> Ts.	<i>teb-rel</i>	
<i>tan</i>					<i>tēn</i>	
<i>tab</i> = <i>tāp</i>						high-toned
<i>tog</i>		<i>tō'</i>				
<i>tod-pa</i>				<i>tō'-pa</i>		deep-toned
<i>da</i>			<i>dha</i>	<i>dha</i>		
<i>dhud-pa</i>			<i>dhud-pa</i>	<i>dhū'-pa</i>		high-toned
<i>nad</i> = <i>nāt</i>				<i>ne'</i>		
<i>pan-pa</i>				<i>pēm-pa</i>		deep-toned
<i>puḡ-ron</i>		<i>pū'-ron</i>		<i>pūḡ-ron</i>		
<i>ba</i>			<i>bha</i>	<i>bha</i>	<i>wa</i>	
<i>bal</i>			<i>bhal</i>	<i>bhāt• bhal</i> Ü.	<i>wal</i>	
<i>bu</i>			<i>bhu</i>	<i>bhu</i>	<i>wə</i>	
<i>bu-mo</i>			<i>bhu-mo</i>	<i>bhu-mo</i>	<i>wə-mo</i>	deep-toned
<i>bod</i>			<i>bhod</i>	<i>bho'</i>	<i>wod</i>	
<i>mig</i>		<i>mi'</i>				
<i>me</i>						
<i>tsil</i>				<i>tsī</i>	<i>tsel</i>	high-toned
<i>dza-ti</i>						
<i>wa-tse</i>						
<i>ža</i>			<i>ša</i>	<i>ša</i>	<i>ža</i>	
<i>žag</i>		<i>ža'</i>	<i>šag</i>	<i>šag</i>	<i>žag</i>	
<i>za</i>			<i>sa</i>	<i>sa</i>		
<i>zan</i>			<i>san</i>	<i>sen</i>		
<i>ar-po</i>	<i>'ar-po</i>	<i>'ar-po</i>			<i>yar-po</i>	
<i>ug-pa</i>	<i>'ug-pa</i>	<i>'ug-pa</i>			<i>yug-pa</i>	
<i>o-ma</i>	<i>'o-ma</i>	<i>'o-ma</i>			<i>yo-ma</i>	
<i>od</i>	<i>'od</i>	<i>'od</i>		<i>ōō'</i>	<i>yod</i>	
<i>ol-mo</i>	<i>'ol-mo</i>	<i>'ol-mo</i>		<i>ōō'-mo</i> Ts.	<i>yol-mo</i>	
<i>yan</i>					<i>yen</i>	
<i>yan-pa</i>				<i>yā-ga</i>		
<i>yal-ga</i>				<i>yem-pa</i>		
<i>yin</i>					<i>yen</i>	
<i>yul</i>				<i>yū, yū</i> Ts.		

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
yod				yo'		deep-toned
ral				rā		
rol-mo				rō-mo Ts.		
lo-ma						
ša						high-toned
šel						
sa						
'a-ma						

II. Words terminating in འ or རྩ.

za-ba	za-wa	sa-wa	sa-wa		deep-toned
zi-ba	zi-wa	si-wa	si-wa	zi-wa	high-toned
ši-ba	ši-wa	ši-wa	ši-wa	ši-wa	
žu-ba	žu-wa	žu-wa	žu-wa	žu-wa	deep-toned
jo-bo	jo-wo	jo-wo	jo-wo		
dar-ba	dar-wa	dhar-wa	dhar-wa		high-toned
sol-ba	sol-wa		sō-wa Ts.		

III. Words terminating in རྩ.

Kās	Kas, Kē	Kai, Kē	Kē	Kā	Kē	Kē	high-toned
ris	ris, rī	rī	rī	rī	rī	rī	deep-toned
gus	gus, gū	gui, gū	ghui	gū	ghū	gū	
dus	dus, dū	dui, dū	dhui	dū	dhū	dū	
des	des, dē	dē	dhē	dē	dhē	dē	
Kos	Kos, Kō	Koi, Kō	Kō	Kō	Kō	kō	high-toned
gos	gos, gō	goi, gō	ghō	gō	ghō	gō	deep-toned
os	os, ō	oi, ō	ō	ō	ō	yo	high-toned
čos	čos, čō	čoi, čō	čō	čō	čō	čō	
nags	nag(s)	nag	?	nag, nā	nāg		deep-toned
rigs	rig(s)	rig	?	rig, rī	and so forth		
tugs	tug(s)	tug	?	tug, tū			high-toned
legs	leg(s)	leg	?	leg, lē			deep-toned
pogs	pog(s)	pog	?	pog, pō			high-toned
tabs	tab(s)	tab	tau	tab	tab		
čib	čib(s)	čib	čiu	čib	čib		
šub	šub(s)	šub	šu	šub	šub		
pēb	pēb(s)	pēb	pēu	pēb	pēb		deep-toned
ob	'ob(s)	'ob	ōu	ōob	yob		
tams-čād	tam(s)-čād	tam-čād	tam-čād	tam-čē	tam-čād		high-toned
goms-pa	gom(s)-pa	gom-pa	ghom-pa	ghom-pa	gom-pa		deep-toned

IV. Words with diphthongs.

Kai	kē	Kai, Kē		kē	kē	high-toned
čū, čī	čī	čī		čī	čī	deep-toned
bui	bui, bū	bui, bū	bhui	bhū	bū	
dēi	dei		dhēi	dhēi	dī	high-toned
sol					sō	deep-toned
gāu			ghāu	ghau	ga-yō	
lēu					and so forth	
māu					(ra-yō)	
rāō						
reo						

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
<i>rio</i> <i>roo, rō</i> <i>ruo</i>						} deep-toned

V. Words with subscribed letters.

<i>kyañ</i>			<i>kyāñ</i>		<i>kyēñ</i>		
<i>kyir-kyir</i>					<i>kyer-kyēr</i>		
<i>kyu</i>					<i>kyo</i>		
<i>kyi</i>					<i>kye</i>		
<i>kyu</i>					<i>kyo</i>		
<i>kyed</i>							} high-toned
<i>kyod</i>							
<i>gyi</i>			<i>ghyi</i>		<i>kyē'</i>		
<i>gyon-pa</i>	Pur. Bal.; Ld.		<i>ghyon-pa</i>		<i>kyō'</i>		
<i>pyag</i>	<i>pyag</i> čag	<i>čag</i>	<i>čag</i>	<i>ghyom-pa</i>	<i>čag</i>	<i>čag</i>	
<i>pyi</i>	<i>pi</i>	<i>pi</i>	<i>či</i>	<i>či</i>	<i>či</i>	<i>či</i>	
<i>pyug-po</i>	<i>pyug-po</i> čug-po	<i>čug-po</i>	<i>čug-po</i>	<i>čug-po</i>	<i>čug-po</i>	<i>čug-po</i>	
<i>pye</i>	<i>pe</i>	<i>pe</i>	<i>če</i>	<i>če</i>	<i>če?</i>	<i>če?</i>	
<i>pyogs</i>	<i>čog(s)</i>	<i>čog</i>	<i>čog</i>	<i>čog Ts. čō Ū.</i>	<i>čog</i>	<i>čog</i>	
<i>bya-mo</i>	<i>bya-mo</i> ja-mo	<i>ja-mo</i>	?	<i>ja-mo</i>	?	?	
<i>byi-ba, byi-wa</i>	<i>bi-wa</i>	<i>bi-wa</i>	?	<i>jhi-wa</i>	?	?	
<i>bye-ma</i>	?	<i>be-ma</i>	?	<i>jhe-ma</i>	?	?	
<i>byos</i>	?	<i>jos, joi, jō</i>	?	<i>jho</i>	?	?	
<i>mya-nān</i>	?	<i>nya-nān</i>	<i>nya-nān</i>	<i>nya-nén</i>	?	?	} high-toned
<i>krad-pa</i>	?	<i>tad-pa</i>	<i>tad-pa</i>	<i>té'-pa Ts.</i>	?	?	
				vlg. <i>ké'-pa Ū.</i>			
<i>Krag</i>	<i>Krag</i>	<i>f ag</i>	<i>f ag</i>	<i>f ag</i>	<i>f ag</i>	<i>f ag</i>	
<i>Krimś</i>		<i>f im(s)</i>	<i>f im</i>	<i>f im</i>	<i>f em</i>	<i>f em</i>	
<i>Krus</i>	?	<i>f us; f ū</i>	<i>f ui</i>	<i>f ū</i>	<i>f ū</i>	<i>f ū</i>	
<i>Kron-po</i>	?	<i>f on-pa</i>	<i>ton-pa</i>	<i>tom-pa</i>	<i>ton-pa</i>	<i>ton-pa</i>	
<i>gri</i>	<i>gri</i>	<i>dri, di</i>	<i>dhi</i>	<i>dhi</i>	<i>di</i>	<i>di</i>	
<i>dron-mo</i>		<i>dön-mo</i>	<i>dhon-mo</i>	<i>dhon-mo</i>	<i>dön-mo</i>	<i>dön-mo</i>	
<i>p̄ru-gu</i>	<i>p̄ru-gu</i>	<i>f u-gu</i>	<i>f u-ghu</i>	<i>f u-ghu</i>	<i>f o-go</i>	<i>f o-go</i>	
<i>bra-bo, bra-wo</i>		<i>bra- da-wo, wo</i>	<i>dha-wo</i>	<i>dha-wo</i>	<i>da-wo</i>	<i>da-wo</i>	
<i>bran-sa</i>	(B. <i>blan-sa</i>)	<i>dan-sa</i>	<i>dhan-sa</i>	<i>dhan-sa</i>	<i>dan-sa</i>	<i>dan-sa</i>	
<i>sran-ma</i>	<i>stran-ma?</i>	<i>šran-ma</i>	<i>šran-ma</i>	<i>šrém-ma</i>	<i>stran-ma</i>	<i>stran-ma</i>	
				vulg. sem-ma			
<i>sriñ-mo</i>	<i>strin-mo B.</i>	<i>šriñ-mo</i>	<i>šriñ-mo</i>	<i>šrin-mo</i>	<i>strin-mo</i>	<i>strin-mo</i>	
				vulg. <i>siñ-mo</i>			
<i>hrul-po</i>	<i>šrul-po</i>	<i>šrul-po</i>	<i>šrul-po</i>	<i>šrul-po</i>	<i>šrul-po</i>	<i>šrul-po</i>	
<i>klog-pa</i>	?	<i>log-pa</i>	<i>log-pa</i>	<i>log-pa</i>	?	?	
<i>glog</i>	<i>ylog B.</i>	<i>log</i>	<i>log</i>	<i>log</i>	<i>ylog</i>	<i>ylog</i>	
<i>bla-ma</i>	?	<i>la-ma</i>	<i>la-ma</i>	<i>la-ma</i>	<i>wla-ma</i>	<i>wla-ma</i>	
<i>zla-ba, zla-wa</i>	<i>lza B.</i>	<i>(l)da-wa</i>	<i>da-wa</i>	<i>da-wa</i>	<i>lda-wa</i>	<i>lda-wa</i>	
<i>rlanś-pa</i>		(r) <i>lan(s)-pa</i>	<i>lā-pa</i>	<i>lan-pa</i>	<i>rleñ-pa</i>	<i>rleñ-pa</i>	
<i>sla-mo</i>	?	<i>la-mo</i>	<i>la-mo</i>	<i>la-mo</i>	<i>sla-mo</i>	<i>sla-mo</i>	} high-toned

VI. Words with superscribed letters.

<i>rkān-pa</i>	?	(<i>r</i>) <i>kān-pa</i>	<i>kān-pa</i>	<i>kān-pa</i>	<i>rken-pa</i>	these and all the rest are high-toned
<i>rgad-po</i>	?	(<i>r</i>) <i>gad-po</i>	<i>gad-po</i>	<i>gē'-po</i>	<i>rgad-po</i>	
<i>rña</i>	?	(<i>r</i>) <i>ña</i>	<i>ña</i>	<i>ña</i>	<i>rña</i>	
<i>rjes</i>	?	<i>žes, žē</i>	<i>žē?</i>	<i>žē</i>	<i>r)ē</i>	

1	2	3	4	5	6	7
	West. Tibet		Central	Prov.		
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
<i>rnyiñ-pa</i>	(r)nyiñ-pa	nyiñ-pa	nyiñ-pa	nyiñ-pa	rnyiñ-pa	
<i>rta</i>	rta, sta, ta	ta	ta	ta	rta	
<i>rdo</i>	(r)do	do	do	do	rdo	
<i>rnon-po</i>	(r)non-po	non-po	non-po	nom-po	rnon-po	
<i>rba</i>	wa	ba	ba	ba	rwa?	
<i>rmig-pa</i>	mig-pa	mig-pa	mig-ba	mig-pa	rmig-pa	
<i>rtsa</i>	sa	sa	?	tsa	?	Pur. Bal.
<i>rtswa</i>	sa	sa	?	tsa	?	rtsod, stsod
<i>rdza-ma</i>	za-ma	za-ma	?	dza-ma	?	
<i>ña</i>	ña, ña	ña	ña	ña	ña	
<i>lñan-ma</i>	lñan-ma	ñan-ma	ñan-ma	ñan-ma	lñan-ma	lñan-ma
<i>ljan-ku</i>	(l)jan-ku	jan-ku	jan-ku	jan-ku	ljen-ku	
<i>ltad-mo</i>	(l)tad-mo	tad-mo	tad-mo	tə'-mo	ltad-mo	ltad-mo
<i>ldag-pa</i>	(l)dag-pa	dag-pa	dag-pa	dag-pa	ldag-pa	
<i>lham</i>	lam	lam	lam	hlamor xlam	lham	lham
<i>skom</i>	skom	kom	kom	kom	skom	skom
<i>skra</i>	šra	šra, ʃa	ʃa	ʃa	štra	
<i>sgo</i>	yo	go	go	go	sgo	sgo
<i>sgra</i>	da, ra	da, ra	da	da	zdra	
<i>snon-po</i>	non-po	non-po	non-po	nom-po	snon-po	
<i>snyiñ</i>	nyiñ	nyiñ	nyiñ	nyiñ	snyeñ	
<i>stag</i>	stag	tag	tag	tag	stag	
<i>sdon-po</i>	(s)don-po	don-po	don-po	don-po	sdon-po	
<i>sna</i>	na	na	na	na	sna	
<i>spu</i>	(s)pu	pu	pu	pu	spo	
<i>spyod-pa</i>	(s)ɔd-pa	ɔd-pa	ɔd-pa	ɔp'-pa	šwod-pa	
<i>spreñ</i>	also šreñ	ʃeñ	ʃeñ	ʃeñ	štre-yō	
<i>sbal-ba</i>	(s)bal-wa	bal-wa	bal-wa	bā-wa Ts. bal-wa Ü.	zual-wa	
<i>šbyar-ba</i>	žar-wa	žar-wa	žar-wa	jar-wa	zuar-wa	
<i>šbran-bu</i>	also dan-bu	dan-bu	dan-bu	dan-bu	den-wa	
<i>sman</i>	(s)man	man	man	mən	sman	
<i>snyon-pa</i>	nyon-pa	nyon-pa	nyon-pa	nyom-pa	snyon-pa	
<i>smra-ba</i>	mra-wa	mra-wa	?	m(r)a-wa	šna-wa	
<i>stsal-ba</i>	(s)tsal-wa	tsal-wa	tsal-wa	tsā-wa Ts. tsal-wa Ü.	stsal-wa	

VII. Words with prefixed letters.

<i>γdes-pa</i>	des-pa	ḍe-pa	ḍe-pa	ḍe-pa	γḍi-pa	
<i>γtam</i>	tam	tam	tam	tam	γtām	
<i>γduñ-ba</i>	duñ-wa	duñ-wa	duñ-wa	duñ-wa	γduñ-wa	
<i>γnan-ba</i>	nan-wa	nan-wa	nan-wa	nan-wa	γneñ-wa	
<i>γnam</i>	nam	nam	nam	nam	γnam	Bal. γnam
<i>γtsañ-po</i>	tsañ-po	tsañ-po	tsañ-po	tsañ-po	γtseñ-po	
<i>γzu</i>	zu	zu	zu	zu	γzō	
<i>γzig</i>	zig	zi'	sig	sig	γzig	
<i>γyog-po</i>	yog-po	yo'-po	yog-po	yog-po	(y)yog-po	
<i>γšer-pa</i>	šer-pa	šer-pa	šer-pa	šer-pa	γšer-pa	or gšer-pa
<i>γser</i>	ser	ser	ser	ser	γser	Bal. γser
<i>dkar-po</i>	kar-po	kar-po	kar-po	kar-po	γkar-po	
<i>dkyil</i>	kyil	kyil	kyil	kyil	γkyil	
<i>dgu</i>	gu	gu	gu	gu	γgo	
<i>dgra</i>	ḡa	ḡa	ḡa	ḡa	(γ)ḡa	Bal. γñul
<i>dnul</i>	ñul (vulgo)	mul) ñul	ñul	nū Ts. ñul Ü.	γñul	or γmul
<i>dpe-ča</i>	pe-ča	pe-ča	pe-ča	pe-ča	γpe-ča	γpe-ča

1	2 West. Tibet	3	4 Central Prov.	5	6	7
	Ladak	Lahoul	Spiti	Tsaug, Ü	Khams	
<i>ma-dpe</i>	<i>mas-pe</i>	<i>mar-pe</i>	<i>ma-pe</i>	<i>ma-pe</i>	<i>may-pe?</i>	
<i>dpyid</i>	(s) <i>pid</i>	<i>pid</i>	<i>cid</i>	<i>ci</i>	<i>χid</i>	
<i>dbañ</i>	<i>uañ</i>	<i>uañ</i>	<i>uañ</i>	<i>uañ</i> (vlg. <i>añ</i>)	<i>γwen</i>	
<i>dbu</i>	<i>'u*</i>	<i>'u</i>	<i>'u</i>	<i>'u</i>	<i>wo</i>	* = གྲ
<i>dbugs</i>	<i>'ug(s)</i>	<i>'u</i>	<i>'ug</i>	<i>'ug</i> Ts. <i>'u</i> Ü.	<i>wug</i>	etc.
<i>dbul-po</i>	<i>'ul-po</i>	<i>'ul-po</i>	<i>'ul-po</i>	<i>'u-po</i> Ts.	<i>γwol-po</i>	
<i>dben-pa</i>	<i>'en-pa</i>	<i>'en-pa</i>	<i>'en-pa</i>	<i>'ul-po, ul-po</i>	<i>γwen-pa</i>	
<i>dbyar</i>	<i>yar</i>	<i>yar</i>	<i>yar</i>	<i>'em-pa</i> [Ü.	<i>wyer</i>	
<i>dmar-po</i>	<i>mar-po</i>	<i>mar-po</i>	<i>mar-po</i>	<i>yar</i>	<i>(γ)mar-po</i>	
<i>dmyal-ba</i>	<i>nyal-wa</i>	<i>nyal-wa</i>	<i>nyal-wa</i>	<i>mar-po</i>	<i>mnyal-wa</i>	
				<i>nyā-wa</i> Ts.		
				<i>nyal-wa</i> Ü.		
<i>bka, vka</i>	<i>ka</i>	<i>ka</i>	<i>ka</i>	<i>kā</i>	<i>vka</i>	
<i>bkra-śis</i>	<i>ṭa-ṣi(s)</i>	<i>ṭa-ṣi</i>	<i>ṭa-ṣi</i>	<i>ṭa-ṣi</i>	<i>bṭa-ṣi</i>	
<i>bgo-ba</i>	<i>go-wa</i>	<i>go-wa</i>	<i>go-wa</i>	<i>go-wa</i>	<i>ego-wa</i>	
<i>brgyad</i>	<i>gyad</i>	<i>gyad</i>	<i>gyad</i>	<i>gyé</i>	<i>ergyad</i>	Bal. <i>vrgyad</i>
<i>bču</i>	<i>ču</i>	<i>ču</i>	<i>ču</i>	<i>ču</i>	<i>vču, bču</i>	
<i>bčug-sum</i>	<i>čug-süm</i>	<i>čug-um</i>	<i>ču-süm?</i>	<i>ču-süm</i>	<i>včug-süm</i>	
				<i>ču-sum</i>		
<i>bčub-zi</i>	<i>čub-zi</i>	<i>čub-zi</i>	<i>ču-zi</i>	<i>ču-zi</i>	<i>včub-zi?</i>	
<i>brjed-pa</i>	<i>zed-pa</i>	<i>zed-pa</i>	<i>jed-pa</i>	<i>jé'-pa</i>	<i>vrjed-pa</i>	
<i>btum-pa</i>	<i>tum-pa</i>	<i>tum-pa</i>	<i>tum-pa</i>	<i>tüm-pa</i>	<i>btom-pa</i>	
<i>bdun</i>	<i>dun</i>	<i>dun</i>	<i>dun</i>	<i>dün</i>	<i>vdun</i>	Bal. <i>vdun</i>
<i>brtse-ba</i>	<i>se-wa</i>	<i>se-wa</i>	<i>tse-wa</i>	<i>tse-wa</i>	<i>vrtsa-wa</i>	
<i>brdzun</i>	<i>zun</i>	<i>zun</i>	<i>dzun</i>	<i>dzun</i>	<i>vrdzun</i>	Pur. <i>rdzun</i>
<i>bzi</i>	<i>zi</i>	<i>zi</i>	<i>ṣi</i>	<i>ṣi</i>	<i>vze</i>	
<i>bzib-ču</i>	<i>zib-ču</i>	<i>zib-ču</i>	<i>ṣi-ču?</i>	<i>ṣi-ču</i>	<i>vzeb-ču?</i>	
<i>bzan-po</i>	<i>zan-po</i>	<i>zan-po</i>	<i>sañ-po</i>	<i>sañ-po</i>	<i>vzeñ-po</i>	
<i>bšal-ba</i>	<i>šal-wa</i>	<i>šal-wa</i>	<i>šal-wa</i>	<i>šā-wa</i>	<i>všel-wa</i>	
<i>bsu-ba</i>	<i>su-wa</i>	<i>su-wa</i>	<i>su-wa</i>	<i>su-wa</i>	<i>vso-wa</i>	
<i>bsreg-pa</i>	<i>šreg-pa</i>	<i>šreg-pa</i>	<i>šreg-pa</i>	<i>šreg-pa</i>	<i>vstrag-pa</i>	
				(<i>seq-pa</i>)		
<i>bslab-pa</i>	<i>lab-pa</i>	<i>lab-pa</i>	<i>lab-pa</i>	<i>lab-pa</i>	<i>velab-pa</i>	
<i>mñar</i>	<i>kar</i>	<i>kar</i>	<i>kar</i>	<i>kar</i>	<i>mkar</i>	
<i>mgo</i>	<i>go</i>	<i>go</i>	<i>go</i>	<i>go</i>	<i>mgo</i>	
<i>mgron</i>	<i>don</i>	<i>don</i>	<i>don</i>	<i>don</i>	<i>mdon</i>	
<i>mñar-(b)wa</i>	<i>ñar-wa</i>	<i>ñar-wa</i>	<i>ñar-wa</i>	<i>ñar-wa</i>	<i>mñar-wa</i>	
<i>mčēn-pa</i>	<i>čin-pa</i>	<i>čin-pa</i>	<i>čin-pa</i>	<i>čim-ga</i>	<i>mčēn-pa</i>	
<i>mjin-pa</i>	<i>jīn-pa</i>	<i>jīn-pa</i>	<i>jīn-pa</i>	<i>jīn-pa</i>	<i>mjin-pa</i>	
<i>mñin</i>	<i>ñin</i>	<i>ñin</i>	<i>ñin</i>	<i>ñin</i>	<i>(m)ñen</i>	
<i>mda</i>	<i>da</i>	<i>da</i>	<i>da</i>	<i>da</i>	<i>mda</i>	
<i>mtso</i>	<i>tso</i>	<i>tso</i>	<i>tso</i>	<i>tso</i>	<i>mtso</i>	
<i>mdzo</i>	<i>dzo</i>	<i>dzo</i>	<i>dzo</i>	<i>dzo</i>	<i>mdzo</i>	
<i>kol-ba</i>	<i>kol-wa</i>	<i>kol-wa</i>	<i>kol-wa</i>	<i>kō-wa</i> Ts.	<i>nikol-wa</i>	
<i>gul-ba</i>	<i>gul-wa</i>	<i>gul-wa</i>	<i>gul-wa</i>	<i>gū-wa</i> Ts.	<i>ngul-wa</i>	
				<i>gul-wa</i> Ü.		
<i>čam-pa</i>	<i>čam-pa</i>	<i>čam-pa</i>	<i>čam-pa</i>	<i>čam-pa</i>	<i>nčam-pa</i>	
<i>jam-po</i>	<i>jam-po</i>	<i>jam-po</i>	<i>jam-po</i>	<i>jam-po</i>	<i>njam-po</i>	
<i>tag-pa</i>	<i>tag-pa</i>	<i>tag-pa</i>	<i>tag-pa</i>	<i>tag-pa</i>	<i>ntag-pa</i>	
<i>γge-dün</i>	<i>gen-dun</i>	<i>gen-dun</i>	<i>ge(n)-dün</i>	<i>ge(n)-dün</i> Ts.	<i>γgen-dün?</i>	
				<i>ge-dün</i> Ü.		
<i>dod-pa</i>	<i>dod-pa</i>	<i>dod-pa</i>	<i>dod-pa</i>	<i>dō'-pa</i>	<i>ndod-pa</i>	
<i>pur-ba</i>	<i>pür-wa</i>	<i>pür-wa</i>	<i>pür-wa</i>	<i>pür-wa</i>	<i>mür-wa</i>	
<i>pyi-ba</i>	<i>pi-wa</i>	<i>pi-wa</i>	<i>pi-wa</i>	<i>či-wa</i>	<i>nči-wa</i>	
<i>prod-pa</i>	<i>ṭod-pa</i>	<i>ṭod-pa</i>	<i>ṭod-pa</i>	<i>ṭā'-pa</i>	<i>nṭod-pa</i>	

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>mbab-pa</i>	
<i>vka-büm</i>	<i>kam-bum</i>	<i>kam-bum</i>	<i>kam-büm</i>	<i>ka(m)-büm</i>	<i>vkam-büm</i>	
<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>ntsir-wa</i>	
<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzim-pa</i>	<i>ndzen-pa</i>	

ABBREVIATIONS.

abbr.	== abbreviated, abbreviation	e.g.	== exempli gratia, for instance
acc.	according to	eleg.	elegant, -ly
accus.	accusative case	elsewh.	elsewhere
act.	active, -ly	emphat.	emphatical, -ly
adj.	adjective	erron.	erroneous, -ly
adv.	adverb, -ially	esp.	especially
A. R.	Asiatic Researches	euphemist.	euphemistical, -ly
Ar.	Arabic	expl.	explain, explanation
B.	books, book-language	extr.	extremo, towards the end of a longer article.
Bal.	Balti, the most westerly of the districts, in which the Tibetan language is spoken.	fem.	feminine gender
Bhar.	Bharata, a dialogue, ed. by Dr. A. Schiefner.	fig.	figurative, -ly
Bhot.	Bhotan, province.	frq.	frequent, -ly
Burn. I.	Burnouf, Introduction au Buddhism Indien.	fut.	future tense
" II.	Burnouf, Lotus de la bonne loi.	gen.	general, -ly
C.	Central Tibet, esp. the provinces Ü and Tsang.	gen.	genitive case
c.	cum, with	Gl.r.	Gyalrabs, a history of the kings of Tibet.
c.a.	construitur cum, construed with.	Gram.	native grammarians or grammatical works
c.c.a.	construed with the accusative, etc.	Gyatch.	Gyatcherrotpa, Biography of Buddha.
ccapir	construitur cum accusativo personae, instrumentativo rei	Hd.	Hindi language.
ccirdp	construitur cum instrumentativo rei, dativo personae etc.	Hook.	Dr. Hooker, Himalayan Journals.
cf.	confer, compare	ibid.	ibidem, in the same place.
Chr. P.	Christian writings by Protestant missionaries.	id.	idem, the same
Chr. R.	Christian writings by Roman Catholic missionaries.	i. e.	id est, that is
cog.	cognate, related in origin	imp.	imperative mood
col.	colloquial, -ly	impers.	impersonal, -ly
collect.	collective, -ly	incorr.	incorrect, -ly
com.	commonly	inf.	infinitive mood
comp.	compound -s	init.	initio, at the beginning of a longer article.
conj.	conjunction	inst.	instead
contr.	contracted	instr.	instrumentative case
corr.	correct, -ly	interj.	interjection
correl.	correlative, -ly	interr.	interrogative, -ly
Cs.	Csoma de Körös, Tibetan-English Dictionary.	intrs.	intransitive
Cunn.	Cunningham, General, Ladak and the surrounding country.	i. o.	instead of
dat.	dative case	irr.	irregular, -ly
deriv.	derivative	Kh.	Khams, eastern part of Tibet.
Desg.	Desgodins, La Mission du Tibet de 1856—1870.	Köpp.	Köppen, Die Religion des Buddha.
Do. or Dom.	Do-mang, a collection of incantations.	Kun.	Kunawur, province under English protection.
dub.	dubious	Lat.	Latin
Dal.	Dzanglun, an ancient collection of Legends of Buddha.	Ld.	Ladak, province.
		Ld.-Gl.r.	Ladak-Gyalrabs, a history of Tibet, ed. by Dr. E. Schlagintweit.
		Lew.	Lewin, Manual of Tibetan.
		Lex., Lexx.	Lexicons, native dictionaries.
		Lh.	Lahoul, province.
		Lis.	Lishigurkhang, glossary.
		lit.	literally, also literature
		Ma.	Ma-ong-lung-bstan, a kind of Tibetan Apocalypse.

masc.	== masculine gender	Schl.	== Dr. E. Schlagintweit, Buddhism in Tibet.
Med.	medical works	Schr.	Schröter, editor of the first Tibetan Dictionary.
med.	medio, about the middle of a longer article	S.g.	Shad-gyud, a medical work.
metaph.	metaphorical, -ly	Sik.	Sikkim, province
meton.	metonymical, -ly	sim.	similar in meaning, similarly
Mil.	Milaraspa's hundred thousand Songs.	sing.	singular number
Mil. nt.	Milaraspai nam-tar, Milaraspa's autobiography.	s.l.c.	si lectio certa, if the reading is to be depended upon
Mng.	Man-ngag-rgyud, a medical work.	S.O.	Ser-od, a religious work.
n.	name	Sp.	Spiti, province.
neut.	neuter gender	Ssk.	Sanskrit
nif.	ni fallor, if I am not mistaken	Stg.	Stan-gyur, a collection of commentaries.
n.p.	noun proper	symb. num.	symbolical numeral
N.T.	New Testament	syn. or synon.	synonymous
num.	numeral	Tar.	Taranatha, history of the propagation of Buddhism in India.
obs.	obsolete	termin.	terminative case
opp.	as opposed to	Thgr.	Thos-grol, Direction for the departed soul to find the way to eternal happiness.
p.	page	Thgy.	Thargyan, scientific treatises.
partic.	participle	Trig.	Triglot, a collection of Buddhist terms in Sanskrit, Tibetan and Mongolian.
pass.	passive, -ly	trop.	tropically, figuratively
perh.	perhaps	trs.	transitive
Pers.	Persian	Ts.	Tsang, province of Central Tibet.
pers.	person, personal	Ū	Ū, " " " "
pf.	perfect tense	Urd.	Urdu, a dialect of Hindustani.
pl.	plural number	v.	vide, see
pleon.	pleonastic, -ally	vb.	verb
p. n.	proper name	vb. a.	verb active
po.	poetically	vb. n.	verb neuter
pop.	popular language	vulg.	vulgar, low expression
postp.	postposition	vulgo	in common life
prep.	preposition	W.	Western Tibet.
prob.	probably	Was.	Prof. W. Wasiljew, Der Buddhismus.
pron.	pronoun	Wdk.	Waidurya Karpo, a mathematical work.
prop.	properly	Wdn.	Waidurya Nonpo, a medical work.
prov.	provincialism, provincial, -ly	w.e.	without explanation
Pth.	Padma thangyig, a collection of legends of Padma Sambhava.	Will.	Williams, Sanskrit-English Dictionary.
Pur.	Purig, province.	Wis.	Wilson, Sanskrit Dictionary.
q. v.	quod vide, which see	Wts.	Wai-tsaug-thu-shi, a description of Tibet, originally Chinese, ed. by Klaproth.
rel.	relative	Z.	Zangkar, a Kashmere-Tibetan province.
resp.	respectful, -ly	Zam.	Zamatog, a treatise on Tibetan grammar and orthography.
Sambh. or Sb.	Shambhala, a fabulous country in the north and a book: Guide to Sb.		
sbst.	substantive		
Sch.	Prof. Is. J. Schmidt, Tibetisch-Deutsches Wörterbuch.		
'	' ' ' Tibetische Grammatik.		
Schf.	Dr. A. Schiefner.		

EMENDATION.

Page 122, 1st. column, 4th. line from the top, after dignity, are to be inserted the following words:

2. *Cs.* exaggeration. *agro-dogs-pa* 1. *Sch.* to bestow the peacock's feather.

Other misprints in the English text will be easily recognized as such, and hardly require a specification.

TIBETAN-ENGLISH DICTIONARY.

ྐ

ྐ *ka* 1. the letter *k*, tenuis, = French *c* in *car*. — 2. as numerical figure, used in marking the volumes of a work: **one**. — *ka-to* alphabetical register *Sch.* — *kā-pa* the first volume of a work. — *ka-dpé a-b-c-book*. — *ka-pirén*, *ka smad sum-ču*, *kā-li* the Tibetan alphabet.

ྐ *ka* 1. an additional syllable, so-called article, affixed to some substantives, numerals and pronouns, v. the grammars. — 2. **pillar**, v. *ka-ba*.

ཀྱ *ka (kva)* oh!

ྐྐ *ka-kā* excrement, (nursery word), **ka-ka tañ-čé** *W.* = French: *faire caca*.

ྐྐྐ *kā-ka* *Ssk.* crow.

ྐྐྐྐ *kan-ka*, *Ssk.* ཇམ་ཇམ་, heron.

ྐྐྐྐྐ *ka-ka-ni* a small coin of ancient India *Cs.*

ྐྐྐྐྐྐ *ka-ka-rān* cucumber *Kun.*

ྐྐྐྐྐྐ *ka-ko-la*, *Ssk.* ཇམ་ཇམ་ཇམ་, a plant bearing a berry the inner part of which is a waxlike and aromatic substance. — *ka-ko* prob. means the same.

ྐྐྐྐ *ka-kā* the **a-b-c**, alphabet; *ka-kai to* alphabetical register, *ka-kai dpe a-b-c-book*; *ka-ka-pa* abecedarian.

ྐྐྐྐྐྐྐ *ka-kōl-ma* v. *kōl-ma*.

ྐྐྐ *kā-ča* also *kā-čā*, goods, things; *kā-čai rjés-su brāns-pai rgyālpō* n. of a demon.

ྐྐྐྐྐ *kā-ta-ya*, also *ka-tya*. n. of a locality *Mil.*

ྐྐྐྐ *ka-tu* v. *ke-tu*.

ྐྐྐྐྐྐ *ka-tō-ra*, more correctly *ka-to-ra*, *Hd.*, metal cup, dish, basin.

ྐྐྐྐྐ *ka-ta-ra* *Kun.* a sort of peach.

ྐྐྐྐྐྐ *ka-dāg*, also *ka-nas dag*, pure from the beginning *Lex.*

ྐྐྐྐྐྐ *ka-dār* (from خېدار *Urd.?*) only in the phrase: **kā-dar čō-čé** to be cautious, take care, take heed, -la, of.

ྐྐྐྐྐྐྐ *ka-pā-la* *Ssk.* skull.

ྐྐྐྐྐྐྐྐ *ka-pi-ta* gum, resin *Sch.*

ྐྐྐྐྐྐྐྐྐ *kam-po-rtse*, absurd spelling instead of *kam-bo-ja* *Wdk.*

ྐྐྐྐྐ *kā-ba* **ka-ua** 1. pillar, post; *k. dzug-pa* to erect a pillar. — 2. a large vein or artery in the abdomen. — **Comp.** *ka-skéd* shaft of a column. — *kā čan* having columns. — *ka-rcig-sgo-rcig* a small house, poor cottage; also a mode of capital punishment is said to be called so, when the culprit is fastened to a pillar in a dungeon until he dies of hunger. — *ka-rcig-pa* having one pillar, *ka-mān-ma* having many pillars. — *ka-čén* the principal p. (cf. *στῦλος* *Gal.* 2. 9) *Tar.* 182. 10. — *ka-rtén* base of a p. *Lex.* — *ka-stégs*, *ka-γdán* pedestal, base of a p. — *ka-spūns* many pillars. — *ka-méd* without a pillar; helpless, destitute. — *ka-rtsé*, *ka-yān-rtse* capital of a pillar. — *ka wā-*

can, *sül-can* a channeled pillar. — *ka-γzu* capital of a pillar. — *ka-γzu-γdiin* beam of the capital (pillars are mostly made of wood).

ཀབེད་ *ka-béd* prob. a sort of gourd *Wdn.*

ཀམ་རུ་ *ka-ma-ru* 1. **alabaster** *Sch.* — 2. n. of a country.

ཀམ་ལ་ཤི་ལ་ *ka-ma-la-si-la* n. of a famous ancient pandita or Brahmanical scholar.

ཀམལ་རོ་རྒྱུད་ *ka-mul-rdo-rgyáid* is said to denote a sort of **alabaster** or of **steatite** in *C.*

ཀཙ་མི་ན་དི་ *ka-tsa-lindi* n. of a fabulous, very smooth, stuff or cloth, *Gyatch.*

ཀར་མ་ *ka-rtsam*, *Ld.* **ka-sam**, prob. a sort of **oats**; differing from *yug-po*, accounted superior to buckwheat, but inferior to wheat.

ཀཙོག་མཁའ་མེད་པོ་ *ka-tsigs-chen-po* title of a book cited in *Gl.*

ཀལེ་ *ka-yé* (*kwa-ye*) **oh! holla! hear!** so e. g. at the beginning of a royal proclamation *Pth.*

ཀར་ *ká-ra* *C. & B.* **sugar**; *šel-ka-ra* crystallized s., sugar-candy, *rgyál-mo-ka-ra* id. *Sch.*; *byé-ma-ka-ra* ground sugar. — *ka-ra-ja* tea with sugar; *Sch.* 'a sweet soup'? — *ka-ra tog-tóg* sugar in lumps. — *kara-šin* sugar-cane. (*W. Ka-ra*).

ཀར་ཐི་ར་ *ka-ra-bi-ra*, also *ka-ra-wi-ra* (*Ssk.*) **oleander flower**, *Nerium odorum*.

ཀར་མཉེ་ *ka-rañ-dza* *Ssk.* a medicinal fruit, *Galedupa arborea*.

ཀར་ན་ད་ *ka-ran-dha* *Pth.* more correctly *ka-rañ-ḍa*, *Ssk.*, a species of **duck**.

ཀར་ *ká-ru* **wedge**.

ཀལ་པ་ *ka-lá-pa* a fabulous place or country in the north of Asia; also n. of a grammar *Cs.*

ཀལ་པིང་ཀ་ *ka-la-pin-ka* (*Cs.*: 'Ssk., n. of a bird', *Will.*: '*kalāpin* peacock; the Indian cuckoo'.

ཀལ་ཤ་ *ka-la-ša* *Ssk.* **pitcher, jar**.

ཀལ་ལག་ *ká-lag* *W.* **mud**, mixture of earth and water used instead of clay (*C. & B.*: *jim-pa*); the word is also used for other similar compounds.

ཀལ་ན་ཀ་ *ka-lan-taka* *Ssk.* n. of a bird.

ཀལི་ *ka-li* 1. **skull** *Lex.* — 2. = *ka-lé* *W.*

ཀལི་ *kā-li* the **Tib. alphabet**, v. *ka*.

ཀལིང་ག་ *ka-lin-ga* *Ssk.* n. of different tracts in the eastern part of India; *Sch.*: 'Korea', without giving further explanation; perh. Mongol writers call it so?

ཀལིབ་ *ka-lib*, *Ar.* بَلْب bullet-mould *W.*

ཀལེ་ *ka-lé*, also *ka-léb*, **saddle-cloth**.

ཀལ་ཤ་ *kā-ša* *Ssk.* a sort of grass, *Saccharum spontaneum*; Tibetans often seem to mistake it for *ku-ša* q. v.

ཀལི་ཀ་ *ka-ši-ka* *Ssk.*, adj. of Kāsi (*Banāras*): inhabitant of Banāras; *ka-ši-kai ras*, a sort of fine **cottoncloth**.

ཀལ་ས་ *kā-sa*, also **kā-so*, *kas** (perh. a mutilated form of *bka-stsal*) resp.

yes, Sir! very well, Sir! at your service! (*W.* also: **kā-sa-ju** v. *žu*) *W.* frq., also *C.* n. f., never in *B.*

ཀལ་གྱིས་ *kág-gis* **suddenly** *Sch.*

ཀལ་མ་ *kág-ma* **mischievous, mischief, harm, injury** *Cs.*

ཀང་ཀ་ *kan-ka* *Ssk.* **heron**.

ཀང་དང་ཀིང་ *kan-dan-kin* n. of a terrifying deity *Gl.*, prob. = *kin-kán*, which is said to signify Rāhula (v. *sgra-γcan* & *drag-γbed* in *drag-pa*).

ཀཎ་ཏ་ཀཎི་ *kaṇḍa-kā-ri* *Ssk.* ('thorny') *Wilson*: *Solanum Jaquinii*; in *Lh.* a sort of wild *Rubus*.

ཀད་ *kad*, *Ld.* sometimes instead of the affix *ka*, e. g. *γnyis-kád*, *tsan-kád*; perh. also in *mnyam-kád*, *Thgy.*?

ཀན་ *kan* *Med.* = *bad-kan*.

ཀན་མ་ *kán-ma* **middle finger**.

ཀའ་བ་ *káb-za*

ཀ

ཀུག་རེ *kug-rtse*

ཀའ་བ་ *káb-za* (قبضه *Ar.*) *W.* hilt, handle of a sword.

ཀའ་བ་ *káb-sa* (كفش *Pers.*) shoe; in *W.* esp. the leather shoes of Hindu fashion, which are also bought by wealthier Tibetans.

ཀམ་བོ་དང་ *kam-bo-dza Ssk.* n. of a country in the northwest of India, *Wdñ.*: *kam-po-rtse*.

ཀའུ་ *kau* watermelon *Sch.*

ཀར་ *kar*, also *kar-kar*, great pain, suffering *Lex.*

ཀར་ཀར་ *kar-ka-ta Ssk.* the constellation of **Cancer**.

ཀར་སྒྲིན་ *kár-skyin* loan, when respectfully requested, cf. *skyin*.

ཀར་ཚག་ *kar-čag* register, list.

ཀར་མ་ *kárma Ssk.* ('deed, action'); *kar-ma-pa* (in Nepal *karmika*) name of a philosophical school of Buddhism.

ཀར་ཡོལ་ *kar-yól* porcelain, china-ware, -cup etc.

ཀར་ལང་བ་ *kár-lañ-ba*, also *kér-lañ-ba*, to stand up, to rise.

ཀར་ཤ་བ་ཅི་ or ཅ་ *kar-ša-pa-ni* or *na*, *Ssk.* **काशीपण**, a coin in ancient India, or rather a weight of gold and silver, of different value (not = 'cow-ries', as *Sch.* seems to think).

ཀལ་ཡ་ *kál-ya*, also *kal-yór*, *W.* col. instead of *kar-yól*, the former seems to be a corruption of قلعى.

ཀི་ *ki* numerical figure: 31, *ki-pa* the 31st (volume).

ཀི་ཀང་ *ki-kán* wild leek *Sch.*

ཀི་གུ་ *ki-gu* n. of the vowel-sign for *i*, ི་.

ཀི་མ་ *ki-ma Dzl.* ༢༡༩ acc. to *Schf.* a corruption of the Chinese *khin*, a lyre with 7 strings. (*Pilgrim. of Fa-Hian Calc.* 1848 p. 265).

ཀི་ཅི་ *ki-tsi* tickling *W.*, **ki-tsi kúg-čé** to tickle.

ཀིང་ཀང་ *kin-kán* v. *kan-dan-kin*.

ཀིམ་པ་ *kim-pa* n. of a fruit, *Lex.*

ཀུ་ *ku* numerical figure: 61; *kú-pa* the 61st (volume).

ཀུ་ *ku*, *kú-sgra B.*, **kú-čò** *W.* clamour.

ཀུ་ན་ལ་ *ku-na-la*, *ku-nā-la Ssk.*, n. of a bird in the Himalaya.

ཀུ་བ་ *kú-ba Wdñ.* gourd.

ཀུ་བེ་ར་ *ku-be-ra Ssk.* the god of riches, also *Nag-ku-bera*, *Rnam-tos-kyi-bú*, *Rnam-tos-srás*, *Lag-na-rdó-rje* etc.

ཀུ་མུ་ད་ *ku-mu-da Ssk.* the flower of the red and white lotus, *Nymphaea rubra* and *esculenta*.

ཀུ་ཡ་ *kú-ya* sediment of urine *Med.*

ཀུ་རུ་ཀུ་ལ་འི་ *ku-ru-kul-le* n. of a female deity *Mil.*

ཀུ་རྒྱ་ *ku-rüq* *Ld.* colt of an ass.

ཀུ་རེ་ *ku-ré*, also *ku-res* jest, joke, *ku-re byed-pa* to jest, cf. *kyal-ka*.

ཀུ་ལིག་ *ku-lig* key, also lock; more accurately: **pé-ku-lig** key, *čüg-ku-lig* lock, padlock; **ku-lig-búr-* (or *bor-tse*) in *Ld.* a contrivance used instead of a doorlatch. *W.*

ཀུ་ཤ་ *ku-ša* a sort of grass, *Poa cynosuroides*, often used in sacred ceremonies.

ཀུ་ཤུ་ *ku-šu* apple *Dzl.*; *W.* (Cf. *slí*).

ཀུ་སུ་མ་ *ku-su-ma Ssk.* flower.

ཀུ་ལུ་ *ku-lu* ring-dove *Cs.* (*Ssk.*: the cry of the cuckoo).

ཀུག་ *kug*, also *kug-kúg*, crooked; a hook; *gri-kug* a curved knife, short sabre; *lðags-kug* an iron hook; *nya-kug* a fishing-hook; **kug-kug jhé-pa** *C.* **tan-čé** *W.* to bend, curve; clinch (a nail); **go kug tan-čé** *W.* to nod, **lag kug tan-čé** *W.* of beckon. (Cf. *kum-pa*.)

ཀུག་རེ་ *kug-rtse*, **kug-se** cuckoo *W.*

ཀུན kun (C.: *kyn*) all, every, each; whole; སྤྱི་ཀུན་ *spui kün-bu kün-nas* from every pore *Dzl.*; *dé-dag kun* all these; *γzan kun* all the others; also pleon. *kun tams-ñad* all of them, they altogether; *kün-gyis mñon-ba, tös-pa* seen, heard by every body, generally known; *kün-tu* 1. into all, in all etc. 2. adv. everywhere, in every direction; *kun-tu-bzän-po* Allgood, n. of the first of the celestial Bodhisattwas, *Samanta-bhadra*, sometimes confounded with Adibuddha, *tög-mai Sañs-rgyas*; in later works even a *Kun-tu-bzän-mo Yum* is mentioned *Thgr.*; *kün-tu rgyü-ba* to go everywhere, wander about; *Kun-tu-rgyu འཇིགས་མེད་* n. of a class of Brahmans, itinerant monks, *Dzl.*; *kün-nas* from everywhere, round about, wholly, thoroughly e. g. overpowered by passions, cleansed from sin *Dzl.*; *kün-nas dod-pa* to wish from the bottom of the heart *Thgy.*

Comp. *kun-ldkris* general corruptness, misery, sin *Lex.* — *Kun-kyab* comprising, pervading all things. — *Kun-mkyén-(pa)* omniscient. — *Kun-dgá-bo*, *Ssk.* *ānandā*, n. of the favourite disciple of Buddha; *Kun-dga* is to this time frequently used as a name of (female) persons. — *Kun-dga-rá-ba*, also *kun-dga Thgy.*, or *kun-ra*, *Ssk.* *चाराग* or *संचाराग* 'garden of all joys' 1. the grove in which a monastery is situated. 2. the monastery. 3. in Tibet, which is destitute of groves, more particularly the auditory or library of a monastery — *Kun-brtágs*, in the *Mahayana*: a personal, erroneous supposition *Was.* — *Kun-ñüs* all-gathering, all-uniting. — *Kun-dbän* almighty. — *Kun-rdzób* altogether vain, delusive; *kun-rdzób-kyi bdén-pa* subjective truth *Was.* — *Kun-γzi* lit.: the primary cause of all things, viz.: 1. the soul or spirit, *kun-γzii sems* (opp. to *byün-ba bzii lus* the body consisting of the 4 elements), *kun-γzii sems-lu po mo ma mñis-te* as no difference of sex exists in souls (we, though being women, would beg etc.) *Mil.* 2. With more precise

distinction: *kun-γzi* soul as the seat of the passions, opp. to *sems-nyid*, the very soul, the spirit as the seat of reason *Mil.* 3. To the followers of the Adibuddha doctrine *kun-γzi* is = God, Adibuddha, *kun-γzii Sañs-rgyas*. — *Kun-γzigs* all-seeing. — *Kun-slön* *Lex.* v. *slön-ba*.

ཀུན་དྭ་ *kun-da Ssk.* jessamine.

ཀུན་དུ་ *kun-du-ru Ssk.* incense, Boswellia.

ཀུན་པ་ *küm-pa*, also *kum-küm, küm-po*, crooked, shriveled, dried up; **kum tán-ñe* *W.* to bend together, to double. (Cf. *sküm-pa*).

ཀུན་པ་ *kum-bha Ssk.* earthen jar.

ཀུན་པེ་ *kum-bi-ra Ssk.* crocodile.

ཀེ *ke* numeral: 91, *ke-pa* the 91st (volume).

ཀེ་ཀེ་ *ke-ke-ru*, also *kerketana* & *ketaka Ssk.* 'n. of a precious white stone' *Cs.*; our *Ssk.* dictionaries give but the last of these names, and as its only signification the name of the tree *Pandanus odoratissima*.

ཀེ་ར་ *ke-ta-ra Sambh.*, n. of a mountain, prob. *Kedāra*, part of the Himalaya. *Will.*

ཀེ་ཏུ་ *ke-tu Ssk.* a fiery meteor, shooting star; the descending node.

ཀེ་རེ་ *ke-rtse* v. *keu-rtse*.

ཀེ་རེ་ *ke-ré* v. *kye-ré*.

ཀེ་ལ་ན་, ཀེ་ལ་ན་ *ke-la-ñä, kai-la-ñä Cs.*, རི་ལ་ན་ *Will.*, n. of a lofty region of the Himalaya, mythological rather than geographical, seems to be the same as *Ti-se* q. v., though modern geographers apply the name to different ranges.

ཀེ་ལ་ན་ *ke-lan*; the fraternity or association, which Huc mentions under this name (*Voy.* II ch. 6), seemed to be totally unknown to our *Tashi-lhunpo Lama*, although the expectation of a final war between Buddhist believers

ཀེ་ཅུ་ཀ་ ke-*su-ka*

ྐ

ཀོན་ koñ

and infidels, in which the latter will be destroyed, is widely spread through Tibet.

ཀེ་ཅུ་ཀ་ ke-*su-ka* Wdn. n. of a plant, perhaps *keçuka*, Arum Colocasia, with edible root; or = *keñ-su-ka*?

ཀེ་མ་མ་ kэг-ma = ཀ་མ་མ་ kág-ma C's.

ཀེ་རུ་ས་ keñ-rús skeleton.

ཀེ་ཅུ་ཀ་ keñ-*su-ka* Lx., Sambh., Wdn., n. of a tree.

ཀེ་རུ་ཅེ་ keu-rtse, also ke-rtse, jacket Mil.

ཀེ་རུ་རི་ keu-ri n. of a female terrifying deity Thgr.

ཀེ་རུ་ལེ་ keu-le Dzl. རེ, 1: keu-lei rgya, acc. to the Mongol version: customary seal, — dubious.

ཀེ་ར་གྱིས་ kér-gyis suddenly Sch.

ཀེ་ར་པ་ kér-ba to raise, lift up, e. g. the finger towards heaven Glr.; ker lán-ba to rise, stand up.

ཀོ ko 1. num.: 121; kó-pa the 121st (volume). — 2. affix, = ka col. Ld. — 3. all, whole Schr., cf. kob.

ཀོ་ཀོ་ ko-kó 1. also ko-sko, throat, chin Sch., ko-sko degs Lx.? 2. = ka-ka W.

ཀོ་ཀོ་ཐང་མ་ ko-ko-tán-ma n. of a country in or near Ceylon Pth.

ཀོ་ལྷོ་ཅེ་ ko-nyon-tsé, also ko-nyol-tsé, ko-lon-tsé the kernel of the pine-apple C's.; more particularly the edible seed of the Neosa-pine in the valley of the Sutledj; also skan-nyan-tsé Kun.

ཀོ་ཐ་ ko-ta, Ssk. མེ་ཐ་, a kind of leprosy Wdn.

ཀོ་པ་ཅེ་ ko-pañ-tsé a sort of tea Schr.

ཀོ་པོན་ ko-póns guitar Ld.; it is tuned in 3 fourths.

ཀོ་པ་ kó-ba 1. hide, skin. — 2. leather, *kó-wa nyé-kan* tanner C.; glün-ko neat's leather. — ko-krád leather-shoe. — kó-mkan 1. tanner. 2. (acc. to some also:) conductor of a leather-boat, boatman. — ko-btüm 'leather-wrapping' is said to be a criminal punishment in C., in different

degrees of severity, e. g. *lág-pa ko-tím*, when the culprit's hands are cut off, the stumps sewed up in leather, and the wretch thrown as a beggar upon public charity etc. — ko-lág strap, thong. — ko-fúgs C's.: a small instrument of leather to weave lace with. — ko-gdán a piece of leather put under the saddle Sch. — ko-lpágs hide, leather. — ko-búgs Sch.: three-edged needle for leather. — ko-tság leather-sieve. — ko-rül a rotten hide.

ཀོ་བོ་ kó-bo n. of a country Wdk.

ཀོ་མ་ kó-ma n. of a bird Wdn.

ཀོ་ལྷ་པ་ ko-lág is meant to express the voice of a raven.

ཀོ་ར་ ko-ra, Hindi कोरा, more tibetanized ko-rás, unbleached coarse cotton cloth.

ཀོ་རེ་ ko-ré, in compounds kor W., cup for drinking; šin-kor wooden cup, a utensil every Tibetan carries with him in his bosom; šel-kor (European) tumbler. (Cf. jór-pa).

ཀོ་ལོན་ ko-lón, a dubious word. Sch. has ko-loñ-ba to hate, envy, but in a passage in Mil., where the connection admits of no doubt, ko-loñ mdzad-pa must be taken for: to disdain.

ཀོ་ཤམ་བེ་ ko-šam-bi Dzl., Glr., Ssk.: कौशांबी n. of an ancient city on the Ganges, in the Doab.

ཀོ་ས་ལ་ ko-sa-la Sambh., Ssk.: कोसला, = Ayodhya, Oude.

ཀོ་པ་པ་ kóg-pa I. subst., also skóg-pa, skógs-pa shell, peel, rind; šün-kog id.; jyi-kog exterior shell, bark; kóg-pa šu-ba to peel, pare. — II. vb. n. to splinter off, to chink; kog lañ-ba 1. id. 2. to rise suddenly and run away.

ཀོན་ koñ, also koñ-kón, 1. concave, excavated. — 2. crooked, *pi-ši tšig-pa koñ-kón čò* the cat makes a crooked back W. — kón-po 1. cup, bowl. 2. crucible. 3. breach, gap Sch. 4. n. of a province S. E. of Lhasa. — kón-bu small cup, bowl. — mčód-kón offering-bowl; snág-koñ inkstand

for black ink, *mtsál-kon* for red ink, vermilion; **lúg-kon** casting-mould *C.*

ཀོད་ *kod* ('a gathering')? 1. *lag-kód Ld.* an armful of corn, a sheaf. 2. affix = *kad*, *ka*, *ko*: **nyis-kód*, *ña-kód** all the two, all the five *Ld.*

ཀོབ་ *kob* all, *Ld.* col.

ཀོར་ *kor*, root denoting anything round or concave, hence: *kor-kór* 1. adj. round, circular *C.* (= **kyir-kyir** *W.*); roundish, globular *C.*; concave, deep, as a soup-plate (opp. to flat) *W.* 2. sbst. a thick loaf of bread, (opp. to a flat, thin cake) *C.*; a pan, saucepan *W.*; a hollow in the ground, a pit not very deep *W.*; *stód-kor* a little circle above a letter, *Ssk.* anuswara; *klád-kor* id., a dot, zero, naught; *ydúb-kor* bracelet *Cs.*; *pád-kor* a certain way of folding the fingers, so as to represent the form of a lotus-flower; *ód-kor* a radiant circle *Cs.* Cf. *skór-ba*, *kór-ba*, *ko-ré*.

ཀོར་དོ་བ་ *kor-do-ba* boot *Ld.*?

ཀོལ་དོ་ *kol-to* dumb, mute *Sp.*?

ཀོས་ཀོ *kós-ko* = *ko-ko*; *kos-snyün* with a pointed chin *Sch.*

ཀྱི་སྤྱིར་རྒྱུང་ *kyā-sir-rlün* v. *kyin*.

ཀྱལ་ *kyag*, also *kyag-kyág*, thick, run into clots *Cs.*

ཀྱལ་ཀྱལ་ *kyag-kyóg* curved, crooked; **go kyag-kyóg* *do-èe** *W.* to shake one's head, viz. slowly, in meditating; **ri-mo kyag-(ga-) kyog-(yé)** a flourish (in writing) *W.* Cf. *kyog-kyóg*.

ཀྱུང་ *kyan* I. adj., also *kyan-kyán*, *kyan-po*, straight, slender, as a stick; **kyan-kyan rin-mo** tall, slender, as a man, a tree etc. *W.* — II. adv. = *yan*, too, also, always used enclitically, after the letters *g*, *d*, *b*, *s*.

ཀྱུང་ཀྱུང་ *kyan-kyón*, also **kyan-ña-kyon-né**, indolent, lazy, idle *W.*; **kyan-kyon do-èe** to lounge, to be idle *W.*

ཀྱར་ཀྱར་ *kyar-kyár*, also *kyar-po* flat, not globular *Cs.*

ཀྱར་ཀྱར་ *kyar-kyór*, also **kyar-ra-kyor-ré**, still feeble, as convalescents after a disease.

ཀྱལ་ཀྱལ་ *kyal-ka* 1. joke, jest, in words (*Liè. ku-rei tsig*). — 2. jocular trick, *ku-re dan kyál-kai pyir* by way of jest, for fun. — 3. any worthless, foolish, indecent talk *Stg.*

ཀྱལ་ཀྱལ་ *kyal-kyál* *Lex.* w. e.; *Sch.*: *kyal-kyal-ba* to go round (?).

ཀྱལ་ཀྱལ་ *kyal-kyól* = *kyar-kyór*, *dúd-gro kyál-kyól ga* some poor ill-conditioned beast, speaking of cattle, *Mil. nt.*

ཀྱི་ *kyi*, affix I. to sbst.-roots, ending in *d*, *b*, *s*: sign of the genitive case.

— II. to verbal roots, after the same final letters, and then without an essential difference from *kyis*, to which we add in this place also examples of the other terminations *gi(s)*, *gyi(s)*, *yi(s)*, *i* (the *s* by itself is not used after verbal roots): a. in the sense of a gerund, meaning by (doing something), because, *dgós-kyis dón-ño* we come because it is necessary . . . , or more freq. though, *dgai* though she is glad . . . *Dzl.*, in which case it may often be rendered in English by but: she is glad, but . . . ; *zas bzán-po mi dód-kyis fa-mál-pa zos* he did not care for dainties, but ate vulgar food *Dzl.*; or it has to be omitted: *bdén-pa yin-gyis rdzün-pa ma yin* it is true, no fiction *Dzl.*

— b. as an adjective, forming, like *kyin* (*q. v.*), with *dag* or *yod* a periphrastical present tense e. g. *groi dag* he is walking, *on-gi yod* he is coming. — c. at the end of a sentence in the sense of a finite verb and more particularly in the 1. pers. fut.: *gyod mi rmoi* I shall not make you suffer for it *Dzl.*, *ñas grogs byá-yis* I shall help *Glr.*, *bzag-gi*, and: *bzag-gis* I shall put *Glr.* This use of *kyi(s)* is said to be quite common at the present time in *C.*, whereas in *W.* not only the whole gerundial use, but even the distinction of *kyi*, *gyi*, *gi* in the genitive case of a sbst. has disappeared from colloquial language, instead of which the last consonant is repeated and the vowel

i added: *šin-ni* of the wood, **yid-di** of the mind, **bál-li** of the wool.

Note 1. *kyi(s)* when combined with adjective roots, includes the verb to be, e. g. *mán-gi* = *mán-po yin-gyi*. — 2. In colloquial language and later literature the genitive of the verbal root often takes the place of the genit. infinitivi, which seldom occurs in the old classical style, e. g. *nam tsoi bár-du* lifelong. — 3. *ji nús kyi(s)*, *ji túb-kyi(s)* or vulg. **túb-bi**, as much as (I, you etc.) can (could etc.) — 4. *kyi(s)*, when denoting an antithesis, is often followed by a pleonastical *ón-kyan*. ཀྱི་ལེ་ *kyi-lce* a medic. plant, *Gentiana decumbens* L., *k. dkár-po* a variety of it with white flowers.

ཀྱི་ལྷོ་ཁྱེ་ *kyi-ldir* iron hoop *Ld.*!

ཀྱི་བྱུང་ *kyi-bún* a feeling cold, a chill *Sch.*

ཀྱི་ཁྱུང་ *kyi-húd* the sound of weeping, lamentation.

ཀྱི་གཙུག་ *kyig-rtse* unburnt brick *Sch.*

ཀྱི་སྤྱོད་རྒྱུང་ *kyin-sir-rlün* *Mil.* also *kyā-s. l., C.*, an onomatopoeic word: a blowing wind.

ཀྱི་ *kyin*, used alternatively with *gyin* and *gin*, after a vowel: *yin*, denotes a partic. present, e. g. *smón-lam dlebs-kyin son* proceed on your way praying! With *yod* or *dug* it forms a periphrastical present tense: *smón-lam dlebs-kyin yod* he is praying (just now): in *Ld.* even as a real subst.: **súg-ra tón-gyin (ziq) dan** 'with a whistling sound proceeding from it', **ló-yin-dan** 'together with walking' = in walking.

ཀྱི་རྒྱུ་ *kyir-kyir* *W.* (= *kor-kór* *C.*) round, circular; a round thing, disk, e. g. the little silver saucer which the women of *Lh.* wear as an ornament on the crown of their head; *kyir-mo* id., esp. a rupee *Ld.*; **da kyir-kyir** the disk of the moon.

ཀྱི་སྤྱོད་ *kyis*, after d, b, s. 1. sign of the instrumentative case, and therefore generally indicating the personal subject

of the action. — 2. combined with verbal roots = *kyi*.

ཀྱི་ *kye oh! holla!* in calling to somebody; ཀྱི་ in solemnly addressing a person or an auditory; also merely the sign of the vocative case *B.* (in *W.* **wa!**) *kye-kyé* id. emphatically.

ཀྱི་ abbrev. for *kye-kyé* v. *kye*.

ཀྱི་གྲ་ *kyé-ga* n. of a bird. *Med.*

ཀྱི་པ་འཇམ་དཔལ་ *kye-pái-(pa)* n. of an idol in

Lh., consisting like most of the popular idols in those countries of a wooden stick or log decked with rags, but much dreaded and revered; said to be identical with *Pe-dkar* in *C.* Its worship probably dates from a time before Buddhism was introduced.

ཀྱི་མ་ *kyé-ma oh! alas!* mostly expressive of sorrow, often combined with *kyi-hud*; also sign of the vocative case. Seldom it expresses joy. — *kye-mao* id.

ཀྱི་རེ་ *kye-ré upright, erect; *kye-re lan-wa**, resp. **žen-wa C.*, *kyer-kyér-la dad-če*, resp. **zai-če W.* to stand; **go kyer jhe-pu** to raise one's head, to look up *C.* Cf. *kyer-ba*.

ཀྱི་ཁྱུང་ *kye-húd*, = *kyi-hud*.

ཀྱི་ཆོ་ *kye-hó hollo! heigh! well!* also like the behold of the Holy Scriptures.

ཀྱི་དྲོད་ *kyed-kyéd*, also *brain-kyéd*, with the upper part of the body stretched forward *Ld.*

ཀྱི་ *kyer*, v. *kye-re*.

ཀྱི་བ་ *kyó-ba* hook *Sch.*

ཀྱི་གྲ་ *kyog*, also *kyog-kyóg*, *kyóg-po*, crooked, bent, winding. *rtse kyog* with its point bent, crooked at the top. *Med.*

ཀྱི་ *kyon*, also *kyon-kyón*, *kyon-po* 1. hard, as e. g. stale bread, *ču kyón-po* hard water; obstinate, unmanageable; *kyon-búr* a sort of relieve-work in metal. — 2. oblong *Cs.* — *Sch.*: *kyón-ka* quarrel, *kyon-mgó* cause of a quarrel (?). Cf. *gyon*, *ka-gyon*.

ཀྲོན་ *kyon*, also *kyón-bu*, small shovel, scraper Sch.

ཀྲོམ་ *kyom*, also *kyóm-kyom*, 1. flexible, but without elasticity, flabby, loose, lax. — 2. also *kyom-kyóm*, of irregular shape, not rectilinear.

ཀྲོར་ *kyor*, also *kyor-kyór* weak, feeble, unfortified Cs.

ཀྲོལ་ *kyol*, also *kyol-kyól* = *kyor* Cs.

ཀྲག་ *krag* v. *bkrag*.

ཀྲང་ *krañ-né* standing, *krañ sdod-pa* to stand Zam. (cf. *kroñ*).

ཀྲང་པ་ *krád-pa* leather half-boot or shoe, as it is worn by the lower class of people, often with a woolen leg; *krad-rgyün* Cs. a long narrow piece of leather to fasten the sole to the upper-leather; **tad-kyi** W. **ta'-kyi** C. (or *gyi*, from *gyi-na*?) a worn-out leather sole.

ཀྲམ་ཀྲམ་ *krab-kráb* v. *krab-pa*.

ཀྲམ་ *kram* W. cabbage, *kram-mñár* sweet or fresh cabbage; *kram-skyür* sour or macerated cabbage Cs. (?)

ཀྲི་ཀྲི་ *kri-kri* n. of a fabulous king of India Glr., not mentioned in the Ssk. dictionaries.

ཀྲི་སྐ་ར་ *kriṣṇa-sū-ra* Ssk. the spotted antelope Pth.

ཀྲུ་ཀྲུ་ *kru-kru* W. windpipe, **tu-tu dam-te* *ši-še** to be strangled.

ཀྲེ་ཀྲེ་ *kre-nág* smut of a kettle Sch. (= *sre-nag*?)

ཀྲོན་ཀྲོན་ *kroñ-kroñ* standing upright, e. g. books (opp. to **gyél-kan** laid down, lying W.); when used of persons it means also: standing on one's knees, kneeling in an upright position.

ཀྲོན་ཀྲོན་ *kron-kroñ* hanging, **ton-ton-la dug-še** to hang, to be suspended in the air W.

ཀྲལ་ *kla-klo* 1. Ssk. རྒྱལ་ barbarian. — 2. in later times: Moslem, Mahometan; Mahometanism. Was.

ཀྲལ་ཅེར་ *klag-čor* clamour, noise Cs.

ཀྲ་ *klad*, acc. to *Liš.* = *gon* what is above; hence *klád-pa*, also *glad*, 1. head. 2. brain, and *klad-ma* beginning, top Sch.; *gur-klád* chimney of a felt-tent. — *klad-kor* v. *kor*. — *klad-rgyá* the skin covering the brain, pia mater; *klad-rgyas*, = *thá-ba*, 'the bloody marrow in the bones' Sch., or simply 'brain' Schf. — *klad-sgo* the fontanel in the infant cranium Sch. — *klad-čün* the cerebellum Sch. — *klad-yžün* spinal marrow. — *klad-yžér* headache Med. — *klad-šubs* = *klad-rgyá* Sch. ཀྲཀ་ཀྲ་ *klañ-ka* 1. censure, blame Cs., *klañ* *byéd-pa*, *debs-pa* to blame, cf. *skur-klán*. — 2. *klañ tsol-ba* to seek brawls Pth.

ཀྲལ་པ་ *klán-pa* v. *klon-pa*.

ཀྲུ་ *klu*, Ssk. नाग, originally: hooded snake, cobra di capello; in this specific sense, however, it is never used in Tibetan, whereas every child knows and believes in the mythological signification: serpent-demon, a demigod with a human head and the body of a serpent, living in fountains, rivers etc., commanding over great treasures, causing rain and certain maladies, and becoming dangerous when in anger; *ydüg-pa* is therefore a usual epitheton of such demons. *klui skad* means the Prakrit language, *klui yi-ge* the Nagari character of Ssk. letters, viz. that which is called *varttula*, in contrast to the holy *landza*, *thai yi-ge*. — *klui ynod-pa* or *skyon* diseases of unknown origin. — *klu-mo* a female serpent-demon. —

klu-sgrüb, prop. n., Nagarjuna, a famous Buddhist divine. — *klu-mdüd* *Co-donopsis ovata*. — *klu-nad* = *klui-ynod-pa*. — *klu-prüg* a young Lu. — *klu-smán* 'n. of a medicine' Cs., but *smán* and *klu-smán* are also synonyms for *klu*, Glr., Mil. etc.

ཀྲུ་ *klui* river, more com. *ču-klün*, B.

ཀྲུས་ *klus* 1. cultivated land, field, *klus-su skye* it grows on cultivated ground Wdn. — 2. a complex of fields, *dkar-*

ཀླུབ་པ་ *klúb-pa*

mdańs-kyi klui tsán-ma all the fields belonging to Kardang (n. of a village).

ཀླུབ་པ་ *klúb-pa*, pf. *klubs*, to cover, e. g. the body with ornaments *Pth.*

ཀློག་ *klog* v. *klog-pa*.

ཀློག་པ་ *klóg-pa* I. sbst. **earwax** *Sch.* — II. vb., pf. (b) *klags*, ft. (b) *klag*, imp. *klog*, *lhogs*, to read, *B.*, *C.*, *yid-kyis klóg-pa* to read without uttering a sound; *klog-pa* or *klog* sbst. reading, *klog bzán-po* *és-pa* *Mil.* to be a good reader; *klóg-gi slób-dpon* a reading-teacher. — *klóg-gra* a reading-school. — *klóg-tabs*, *klóg-tsul* art, way of reading.

ཀློན་ *kloń* acc. to *Lex.* = *Ssk. urmi*, wave; in the living language it is used for middle; in ancient literature for expanse, esp. *nám-mkai* of the heavens, *rgyá-mtsoi* of the sea; *rań-byún kloń yańs brjod-méd* the unspeakably vast uncreated space; hence: the space of heaven, the heavens, *klón-du lđin-ba* to soar, to hover in the sky. This vagueness of meaning makes the word suited to the idle fancies of mysticism, as in: *klón-du gyúr-ba*, which seems to denote a soaring into mystic perfection. — *dba-klón* *Sch.*: wave; Tibetans of today, and *Schr.*: the midst of the waves. — *kloń-brdól* *Glr.* was explained by *Ia-mas*: emerging from amidst the waves. (The significations 'depth, abyss, plenty, body' added by *Sch.* seem to be erroneous). *Cf. dkyel.*

ཀློན་པ་ *klón-pa*, also *klán-pa*, to mend, patch v. also *lhan-pa*.

ཀླུ་ཡ་ *kša-ya* *Ssk.* prop. *phthisis pulmonalis*; but acc. to Tib. pathology *kša-ya* *nág-po* denotes a bilious disease, prob. **icterus niger**, black jaundice.

དཀའ་པ་ *dkágs-po* *W.* for *dka-bo*.

དཀར་ *dkan*, also *rkan* (*Ld. *skan**) 1. the palate, *yá-dkan*, the upper, *má-dkan* the lower part of the palate; **kán-đa déb-pa** to smack *C.*; *dkan-ryér* the wrinkles of the roof of the mouth *Cs.* — 2. *dkan*

ཀ

དཀར་པ་ *dkár-ba*

yzár-po *Lex.* w. e, *Sch.* steep declivity, precipice.

དཀར་པ་ *dka-ba* 1. adj., also -*bo*, seld. -*mo*, difficult, *slób-pa dka-ba* learning is difficult *Dzl.*, gen. with supine: *slób-tu* or *slób-par dka* it is difficult to learn, or with the root: *go-dká* difficult to understand; *dkár-ba byun* it has become difficult, it is difficult (to me, to him etc.) — 2. sbst. *dká-ba* pains, exertion, hardship, suffering, *dká-ba méł-par* without difficulty, easily, *dka-ba spyod-pa* to undergo hardships = to use exercises of penance (ཏཔས, མཚན).

dka-grél *Cs.* 'a difficult commentary', acc. to Tib. dictionaries = བཞེས་པ་ perpetual commentary, lit.: explanation of difficulties. — *dka-túb*, *dka-spyód*, *dka-spyád* 1. penance. 2. penitent; *dka-túb-pa*, *dka-spyód-pa*, *dká-túb-čan*, penitent, *tsó-ba dka-túb-ba rtén-pa* to live as a penitent. — *dka-sdug* trouble, *dka-sdug máń-po byéd-pa* to take great pains *C.* — *dka-tségs* = *dká-ba*. — *dka-lás* 1. a troublesome work. 2. trouble, distress.

དཀར་པ་ *dkár-ba* I. adj., also -*po*, seld. -*mo* 1. white, whitish, gray. — 2. morally good, standing on the side of virtue. — 3. candid, sincere? *las dkár-po* good action; *kā-zás dkár-po* v. *dkar-zás*; *dkár-la dmar-mdáńs-čan* white and red of complexion *Pth.*

II. sbst. **whiteness**. — *dkár-mo* sbst. 1. the goddess *Durga*. — 2. white rice *Cs.*

Comp. *dkar-skyá* light-gray. — *dkar-kün* 1. window-hole in a wall *W.* — 2. opening for the smoke in the roof *C.* — *dkar-goń* *C.* a piece of quartz, (acc. to popular belief porcelain is made of quartz,) hence *Cs.*: 'porcelain-clay.' — *dkar-rgyá* rose-coloured. — *dkar-čág* register. — *dkar-tog* = *dkar-zas*. — *dkar-mé* a light (?), *dkar-mé sbor-ba* *Sch.* 'to light a candle.' — *dkar-dmar* light-red *Sch.* — *dkar-rtsi* white-wash, consisting of lime or some other earthy colour *C.*, *W.* — *dkar-zás*, *kā-zás dkár-po*, *dkar-tóg* clean food, lenten

diet, viz. esp. milk, curd, cheese or butter, as *dkar-ysum* Schf. Tar. (Germ. transl. p. 335); also honey, fruit. — *dkar-yól*, resp. C. **zal-kar*, W. *sol-kar** **porcelain, china-ware**, cups or plates of porcelain, *dkar-yol sgrig-pa* to place the china-service on the table, for: to lay the cloth. — *dkar-ryá* W. **tin, pewter**, **kar-yá dan žár-čé** to **solder**. — *dkar-sér* **yellowish white**. — *dkar-ysál* 1. **shining white**, *sku-mdog dkar-ysál gáns-ri dra* of a bright white colour like a glacier *Glr.* 2. **window** Sch. (?)

དཀྱ dku 1. the **side** of a person's body Cs., *dkur* or *dkú-la rtén-pa* to carry a thing at one's side *Zam.*; *dku brtólba* to open the side (in child-birth, v. *mñal*). — 2. v. *dkú-ba*. *Comp.* *dku-lči* a heavy feeling in the side, as a symptom of pregnancy. — *dku-mda* (**kum-da**) W. (= *mčan-mda*?) **pocket** in the clothes. — *dku-nád* apparently a disease of the kidneys. — *dku-zlüm*, *Lex.* མཁྱི **cavity** of the abdomen, womb.

དཀྱལྱ dku-lto **craft, cunning, trick, stratagem**, esp. if under specious pretence one person induces another to do a thing that proves hurtful to him.

དཀྱཔ dku-ba 'sweet scent' Cs.; *Zam.*: = བཟི **stench**.

དཀོན་མཆོག་ dkon-mčog (W.: **kon-čog*, *kon-čog*, C.: *kön-čö*) 1. **the most precious thing**. Buddhism has always sought the highest good not in anything material, but in the moral sphere, looking with indifference, and indeed with contempt, on everything merely relating to matter. It is not, however, moral perfection or the happiness attained thereby, which is understood by the 'most precious thing', but the mediator or mediators who procure that happiness for mankind, viz. Buddha, (the originator of the doctrine), the doctrinal scriptures and the corporate body of priests, རྒྱུ་མཆོག་ *dkon-mčog ysum*. Now, although this triad cannot by any means be placed on a level with the Christian doctrine of a triune God, yet

it will be easily understood, how the innate desire of man to adore and worship something supernatural, together with the hierarchical tendency of the teaching class, have afterwards contributed to convert the acknowledgment of human activity for the benefit of others (for such it was undoubtedly on the part of the founder himself and his earlier followers) into a devout, and by degrees idolatrous adoration of these three agents, especially as Buddha's religious doctrine did not at all satisfy the deeper wants of the human mind, and as its author himself did not know anything of a God standing apart and above this world. For whatever in Buddhism is found of beings to whom divine attributes are assigned, has either been transferred from the Indian and other mythologies, and had accordingly been current among the people before the introduction of Buddhism, or is a product of philosophical speculation, that has remained more or less foreign to the people at large. — 2. As then the original and etymological signification of the word is no longer current, and as to every Tibetan '*dkon-mčog*' suggests the idea of some supernatural power, the existence of which he feels in his heart, and the nature and properties of which he attributes more or less to the three agents mentioned above, we are fully entitled to assign to the word *dkon-mčog* also the signification of **God**, though the sublime conception which the Bible connects with this word, viz. that of a personal, absolute, omnipotent being, will only with the spread of the Christian religion be gradually introduced and established.

Note 1. *rai-grub-dkon-mčog* with *Schr.* is evidently the appellation of the Christian God adopted by the Rom. Cath. missionaries of those times. — 2. In the older writings *dkon-mčog* occurs (as far as I know) never without *ysum*, and combinations such as *dkon-mčog-la mčod-pa*

byed-pa or *ysol-ba* *debs-pa*, as well as *blama dkon-mčog*, are to be found only in writings of a comparatively recent date. — 3. Instead of the phrase of asseveration: *dkon-mčog* *des*, God knows! the mere words *dkon-mčog* *ysum* are frequently used in the same sense.

དཀོན་པ་ *dkón-pa* C., B., -mo W. rare, scarce, and therefore dear, precious, valuable (in an objective sense, cf. *γέσ-πα*) *jig-rtén-na dkon-no* is exceedingly rare in the world Dzl., *jig-rtén-na dkon-par bzán-no* it is of a beauty rarely to be met with in the world Dzl.; *Kyod dra mtón-na dkon-rgyu med* to see a person like you, is nothing particular Mil.; *lèe bdé-mo-la lhá čos dkon* with a prattler religion is scarce, there is generally not much religion about him Mil. — *dkon-nór* riches, valuables Mil.

དཀོར་ *dkór* 1. wealth, riches. — 2. *mtül-dkor*, *yan-dkor*, *sa-dkor* are expressions current in C. which I could not get sufficiently explained. — *dkor-nór* = *nor*. — *dkor-pa* Cs., *dkor-mi* Sch. treasurer. — *dkor-mdzód* frq., treasury. — *dkor-rdzogs* (pronounce **kor-zog(s)**) n. of a monastery in southern Ladak, situated 16 000 feet high.

དཀྱར་ *dkyar* Z., Ld., a sort of snow-shoes. (Sch.: 'stocking-boots?')

དཀྱིལ་ *dkyil* the middle, *dkyil-du*, -na in the middle, c. genit. in the midst of, amidst; *dkyil-nas* from the middle, from amidst; relative to time: **yar-ri kyil-la** W., in the middle of summer. *dkyil-ma* the middle one, e. g. room, = dwelling-room Ld.

Comp. *dkyil-dkrin* v. *skyil-dkrin*. — *dkyil-kor* 1. circle, circumference, frq. 2. figure, e. g. *dkyil-kor gru-bzi-pa* quadrangle, square; a certain mystical figure; diagram, model. 3. a circle of objects, *kör-gyi dkyil-kor* the circle of the attendants. 4. the area of a circle, disk, e. g. of the sun; *žál-gyi dkyil-kor bstan* = he showed his full countenance Pth. 5. sphere, *rlün-gi*

dkyil-kor the atmosphere, *mēi-dkyil-kor* the sphere of fire, and similarly of the other elements, *lhai dkyil-kor* may perh. likewise be translated by: the sphere of the power of a certain god. In mysticism and magic, however, several other more or less arbitrary significations are assigned to the word, e. g. it is said to be used for *lús-kyi dkyil-kor* the whole extent or bulk of the body, = the body, *dkyil-kor-gyi ynás-su čán-ba* to wear on one's body (e. g. an amulet); or instead of *čós-kyi dkyi*: *dkyil kor mtón-ba* to behold the whole extent of religious doctrine (?).

Note. In Lex. *dkyil* is said to be = མཐུ་, perh. merely because *dkyil-kor* is used for མཐུ་ལྗོངས་? But *mán-dal-gyi dkyil-kor* is the Buddhistic map of the world, representing mount Sumeru with the surrounding continents etc.

དཀྱུ་ *dkyü-ba* 1 to run a race Cs. — 2. རྒྱུ་ to wring out, to filter Sch. — 3. to caper about Ld. — *dkyü-byai rta* race-horse Cs., *dkyü-sa* race-course Cs.

དཀྱུག་ *dkyüg-pa* to lose colour by washing Ld., perh. more correctly *skyüg-pa*.

དཀྱུས་ *dkyus* 1. length, *dkyüs-su* in length, *dkyüs-rin* long C., *spyan-dkyüs* length from one corner of the eye to the other (e. g. in an image) C. (Sch.: bold, insolent?) — 2. untruth, falsehood, lie. Tar. 108. 7. *dkyus-nyid* seems to be used so, whilst 188, 5 is totally obscure.

དཀྱུས་མ་ *dkyüs-ma* common, every-day, e. g. *na-bza* every-day clothes, *dbu-ža* work-day hat; hence *mi dkyüs-ma* common people (without office or authority) C.

དཀྱེལ་ *dkyel* seems to be acc. to Cs. a synonym of *klori*. I only met with the word *dkyel-po* če in a medical work; Sch. explains it by universe, and a native Lex. by *kan yáns-pa* the wide house, which possibly may signify the same.

དཀྱིལ་ *dkri-ba* pf. *dkris*, vb. a. (cf. *kri-ba*) to wind, to wind up, *grü-gu* a clew or ball of thread, *lús-la gos* (or *gós-*

kyis) *dkr.*, to wrap a garment round the body; *rtsá-bar kór-lo dkris-pai yèu Med.* was explained to me: a magic spell in circular writing, wrapped round the lower end of a clyster-pipe, *fig.*: *sér-snas kún-nas dkris* quite ensnared in avarice; *kun-dkris* 'all-ensnaring' = *sin.* — *dkri-ma* (*Glr.* 47. where the text has *drima*) means very likely **necker-chief**, which col. is called **kog-ti* or *ka-ti* *C.* 'og-*šri*, *ka-šri*, *kya-šri* * *W.* — In the sense of *krid-pa* to conduct (*Sch.*) it never came to my notice.

དཀྱིལ་པ་ *dkrigs-pa* 1. **darkened, obscured, dim,** = *krigs-pa.* — also *dkrigs-prág*, term for a very large number, *Cs.*: a 100 000 billion, acc. to *Zam.* = *ytáms-pa*, which *Cs.* renders, a 1000 billion. The one may be, after all, as correct as the other, for all these large numbers are, of course, not meant to be used in serious calculations, but are mere imitations of fantastic Indian extravagancies.

དཀྱིལ་པ་ *dkrúg-pa* *pf.* *dkrugs* (*W.* **šrug-čé**) to stir, stir up, agitate (as the storm does the sea); to trouble, disturb, confound (as enemies of religion confound the doctrine, or as passions disturb the mind); *dkrugs-ši* 1. **stirring-stick, twirling-stick.** 2. **disturber, enemy** e.g. of the doctrine *Glr.* — *dkrugs* *Schr.*: turning-lathe (?) — *dkrugs-ma* *Schr.*: quarrel. — *Dzl.* 277. *dkrugs byéd - pa* dubious; a safer reading is *dkú-lto byéd-pa.*

དཀྱིལ་པ་ *dkruñ* v. *skyil.*

དཀྱིལ་པ་ *dkrúm-pa* *Cs. & Sch.*: **broken.**

དཀྱིལ་པ་ *dkróg-pa* (= *skróg-pa*) 1. to stir, churn *frq.* 2. to rouse, scare up, *Glr.* — 3. to wag e. g. the tail *W.*

དཀྱིལ་པ་ *dkról-ba* v. *król-ba.*

བཀའ་པ་ *bkag-pa* v. *gég-s-pa*; *bkág-ča byéd-pa* to forbid *Sch.*

བཀའ་པ་ *bkán-ba* v. *géns-pa* to fill.

བཀའ་ *bkad?* *Lex.* quote *tágs-kyi bkad*, which was explained to me by:

the crossing of threads in weaving; similar: *mgó-spui bkad*, *ngo-bkad* the crossing or entangling of the hair on the head. — *bkad-pa* seems = *kad-pa.*

བཀའ་ས་ *bkád-sa* 1. a **bake-house, kitchen, cook's shop** *Lex.* — 2. **open hall** or **shed**, erected on festive occasions *Tib.-Ssk. Glossary*; *Tar.* 18, 12.

བཀའ་པ་ *bkán-pa* to put, to press, *rkán-pa rtsig-pa-la* one's foot against a wall; to apply, *yó-mo* the plane, *lág-pa* the hand *Zam.*, to put the hand on or to something (or: stretch it out? *Sch.*)

བཀའ་པ་ *bkáb-pa* v. *géb-s-pa.*

བཀའ་ *bka* (*resp.* for *γtam*, *tsig*, *skad*) **word, speech** of a respected person (wherefore **order, commandment** may often be substituted for it), *rgyál-poi bka* the word of the king, *bká-la ytsógs-pa* to belong to the word, i. e. to be under the commandment or dominion (of somebody) *Glr.*; *rgyál-bai bka* the word of Buddha (this is named as one of the five 'means of grace', so to speak, *Glr.* fol. 70; the four others are: *mdo-rgyúd* the sacred writings (*sutra* and *tantra*), *bstan-bčós* doctrinal and scientific writings (*śāstra*), *luñ* oral benedictions and instructions of Lamas, *man-nág* admonitions given by them). After quotations *bka* or *bkao* (= *skad & skad-do*) means: thus says (the holy book or teacher). *bka* as first part of a compound is frequently used to give the word adjoined the character of respectfulness, and is therefore not to be translated separately.

Phrases and compounds: *bka bkód-pa* to publish, proclaim; publication, proclamation *C.* — *bka-bkyón* (col. **kab-kyon**) 'verbal blows' reprimand, rebuke (given by a superior), *bka-bkyón byéd-pa*, *mdzúd-pa* *B. C.*, **tón-čé*, *pñi-čé* * *W.*, *bka bkyón-pa*, all of them construed with *dat.*, to rebuke somebody. — *bka-bkrims* law, commandment, *rgyál-poi bka-krim* *nyán-pas* by the cruel order of the king *Dzl.* — *bka bgró-ba* to consult, to deliberate, *nan-blón bñu*

dan bka-ñib-tu bgrós-pa-la deliberating carefully with the ten ministers of the interior *Pth.* (*Schr.* gives also, *bka-grós dri-ba* to ask, — *byéd-pa* to give advice), — *bka-gyur* (**ká-gyur*,* com. **kan-gyur*, *kan-dyúr*,* in Mongolia **kan-jur**) the word of Buddha, as translated from the original Sanskrit, the holy scriptures of the Buddhists (100 volumes). — *bka grol-ba* to dismiss *Pth.*, *bka-bkrol* leave of absence, *γsol-ba* to ask for, *γnai-ba* to grant leave *Schr.* — *bka-rgya*, *bka-šog*, resp. for *rgya-ma* and *šog-bu*, letter or paper from a superior etc., **diploma, missive, communication** etc. *bka-rgyüd* 1. = *bkaí rgyud* 'thread of the word', the oral tradition of the word of Buddha, which is supposed to have been delivered through a continual series of teachers and disciples besides the written scriptures; *bka-rgyud bla-ma* a Lama deriving his religious knowledge in this manner from Buddha himself *Mil.* 2. perh. also = *bka dai rgyud* 'word and tantra', oral and written instruction; *bka-rgyüd-pa* n. of a Lama-sect *Schl.* 73.; *bka-bšgos* **commandment, precept**. — *bka-sgyúr* order, *bka-sgyúr, γnai-ba* to issue an order *C.* — *bka sgyúr-ba* 1. to translate the words (of Buddha etc.) 2. to issue an order (viz. in the name of a superior). — *bka sgrog-pa* 1. to publish an order. 2. to proclaim, read, preach the word. — *bka γcog-pa* to act against an order, *yab-kyi bka bèag-tu med* the order of the father must be obeyed *Glr.* — *bka-čéms* resp. for *ka-čéms* **testament**. — *bka-mčid* resp. for *mčid*, words or speech of a superior or any person to be honoured. — *bka nyan-pa cegp.* 1. *vb.* to obey. 2. *adj.* obedient, *bka mi nyan-pa* 1. to disobey. 2. disobedient. *bka γnyan* 'the cruel commander', acc. to a *Lex.* = *btsan-pai sa-bdag* 'the mighty lord of the ground', is said to be the first of gods, either Siva or a pre-buddhistic deity. — **ka tai-čé** *W.* to permit. — *bka btags-pa* (*Lex.* : = *krimś bšgrags-*

pa) a proclaimed order, cf. *bkar*. — *bka-rtags* Cs.: mark, seal, precept, maxim (?) — *bka-stod* *Sch.*: 'a subaltern, agent' (?) — *bka-tai* order, edict. — *bka-drin* resp. for *drin*, favour, grace, kindness, benefit, *bka-drinmdzad-pa* to bestow a favour, *mi-la* upon somebody; *blá-mai bka-drin-gyis* through the kindness of his (your) reverence *Mil.*; *bka-drin-čé* the usual phrase of acknowledgment, as our: you are very kind! many thanks! *B.* and *col.* — *bka-druñ* **secretary** (of a high person) *C.* — *bka-ydams*, = *žal-ydams* advice, counsel, instruction; *bka-ydams-pa* 1. adviser *Sch.* 2. n. of a sect of red Lamas, founded by Brom-ston *Schl.* 73. — *bka-dógs-pa* to proclaim; proclamation. — *bka-bśdú-ba* collection of the doctrine *Tar.* — **ka-nán** instruction *C.* — *bka γnai-ba* 1. *vb.* to order, command; grant, permit; 2. *sbst.* order; permission; *ñed bód-k,i rgyál-poi btsün-mo-la bka γnai-bar žu* I beg you will give her as a consort to my (the Tibetan) king *Glr.* — *bka-pébs* *Sch.* a supreme order. — *bka-priñ* message. — *bka bab-pa* the going forth of an order, *bka-báb* order, edict *Schr.* — *bka-büm*, vulg. **kam-büm**, the hundred thousand precepts (title of a book). — *bka stsol-ba*, *pf. stsal* (*stsal-to*, *stsal-pa*), resp. for *smrá-ba* to speak, to say (acc. to circumstances: to command, ask, beg, relate, answer etc.), esp. in ancient literature, in which it is almost invariably used of Buddha and of kings. — *bka-blo-bdē* *Lex.* : = *सुवचस्* speaking well, eloquently; *Sch.*: *bka-blo-bdē-ba* to acknowledge to be wrong (?); *bka-blón*, (*bkaí blón-po* *Glr.* f. 94) prime minister; any high official. — *bka-šog* any writing of a superior, decree, diploma, passport, official paper, letter. — *bka γšogs* 1. a high official, counsellor. *C.* 2. court of justice, judgment-hall.

བཀར་ *bkar* term. of *bka* in or to the word etc; *bkar dógs-pa* Cs. to legalize, *Dzl.* cap. 4: to proclaim, publish. *bkar-btags-pa* published; publication.

བཀར་བ་ *bkar-ba* v. *dgár-ba*.

བཀལ་བ་ *bkál-ba* v. *kál-ba* and *gél-ba*.

བཀས་ *bkas* instr. of *bka*; *bkás-pa* v. *gés-pa*.

བཀུ་བ་ *bku-ba* *Lex.*: to extract, to make an extract of a drug by drawing out the juice (*kú-ba byin-pa*); *bkús-te bór-ba id.*; *smán-bku* medicinal extract.

བཀུག་ *bkug* v. *kug*; *bkúg-pa* v. *gúgs-pa*.

བཀུམ་ *bkum* v. *kum*; *bkúm-pa* v. *gúms-pa*.

བཀུར་བ་ *bkúr-ba* I. 1. *vb.* to honour, esteem (synon. *mčód-pa*), *mán-pos bkúr-bai rgyál-po*, རྒྱལ་པོ་འཕྲུལ་པའི་པོ་, the king honoured by many, frq.; *kún-g, is bkúr-ziin mčód-pai os* worthy of general honour and respect *Mil.*; *mis bkúr-bar mi gyur* is not esteemed by men *Dzl.* — 2. *sbst.* honour; more frq., *bkúr-sti*, honour, respect, homage, mark of honour, *bkúr-stis mčód-pa* to distinguish (a person) by marks of respect *Zam.*; *rán-la bkúr-sti byun dus* when honour is shown to yourself *Mil.*; *bkúr-sti byéd-pa* to do honour frq.; to make a reverence, to salute. — II. *pf.* of *kúr-ba* to carry; in the term *mán-pos bkúr-bai rgyál-po* the legend combines this signification with the preceding one *Glr.*

བཀོག་བ་ *bkóg-pa* v. *góg-pa*.

བཀོན་བ་ *bkón-ba* v. *gón-ba*.

བཀོད་བ་ *bkód-pa* v. *gód-pa*.

བཀོན་བ་ *bkón-pa* v. *kón-pa*.

བཀོབ་ལྷ་ *bkób-lta* (**kób-ta**) the plan of an undertaking *W.* (vulg. pronunciation for *bkod-blta*?)

བཀོར་འདྲེ་ *bkór-dré* *Mil.* seems to be a kind of goblins.

བཀོལ་བ་ *bkól-ba* v. *kól-ba*.

བཀལ་བ་ *bkál-ba* *Cs.*: to talk nonsense, v. *kyál-ka*; *bkyál-pai nag* = *kyál-ka* *Lex.*

བཀྱིག་བ་ *bkyig-pa* v. *kyig-pa*.

བཀྱེ་བ་ *bkyé-ba* v. *gyéd-pa*.

བཀྱེད་བ་ *bkyéd-pa* to bend back, recline (*vb. nt.*), *rgyanis byéd-de* bending or turning far aside.

བཀྱོན་བ་ *bkyón-pa* to beat (= *rdún-ba*) *Mil. nt.*; *bka bkyon-pa* resp. to chastise with words, to scold, frq. (v. *bka*, phrases); *Schr.* mentions also *bkyon-bkyál* chiding.

བྲླ་བ་ *bkra-ba* (*Lex.*: = བྲླ་བ་, cf. also *Krá-bo*) 1. variegated. — 2. beautiful, blooming (of complexion); glossy, well-fed (of animals); *ša-bkrá* n. of a cutaneous disease.

Comp. *bkra-bzán* n. of a mountain in Tibet. — *bkra-lam-mé* v. *kra-lam-mé*. — *bkra-šis* *Ssk.* བྲླ་མེད་ 1. happiness, prosperity, blessing, *báns-rnams-la bkra-šis* dog happiness to my people! may they prosper! *Glr.*; **nád-med tsád-med ta-ši jün-sum-tsóg zu** I wish you good health and immeasurable and perfect happiness! (new year's wish in *W.*); *bkra-šis-kyi ču* holy water *Glr.*; *bkra-šis-kyi mál-kri* nuptial bed *Cs.*; *bkra šis-kyi tsig* or *smón-lam* blessing, benediction; **ta-ši šig!** Good bye! May you be happy! **kyód-la ta-ši čo!** I wish you joy! (also ironically) *W.*; *bkra-šis-šiin* being happy, enjoying prosperity *Glr.*; *bkra-šis srün-bai gó-ča* instruments used for insuring happiness (to a new-born infant) *Lt.* — 2. sacrificial ceremony by which blessings are to be drawn down, *bkra-šis byéd-pa* or *mčód-pa* or **yóg-čé** (*W.*, barley being scattered — *gyog-pa* — on that occasion), to perform this ceremony, — *bkra-šis-pa* propitious, lucky, perh. also: happy; *bkra-šis-pai ltas* lucky signs; *bkra-šis-pai rtags* lucky configurations or semblances (such as e. g. devout imagination seeks to discover in the outlines of mountains etc. *Glr.* fol. 58.) *bkra-šis-ma* n. of a goddess, *Sch.*: goddess of glory *Dzl.* — *bkra-mi-šis* misfortune, calamity, *bkra-mi-šis-pa* un-

བླ་མ་ *bkrag*

ྐ

རྐྱ་པ་ *rkañ-pa*

happy; calamity, *bkra-mi-ṣis-pa tams-čād* all manner of calamities. (The expression *bkra-mi-ṣis* c. dat. for: 'Woe to . . .' in our translation of the New Test. does not rest upon classic authority, but has been adopted as analogous to the above mentioned *bkra-ṣis* *ḡog*.) *bkra-ṣis-čos-rdzon* (**ta-ṣi-čog-dzón**) 'Tassisudon' in Bhot., *bkra-ṣis-lhun-po* (**ta-ṣi-hlym-po**) 'Tashilunpo' in Tsan.

བླ་མ་ *bkrag* 1. brightness, lustre = *mdaṣis*, also *bkrag-mdāṣis*, e. g. of jewels. 2. beautiful appearance, colour, of the face or skin, also *ṣa-bkrāg*; *ṣa bkrag-mdāṣis* pure gloss of the skin *Mil.*; *bkrāg-čan* bright. *bkrag-čór* without gloss, dim.

བླ་མ་པ་ *bkrāb-pa* 1. to select, choose; *mčogtu bkrab* exquisite, choice *Lex.* — 2. = *krāb-pa*, *skrāb-pa* *W.*

བླ་མ་པ་ *bkrām-pa* v. *grēm-pa*.

བླ་མ་པ་ *bkrāl-ba* 1. pf. of *grēl-ba* *Cs.*, *Tar.* 124, 14. — 2. to appoint, *lās-la* to a business.

བླ་མ་པ་ *bkrās-pa* 1. *Sch.*: pf. of a verb *bkrā-ba*, adorned, decorated (?) 2. *Cs.*: *bkras* abbreviation for *bkra-ṣis*, *bkras-btags* for *bkra-ṣis ka-btags* = *ka-btags*.

བླ་མ་པ་ *bkrī-ba* 1. for *dkrī-ba* to wrap. — 2. for *krid-pa* to conduct. — 3. to try to acquire, to search for *Dzl.* རེ to lay up, = **ṣri-čē* *W.*

བླ་མ་པ་ *bkris* abbrev. for *bkra-ṣis*.

བླ་མ་པ་ *bkris-pa* for *dkris-pa* v. *dkrī-ba*.

བླ་མ་པ་ *bkrū*, *bkrus*, v. *krūd-pa*.

བླ་མ་པ་ 1. *Dzl.* གུང 1. prob. an incorrect reading. 2. prov. instead of *dkrūg-pa*, v. *ja bkrūg*.

བླ་མ་པ་ *bkrén-pa* 1. *Cs.* poor, indigent, hungry, *sai pyogs bkr.* a poor, barren country *Stg.* — 2. miserly, stingy *C.*

བླ་མ་པ་ *bkrés-pa* vb. to be hungry; adj. hungry; sbst. hunger *B.*, *C.* where it is now used as the respectful term; *bkrés-skóm* hunger and thirst; *bkrés-skóm-*

pa-las čóg-par byin-te leading after hunger and thirst to satiety; *bkrés-riab-pa* *Sch.*: to have a ravenous appetite.

བླ་མ་པ་ *bkróns* v. *gróns-pa*.

བླ་མ་པ་ *bkrol-ba* v. *gról-ba*.

བླ་མ་པ་ *bklag-pa* v. *klóg-pa*.

ྐ *rka* 1. a small furrow conveying water from a conduit (*yúr-ba*) to trees or plants; furrow between the beds of a garden; hence: 2. flower-bed.

རྐྱ་པ་ *rkañ* (*Ld.* **skañ*, *ṣañ**) 1. marrow, *rkañ-mār* id.; *rkañ-bro-ma* tasting of marrow *Sch.*; *rkañ-gi kón-nas byāms-pa* love from the innermost heart *Thgy.* — 2. the upper part of the arm or thigh, or the large marrow-bones of them, *dpūñ-rkañ*, *rlā-rkañ* *Med.* — 3. kernel of a nut etc. *W.* — 4. = *rkañ-pa* no. 5, stalk; also quill of a feather. — 5. in compounds for *rkañ-pa*.

རྐྱ་པ་ *rkañ-pa* (resp. *ṣabs*) 1. foot. — 2. leg. — 3 (cf. *lag-pa*) hind-foot. — 4. lower part, lower end, e. g. of a letter, *rkañ-pa-čan* 'having a foot', so the nine letters are called that extend below the line (ྐ, ྐ etc.) *Glr.* — 5. stem, stalk, esp. leaf-stalk, *lo-rkañ*. — 6. verse, metrical line; *tsig-rkañ*, prop.: *tsigs-su-bčad-pai rkañ-pa, id.*, *tsig-rkañ mfar nyis-šād tob* at the close of a verse a double *šad* is placed; hence: verse of the Bible *Chr. Prot.* — 7. base, foundation, *rdzu-prul-gyi rkañ-pa bži* *Dzl.* the four 'pillars' of performing miracles (འཇམ་པའ་) *Trigl.* fol. 17.

Comp. **kañ-kyóg** bandy-legged *C.* — *rkañ-kri* a piece of cloth to wrap round the legs (*Lat.*: *tibiale*) *Sch.* — *rkañ-kūm* *Lex.* w. e., prob. having a foot contracted by disease — *rkañ-kór* bandy-legged *Sch.* *rkañ-mgyógs-pa* nimble-footed, *rkañ-mgyógs-kyi rdzas lham-la byūgs-te* oiling his boots with swiftfootedness, a miraculous ointment imparting this gift *Glr.*, *Tar.* 67. — *rkañ-gró* a vassal or subject paying his duty by serving as a messenger or

porter Cs. — *rkañ-gros* or *-brós* 1. walking on foot. 2. domestic cattle; breeding-cattle. — *rkañ-rgyu* Cs.: 'the hollow of the sole'. — *rkañ-yčig-pa* one-footed. — *rkañ-rjén* bare-footed. — *rkañ-rjés* footstep, trace. — *rkañ-jnyis-pa* two-footed, a biped, po. for man, mankind. — *rkañ-stégs* footstool; trestle. — *rkañ-tán* on foot, *rkañ-tán-pa* pedestrian. foot-soldier, *rkañ-tán-du grúl-ba* (Sch. also: *rkañ-tán-ba*) to walk, to go on foot. — *rkañ-mfil* sole of the foot. — *rkañ-tün* (erron. also *-tui*) Ssk. पादप 'drinking with the foot' po. for: tree Mil. — *rkañ-dün* trumpet made of a human thigh-bone (Hook. I 173). — *rkañ-drüg-pa*, *rkañ-drüg-ldan-pa* six-footed; insect, po. — *rkañ-ydúb* foot-ring (ornament). — *rkañ-drén* (v. also *žabs-drén*) disgrace, *rkañ drén-pa* c. genit. to get a person into disgrace, to deprive him of his honour and good name, to be a disgrace to another, e. g. a son to his father by criminal actions etc. *rkañ-rdüm* a maimed foot; lame Cs. — *rkañ-snam* trowsers, *snám-bui rkañ-snam yčig* one pair of cloth-trowsers. *rkañ pags lhuñ* S. g. fol. 9? — *rkañ-pyin* felt for covering the legs, v. *rkañ-dkri*. — *rkañ-ból* upper part of the foot. — *rkañ-bám* a disease in the foot, Sch.: gout. *rkañ-brós* or *bros* v. *rkañ-grós*. — *rkañ-tségs* v. *tségs*. — *rkañ-mdzub-dzér-pa* Sch.: corn (on the toe). — *rkañ-mdzér* iron pricks fastened to the feet for climbing mountains. — *rkañ-bži-pa* four-footed; quadruped. — *rkañ-lág* hands and feet, *rkañ-lag bšál-ba* Lt., Schr.: 'numbness or rheumatic pain in hands and feet'; *rkañ-lág sér-kar zoi* hands and feet chap Sch. — *rkañ-lám* foot-path. *rkañ-šiñ* treadle, of a loom. — *rkañ-šubs* stocking, sock. — *rkañ sór* toe.

ཀྲྀྣ rkan v. dkan.

ཀྲྀྭ་ rkám-pa I. vb. to desire, to long, *nór-la* for money. II. sbst. 1. longing (cf. *Kam* extr.) — 2. v. *skam-pa*.

ཀྲྀྭ་ rkú-ba, pf. (b)rkus, ft. brku, imp. ཀྲྀྭ་ rkus, to steal, to rob, *brkü-bya* to be

stolen, *brkü-byai rdzas* things that may be stolen.

ཀྲྀྭ་ rkün-ma 1. thief frq. 2. theft. *rk. byéd pa* (W.: *čö-čē*) to steal; *kün-ma zos son* W. it has been carried away by a thief; *ka-kün gyáb-čē* W. 'to steal with the mouth', to promise to pay without ever doing so, or: to deny having known a thing missing, until all inquiry has ceased and it may be safely appropriated (a common practice of servants in India); *dur-rkün* robber of graves. — *rkün-tabs-su blai-ba* to take away thievishly Stg. — *rkün-nor* stolen goods. — *rkün-po*, fem. -mo thief. — *rkün-dpon* the head of a gang of thieves or robbers Cs. — *rkün-zla* a thief's accomplice.

ཀྲྀྭ་ rkub (Lex. རུབ་) 1. the anus B. — 2. vulva W., C. — 3. backside, posteriors C. — *rkub-stégs* sitting-bench C. — *rkub-tsós* buttocks Cs.

ཀྲྀྭ་ rké-ba (cf. *skempa*) lean, meagre Cs.

ཀྲྀྭ་ rkéd-pa, also *skéd-pa*, W.: *skéd-pa* 1. the waist, *sén-ges mčóns-sar* was mčóns *rkéd-pa čag* if the fox takes a lion's leap, he breaks his neck Mil.; *skyed kug tán-čē* W. to bow; *sked-zér* (?) the arms a-kimbo W.; more particularly that part where the girdle is worn, loins; *rkéd-rgyán* ornament of the girdle; *rkéd-pa-nas gri bton* he took a knife from his girdle Pth.; *kē-pa bhab* 'her waist fell', euphem. expression for: she has got her menses C. — 2. the middle of a building, of a mountain, *kar-skyéd* W. the middle story of a castle; *rkéd-pa tsam brtsigs tsár nas* when the building was half finished Glr.; *Ti-sei rkéd-pa-na yar bslebs son* he is already half-way up the Ti-se Mil.

ཀྲྀྭ་ rkó-ba, pf. (b)rkos, ft. brko, imp. rkos 1. to dig, dig-out, to hoe, e. g. *sa* earth; *rko-byéd* digger; po. also a spade, mattock; *brkó-byai sa* soil to be turned up. — 2. to engrave (cf. *búr-ba*); *brko-spyád* a gouge Sch.; *brkós ma* sculpture. ཀྲྀྭ་ rkó-ma n. of a bird Wdn., prob. = *ko-ma*.

རྒྱལ་མ་ rkóg-ma v. lkóg-ma.

རྒྱལ་མ་ rkón-pa Cs.: *itch*, *za-rkón* id.; *Lt.*: *rkón-pa*. Others describe it as a scabby eruption of the skin, chiefly affecting animals, but occasionally also men *C.*

རྒྱལ་མ་ rkód-pa, = *rkó-ba* *Ts.*

རྒྱལ་མ་ rkón-pa, also *skón-pa* 1. *basket*; the word is said to be used in *Kun.*; perh. also the Ladakian word **kun-dúm**, a large cylindrical or bottle-shaped basket, may be traced to the same form. I never found it in books. — 2. *net*, fowler's net *Lex.*

རྒྱལ་མ་ rkyag(-pa), also *skyag(-pa)*, *dirt*, *excrement*; **kyág-pa tón-wa** *C.*, **kyág tán-čé** *W.* to cack, vulg. — *mig-skyág* the impurity in the eyes *Cs.*; **na-skyág** ear-wax *W.*

རྒྱལ་ rkyan the wild ass or horse of Central Asia, *Chigitai*, *po-rkyan* male, *mo-rkyan* female of it; *rkyan dár-ma* a young wild ass, *rkyan-rgan* an old one, *Cs.* — *rkyan-ču* n. of a lake in the south of *Ld.*, in the neighbourhood of which these animals are particularly numerous.

རྒྱལ་མ་ rkyan-pa *simple*, *single*; *ras rkyan* a single sheet of cotton cloth *Dzl.*, *Mil.*; **mi kyan** a single i. e. free, unemployed man, one that carries no burden *C.*; *yi-ge rkyan-pa* a letter that forms by itself a syllable, or one that is not *brtségs-pa* and without any other consonant or a vowel-sign superscribed; *rkyan-pai gran*s are called 1, 10, 100 and the further powers of 10; *min rkyan-pa* a word that has no affix-denoting case etc. attached. — **kyan, kyan-kyan, kyan-ka, ka-(r)kyan**, col. (in *B. ša-stag*) only, nothing but, **pé-ča nags kár-kyan dug** the book contains nothing but charms. — **kyan-kyan** also: living by one's self, childless *W.* — **kyan-ltab** single folded.

རྒྱལ་མ་ rkyan-ba v. rkyón-ba.

རྒྱལ་མ་ rkyan-ma n. of a vein, v. *rtsa*.

རྒྱལ་ rkyan (*Ld. *skyan**) 1. a brass-vessel like a tea-pot, with a spout, *rag-rkyan* id.; **o-kyan** *W.* milk-pot. — 2. *pot-belly*, paunch *Sch.*

རྒྱལ་མ་ rkyál-ka, sometimes for *kyál-ka*.

རྒྱལ་མ་ rkyál-pa, ལྗོངས་མ་, leather bag *frq.*; *pün-po mi-ytsan-rdzas-kyi rkyál-pa* a poetical term for the body *Mil.*; *rkyal-bu (*kyal-lu*)* small bag, pouch; *ra-rkyál* bag of goatskin; *pye-rkyál (*če-kyal** *C.*, **pe-ky.** *W.*) bag for flour.

རྒྱལ་མ་ rkyál-ba to swim, **kya gyáb-čé** *W.* id.; *rkyal rtséd-pa* to amuse one's self by swimming.

རྒྱལ་ rkyen, རྒྱལ་མ་ Will.: 'with Buddhists: a co-operating cause, the concurrent occasion of an event as distinguished from its proximate (or rather primary, original) cause', *rgyu རྒྱལ་མ་*. (The right meaning was given already by *Schr.*, whereas afterwards, by a mistake of *Cs.*, the totally erroneous sense of 'effect, consequence' has become current among philologists.)

1. *cause, occasion, rkyén-gis* c. gen. by, on account of, *dei rkyén-gis* whereby? *dei rkyén-gyis* thereby, therefore, *dei rgyu dei rkyén-gyis* id. As a medical term, opp. to *rgyu* (the anthropological or primary cause of a disease) it denotes the pathological or secondary cause of it. — 2. *event, occurrence, accident, case, circumstance*, in a general sense, in as far as the Buddhist conceives every thing that happens in the mutual connexion of cause and effect; *rkyen nán-pa* unfortunate accident; *rkyen nán-pas das* he has perished by a fatal accident *Glr.*; *tse dir byün-bai rkyen nán-rnams* the adversities of the present life *Mil.*; *ran mi dód-pai rkyen* an event disagreeable to one's own self; *bló-bur rkyen* a sudden accident *Mil.*; *rkyen dé-la brtén-nas* owing to that circumstance *Tar.* 8. 1. *méd-pai rkyén-la bltas-te* or *brtén-te* *C.* considering the case of not being . . . , not having . . . , thus *nad-kyi rkyen, čī-bai rkyen* stands also for: a case of disease, of death; *gal-*

rkyén any circumstance or event adverse to the success of an action, **obstacle, hindrance**, any thing opposite or hostile to the existence of another thing, *mtun-rkyén*, a happy, favorable circumstance, furtherance, assistance, supply, *mtun-rkyén byéd-pa* c. genit. to assist in, to help to; *mtun-rkyén dzom-po* altogether successful. — 3. misfortune, ill luck, calamity, *rkyen zlog-pa* to avert a misfortune, *tégs-pa* to endure, *tub-pa* to brave it *Mil.* — cf. *rgyu*.

རྒྱུ་འཕྲུ་ *rkyón-ba* pf. & ft. *brkyan*, to stretch, extend, stretch forth (one's hand to a person), put out (the tongue), spread, distend (the wings, a curtain), *zabs rnyis brkyan-bskum* one leg stretched out, the other drawn in *Pth.*; **kyan-sád-cé** *W.* to stretch one's limbs. — *brkyan-sin* 1. 'extending-wood', an instrument of torture in Tibet, a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or sealing-wax is dropped on his naked breast, which procedure is called *brkyan-sin sprád-pa*, *brkyan-sin-la bčug-pa* or *brkyan-ba* 2. **cross** *Chr. Prot.* This word has been adopted on account of its etymological signification, although it differs in its form and use from the *σταυρός* of the N. T., which is unknown in Tibet and India. Additional explanation will be at any rate required on the part of missionaries; but much more so in the case of the *kro-če* (*Ital. croce*) of the Rom. Cath. missionaries of the last century. In favour of the word *ysal-sin*, pointed stake for empaling a delinquent, speaks the circumstance, that this is also the original and classical signification of *σταυρός*, and that Buddhists from their own legends are well acquainted with the idea of martyrdom inflicted in this manner. Still *ysal-sin* leads to a conception of the death of Christ historically untrue and revolting to our feelings and is therefore better not employed; moreover it is to be assumed that in the times of the Evangelists *σταυ-*

ρός was the term generally used for cross, whilst in the case of *ysal-sin* no Tibetan thinks of anything else but empaling.

རྒྱུ་འཕྲུ་ *rkyón-tse* *W.*, resp. **zim-kyon*, *zim-tin**, lamp, candle, (spelling uncertain).

ལྷུ་ཁྱུ་ *lkügs-pa* 1. dumb, mute; *ka lkügs-par byed-pa* to put to silence *Do.*; *lkügs-pa-pa* a dumb man, *-ma* woman *Cs.* — 2. dull, stupid *Sch.*

ལྷུ་ཁྱུ་ *lkog* secrecy, *lkog-gi čün-ma* *Cs.*: a wife kept secretly, a private concubine, *lkog-tu* in secret, secretly *frq.*: *lkog-tu gyür-pa*, *lkyog-gyür*, ཤེད་པ་, secret, hidden, out of sight *Mil.*, *Tar.*; *lkog-tu glén-ba* to converse secretly; *lk. sdöd-pa* to keep in retirement. — *lkog-rñan* a reward given secretly, a bribe. — *lkog-čos* *Sch.*: 'a secret doctrine'; but *lkog-čos byéd-pa* is gen. understood: to apply one's self to religious studies or exercises in secret. — *lkog jab byéd-pa* to hide one's self in a lurking place: *lkog jab byed-nas lta-ba* to watch, to witness from a lurking-place. — *lkog-zán zá-ba* *Sch.* to take usury-interest in secret. — *lkog-láb* backbiting, slander.

ལྷུ་ཁྱུ་ *lkog-ma* (vulg. **og-ma**) 1. gullet, oesophagus. — 2. wind-pipe. — 3. throat. — 4. neck. *lkog-mai lha-gón* *Sch.*, (acc. to others: *lhar-gór*) the larynx, **koi lkog-ma** or **og-ma bran son** *W.* his throat is swollen, he has the croup. — *lkog-dkar* a small nocturnal carnivorous quadruped with a white throat, marten? — *lkog-gágs* hoarseness of voice *Cs.* — *lkog-sál dew-lap* (of oxen). — *lkog-sóg* *craw*, *maw* (of birds) *Cs.*

ལྷུ་ཁྱུ་ *lkob* fat, heavy, plump *Sch.*

ལྷུ་ཁྱུ་ *lkol-mdüd*, also 'ol-mdüd, larynx.

སྐ་འཕྲུ་ *skā-čig* v. *skad čig*, *skad* no. 4.

སྐ་འཕྲུ་ *skā-čog* n. of a grammarian *Zam.*

སྐ་འཕྲུ་ *skā-ba* thick (of fluids, cf. *slā-ba*); *skā-slád* (*Ld.*: **kas-lád**) consistence, density. — *W.*: **skán-te**.

སྐྱུ་རྩུ་ *ska-rāgs* B. & C., also *ske-rāgs*, W. **kye-rāgs**, resp. *sku-rāgs* girdle, *ska-rāgs* ཅིན་བཟུ་ to put on the girdle, *ska-rāgs* བཟུ་བཟུ་ Sch.: a girdle with a clasp (?).

སྐྱུ་ *skag* 1. Cs.: = *kag*, *keg*, mischief; unlucky. — 2. v. *rgyu-skar*.

སྐྱུ་བྱ་ *skān-ba* = *skon-ba*; *skān-ysō* 1. satisfaction Sch. — 2. a kind of expiatory sacrifice, to make amends for a duty not performed.

སྐྱུ་ཅི་ *skān-ša* Sch.: sods cut out.

སྐྱུ་ *skad* (C.: **kā**) 1. voice, sound, cry (cf. *sgra*), *glān-po-čei skad lta-bui sgra* a sound like the voice of an elephant, **kā-la čig-pa dhon mi-čig-pa** C. (words) equal as to sound, but of different sense (= homophone), *sdug-bśāl-bai skad byñi-pa*, *snyin-žei skad dōn-pa* to utter lamentable cries; *skad stēr-ba* Sch., **kē gyāg-pa** C., **skad tān-čē** W. to sound; **kē tān-wa** C. **skad gyab-čē** W. cōdp. to call to a person; *skad mtūn-par* with one voice, with one accord. — 2. speech, words, talk, news, **kā čī nan dug** what is your pleasure? what did you say, Sir? C.; *zēr-ba de čī-skad yin* the (words) spoken what speech are they? = what do they mean? Pth.; *di-skad-(du)* in these words, thus, (before a literally quoted speech), *dē-skad-(čes)* id. (after it); it is also used in a more general sense instead of *dē-ltar*: *dē-skad ma byed* don't do that Mil.; *skad smrá-ba* to give account, to relate Ld.-Glr. fol. 12. b. Schl., acc. to another reading instead of *sra smrás-te*; *skad byéd-pa id.*, *rmi-lām-du byñi-ba skad byás-te* reporting it as having been revealed to him by a dream Pth. — 3. language, *bód-skad* the Tibetan language, *ryga-gār-skad* the Sanskrit language, *bód-skad-du*, col. -la, into or in the Tib. language, *yúl-skad-du* into or in the provincial dialect. — 4. a snap with the fingers, always with *čig*: *skād-čig-(ma)*, gen. as a measure of time: a moment; also adv.: for a mo-

ment, *skād-čig-la* in a moment, instantly, in one moment, *skād-čig de-nyid-la* in the very same moment. (Some mathematical books compute the *skād-čig* = $\frac{1}{4}$ ''', others as long as $\frac{1}{4}$ ''').

Comp. and Deriv. *skad-gāgs* hoarseness of the voice, Cs. — *skad-nān* 1. a bad voice. 2. cry, screaming. — *skād-čan* having a voice, sounding. — *skād-ča* 1. C.: discourse, conversation, **kā'-ča lāb-pa** or **jhē-pa** to converse, to have a chat. 2. C. talk, rumour, **mi kā'-ča re** it is (but) talk of the people. 3. W.: news, tidings, intelligence. — *skad-čē, -čēn* 1. a loud voice Sch. 2. n. of an animal Lt. — *skad-nyā* Sch.: a high voice. — *skad-snyān sgyūr-ba* Mil. to sing or whistle in a quavering, warbling manner, of birds, flute-players etc., *gyūr-skad* a singing or playing of this kind. — *skad-dód* an equivalent word, *čün-mai sk.* another word for wife Gramm. — *skād-pa* v. the separate article below. — *skad-džér* Cs. = *skad-gāgs*. — *skad-bzān* 1. a good voice. 2. W.: good news. — *skad-lūgs* dialect. — *skad-lóg* clamour, screaming. — *skad-ysāns mto* Sch.: a loud voice, *skad-ysān nyams-čün gyur* the voice is getting weak Wdn.

སྐྱུ་ *skad ladder*, v. *skās-ka*.

སྐྱུ་པ་ *skād-pa* I. vb. 1. to say, tell, relate, *žin-kāms čig yód-do skād-par tos* that a land (of bliss) exists I heard say Mil.; more frq. at the end of a sentence *skād-do* or *skad* for: it is said (= dicitur), *grags skad id.* Mil. — 2. to name, call, *skād-pa* partic. = *byā-ba* named, called. — 3. Ld.: **skād-čē, χād-čē** to measure, take measure.—II. sbs. interpreter; language-master, teacher.

སྐྱུ་ཅི་ *skān-te*, W. instead of *skā-ba* thick, turbid.

སྐྱུ་རྩུ་ *skabs* 1. time, opportunity, case, circumstances; *mtōn-(bai) skabs* opportunity of seeing, *skabs rnyéd-pa* to find an opportunity, *skābs-su* or *skabs-skābs-su* now and then, under certain circumstances,

skabs-su or *skabs* with genit. at the time of, on occasion of, during, while, when; *dé-ka skáb-su* in a moment, instantly, *skabs dir* now, here, in this case, in this place (of a book etc.) frq., *skabs re* once, for a time, **skabs-tóg** *Ld.* (col.) now, *bár-skabs* interval, interlapse of time *Tar.*; *dús-skabs*, *tse-skabs*, *ynús-skabs*, time, state, situation, *skabs dan shyár-ba*, *dús-skabs dan bstün-pa* fit for, adapted, suited to the occasion. — 2. *Cs.* 'mode, method', or perh. rather, way, manner; so the word seems to be used in *Wdn.*: *ldüm-bui skabs lapug dan skyé-lugs dra-bar* the manner (nature) of the plant being similar to that of a radish as to growth. — 3. section, chapter (cf. *ytam* no. 3), so esp. in *Tar.*; *skabs bcu* the ten sections of Buddhistical theology, also: one that has absolved them.

མཁམ་ skam v. *skám-pa* and *-po*.

མཁམ་ skam-pa I. vb. 1. = *rkám-pa* to long for. — 2. = *ském-pa* (*bskam-pa*). — II. sbst. 1. = *rkám-pa* longing, 2. a pair of tongs; *skam-čün* small tongs, pincers; also several other instruments of a similar shape. — III. adj., com. *skám-po* dry, *skam-rlón* 1. dry and wet — 2. dryness in a relative sense, **skam-ši** *Ld.* very lean (like a mummy), *skám-sa* the dry land, the shore, *skam id.*, *skám-sar pytn-pa*, *skam-la sléb-pa* to get ashore, *skam-lam* journey by land *Wts.*; **skam-sa** *Ld.* meat perfectly dried.

སྐར་ skar; this and the compounds *skar-ka* and *skar-tsad* v. under *ska-ba*; *skar-kün* etc. under *skar-ma*.

སྐར་ skar-ba *Cs.*: 'a penning of cattle, assortment, separation, to pen, to fold, to separate'. But as these significations seem to belong to the spelling *bkar-ba* and *dgar-ba*, it will be safer to confine the verb *skar-ba*, pf. *bskar*, imp. *skor*, to the following, 1. to hang up, **skar-tañ-če*, *čär-la skár-če id.* *Ld.* (e. g. clothes). — 2. to weigh, and **skar** weight, **gau*

*nul gui skar** a little box weighing 9 rupees (about 4 ounces); **skár-ka* or *-ka** weight; **skar-tsad** measure, scale. *W.*, *C.* — 3. **skar-tág tán-če** to inquire rigorously; to restrict, to bind down, to flog; **skar-läg** a rigorous inquiring, a flogging *W.*, also *C.*

སྐར་མ་ skár-ma *Ssk.* སྐར་མ་ 1. star, fixed star, *nyi zla yza skar* sun, moon, planets and stars; sometimes it is used generally: **skar-čén** a very large, uncommonly bright star, esp. Venus when appearing as evening- or morning-star; *nytn-moi skár-ma* a star seen in the daytime (a thing of very rare occurrence). — 2. constellation, asterism; *btsas-skár* constellation of nativity *Med*; *gyan-skár* propitious constellation (such are the *nakṣatras* no. ༤ to ༡༥ v. *rgyu-skár*).

Comp, *skár-kün* (the same word as *dkar-kün*, but of a different etymology) window. — *skar-kóns Cs.*: 'the angular distance between two stars or planets' (?) — *skar-liá* a weight ('5 points' on the steelyard for gold) = 1 *zo* or 1/10 ounce; as money = 1/2 rupee. — *skar-ču* 'star-water'; bathing under the constellation *skár-ma rib-či* (prob. *revati*, the 28th *nakṣatra*, is meant) in October is considered beneficial for every kind of complaint, because *Saṅs-rgyás smán-pai rgyál-po* (quasi 'Buddha Aesculapius', to whom the origin of the medical science is ascribed by Tibetan Buddhists), bathed in that season, and therefore Tibetans, though not particularly fond of washing and bathing in general, are said to follow this example pretty frequently. — *skar-mdá* (*Cs.*: 'ignis fatuus?') a shooting star, *ltuñ* or *sa-la dril* is coming down, *pañs Mil. id.* — *skar-dpyád*, *-rtsis* astrology. — *skar-prán* a small star. — *skar-tsógs* the starry host. — *skar-dzin* 'star-catching', making one's self sure of a propitious constellation, e. g. for an intended journey, by a sham departure, conveying luggage or goods to the next village etc., but then

interrupting and postponing it to a more convenient time.

སྐལ་བ་ *skál-ba* *Ssk.* भाग, *resp.* *sku-skál* 1. **portion, share**; *bgo-skál* allotted portion; *zas-skál* portion of food, **ration**; *ran-skál* personal share; *nor-skál* or *syal-nór* *Glr.* hereditary portion, **inheritance**; *skál-ba ma čád-par* without being shortened of his portion *Mil.*; *ma mčón-ba skál-ba ma mčis-pa dra* it does not seem to fall to my lot to see my mother. — *skal-čád* dried up, withered *Sch.* (?) — 2. in a special sense: the portion of good or bad fortune that falls to a man's lot, as a consequence of his former actions, **lot, fate, destiny**, a. relatively: *skál-ba bzán-po, nán-pa* good, bad fortune; *tse dñi grogs-s'al* the matrimonial share of the present life, the connubial fate for which a person is predestinated *Glr.* ('The Buddhist priests pretend to be able to calculate the *skál-ba* of any one after his death') b. in a positive and good sense, denoting either prosperity and blessing as a consequence of good actions, or those actions themselves as being pious and meritorious, so that *skal-lán* means **happy, blessed** as well as **pious, devout**, and *skal-méd* **unhappy, irreligious, impious**. *skal-lán* are all those who have devoted themselves to virtue and treasured up more or less good works, and who may expect to be promoted in proportion. The term **worthy**, therefore, though not quite correct as to the word itself, is still very appropriate as it regards the subject; even **venerable, holy** may be applied occasionally, cf. भगवत् and भगवान्. Also some single blessing or spiritual gift may be meant by *skál-ba* and so the Ommanipadmehūm is called the *čos-skál*, 'the religious treasure', of Tibet *Glr.*

སྐལ་ཁ་ *skás-ka* *B., C., skás-ka, skás-pa C., skrás-ka* (pronounced **té-ka C., śrás-ka, śré-ka W.*), even *skas, skad* **ladder**, generally consisting of the notched trunk of a tree; *rkýán-skad* *C.* 'single ladder', the same, compared with two or three of them joined together, to make a

sort of staircase with broader steps; **do-tá C., do-śrás, do-śré* W.* a flight of stone-steps; **gya-śrás, gya-śré W., gya-ké* C.* (*Schr.*) a regular **staircase** as in European houses; *gru-skás* *Glr.* prob.: flight of steps at the corner of a building; *gro-skad* *Glr.* fol. 7 appeared to be unknown to those that were consulted; *skas-kyi rim-pa Cs.* **steps**; **śra-lđan, śral-dán* W.* **spokes** of a ladder; *skas gram Cs.* the two **side-pieces** of a staircase or ladder; *skas dzug-pa* to apply a ladder *Schr., Cs.*

སྐ *sku, Ssk.* काय, sometimes कूर्ति 1. also **sku-lus, sku-zyugs, resp.** for *lus*: **body**; by being prefixed to the names of parts of the body and even of everything that has reference to the bodily existence of a person, it imparts to them the character of respectful terms: *sku-stod, -smad* the upper, lower, part of the body; *sku-ša* flesh; *sku-mtsál* (for *sku-krag*) blood *Cs.*; *sku-mldóg* colour of the skin, *sku-ná* age; *sku-tsel* lifetime, life; *sku-káms* state of health; *sku-skál* portion, share, *sku-čás* goods, stores *Mil.*, *sku-bsód* virtue, happiness *Tar.*; *sku-skyés* a present (given to or received from a respected personage); *sku-bág* image, statue *Glr.*; *sku-mdun-pa* (*C.: kun-dym-pa**) or *-drun-pa* attendant of a man of rank; **ku-)ar-wa** ('adherent', v. *byar-ba*) *id. C.*; *sku-nye* *Sch.* relation, kinsman; *sku-yšegs-pa* dying, death (of a king etc.) *Glr.*; *sku-bstod* praise *Sch.*; *sku-šogs* (acc. to *Cs.* instead of *sku yšogs* 'the side' = your presence) a title of honour, when we should say: your or his honour, your or his worship, in *W.* only for clerical dignitaries, in *C.* also for other persons of rank. Even buildings (monasteries etc.) are honoured by these respectful expressions: *sku-dkar yšol-ba* to 'administer' whitewash. — 2. in a special sense: the **person of Buddha**, whom philosophers represent in three forms of existence called *sku-yšum* त्रिकाय, viz.: *čos-kyi sku, čams-ka-y, loñs-spyód-kyi sku* संभोगकाय and *spril-pai sku* निर्माणकाय. These three 'persons', however, have as little as *dkon-mčog-yšum*

any thing in common with the Christian Trinity, nor even with the Indian Trimūrti, for the first state, the 'body of law', the absolute body, is Buddha in the Nirvāṇa, the so-called first world of abstract existence i. e. non-existence, which is the ultimate aim and end of every existence and the ideal aspired to by every believing Buddhist; the second state, the 'body of happiness or glory' is Buddha in the perfection of a conscious and active life of bliss in the second world (heaven or Elysium), which state however is inferior to the first; the third, the 'body of transformation and incarnation', is Buddha in the third or visible world, as man on earth. Notwithstanding the altogether abstract character of *čós-sku*, as a philosophical conception, Buddhistic fancy is pleased to represent it as a visible image of Buddha, shining in the colours of the rainbow, or at least as a brilliant apparition of light, though impalpable and unapproachable; and this is not only a notion of the vulgar, but is acknowledged also in literature. More recent speculators have even added a *no-bo-nyid-kyi sku* superior to the three, viz. that which is eternal in the essence of a Buddha, even *čós-sku*, the absolute body, being described by these philosophers as transient. The unintelligible passage in Cs.'s dictionary, p. 305 b. might be corrected thus: 'adding to the former three as a fourth' etc. — To this signification belong the compounds *sku-rim*, resp. for *rim-gro* reverence, respect, particularly in the special sense of a solemn sacrificial ceremony, performed on public and private occasions, e. g. in cases of disease; *sku-rim byéd-pa* to perform such a ceremony. — *sku-rten*, *sku-tsab*, *sku-yzügs*, *sku-dra* (W. **kun-dá**) image of Buddha etc. — 3. image, statue, of Buddha or other holy persons, *rsér-sku* a gold image, *rdó-sku* a stone image, *đim-sku* an image of clay, *bris-sku* a painted image, *bur-sku* a basso-relievo, *rkós-sku* an engraved, *blügs-* or *ldugs-sku* a molten, *fügs-sku* a woven image Cs. —

sku-büm 'mansoleum' or acc. to another etymology 'the 100 000 images', n. of the famous monastery Kumbüm east of the Kokonor (v. Travels of Huc and Gabet). — *sku ysun tugs* 1. (cf. *sku* no. 1) resp. f. *lus nag yid* the three spheres of a man's doings or sufferings, works, words and thoughts. — 2. the *rtén ysum*, the three representations of Buddha: the image of his person, the books containing his doctrine, the pyramid (*mčod-rtén*) as the symbol of his grace. — *sku-lña-rgyál-po* five deities of degenerated Buddhism *Schl.* 157.

མུ་རུ *sku-ru* a paddle-wheel, without a rim; མུ་རུ་ཀ་ *sku-ru-ka* such are the water-wheels of all the mills in the Himalaya *sku-ru-ka* the figure of a cross + ×. The latter is common in books as an abbreviation like our 'etc.', to save the repeated writing at full length of the same sentence, as refrains etc.

མུགས་ *skugs* the stake in a game or wager མུགས་པོ་ *skugs-stón* received by the winner. — *skugs-stón* Sch. id.?

མུ་པ་ *skun-ba* pf. *bskuns*, ft. *bskun* 1. to hide in the ground. — 2. to bury, to inter. — 3. to tie in a doubled or twisted position, e. g. a corpse before it is burnt, to cord on all sides. — *bskuns-sa* lurking-place, hiding-place *Mil.*

མུ་ *skud* sbst. v. *skud-pa*.

མུ་པ་ *skud-pa* I. sbst. thread, yarn; wire; མུ་པ་ *skud-pa yčód-pa* to cut off the thread, also fig. Cs. to divorce; *ras-skud* cotton thread, *l'ags-skud* iron wire; *tson-skud* coloured thread; *skud-ró* the thread-ends of a seam; *skud-bris-mkan* an embroiderer.

II. vb. pf. *bskus*, ft. *bsku*, imp. *skus*, col. *kú-wa* C. **skú-čé** W. to smear **tá-gir-la nar skú-čé** to butter the bread W., **di-la nag-po ma sku** don't make that dirty W.; to besmear, to daub *snjin-po(-la)* *snüm-gyis* a wick with grease *Dzl.*; *sgó-la rtsi* to paint a door; *spós-kyis skud-pa* to anoint; *skud* ointment, **šra-skud** pomatum W.

སྒྲུབ་ skud-po

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སྒྲུབ་ skó-ba

སྒྲུབ་ skud-po 1. brother-in-law Cs. — 2. father-in-law.

སྒྲུབ་ skün-bu = kón-bu Lex.

སྒྲུབ་ sküm-pa pf. bskums, ft. bskum, imp. skum(s) to contract, to draw in, e.g. the leg.

སྒྲུབ་ skür-pa, also skur-klän, skur-žüs abuse, occasionally blasphemy; skur-debs-pa, byed-pa, smra-ba to abuse, viz.: persons to whom respect is due, esp. holy men or things, e.g. *phags-pa-la* the venerable Dzl.; *dkon-méög ysum mi bdén-par ltä-žin skür-pa débpa* to blaspheme by denying the 'Three Most Precious' Thgy. *sgro-skür* v. *sgro*.

སྒྲུབ་ skür-ba I. pf. skur, at the end of a sentence skür-ro, sometimes for skür-pa *debs-pa* Mil. —

II. pf. ft. & imp. bskur, pf. at the end of a sentence bskur-to 1. to send, to transmit, e.g. news, objects, also an army, but not a messenger; *mdün-du skür-ba* to send on in advance, to have carried before, e.g. a banner; *skur ynañ mdzäd-pa* resp.: to be pleased to send. — 2. to give, hand over, deliver, consign, give in charge, commit, e.g. an army to a general; *dbañ skür-ba* to invest with power, to authorize, *ji dgä-bar gyid-du dbañ skür* *čig* give me power, permission, to do what I like Dzl.; *rgyäl-por dbañ skürba* to authorize somebody to be a ruler, to appoint, create, designate as king. The ceremony observed in such a case is a kind of anointing or baptism, pouring holy water on the crown of the head, *spyi-bonas dbañ skür-ba*, and as supernatural powers are supposed to be active during this process, *dbañ skür-ba* means also: to bless, consecrate, endow with miraculous power; esp. four mystical powers of meditation are imparted in this way.

སྒྲུབ་ skül-ba pf. bskul, at the end of a sentence bskul-to, Ssk. *ཐད་*, to exhort, admonish, enjoin, *mi žig las byéd-par* a person to do a thing; to appoint, *mi žig las-la*, in the same sense; to impose,

mi žig-la las, work on somebody, — perh. a mere provincialism; *dei tsig-gis bskül-nas* induced by his words; *rnám-deś las dañ nyon-móns-kyis bskül-nas* the (departed) soul urged on, influenced, driven, by its former works and sins S.g.; *lha-srin mčöd skul kyañ* though I tried to determine, to bring round, the gods and the evil spirits by sacrifices Pth.; *glin sogś drägtu skül-žin* flutes and other (instruments) calling, resounding, fortissimo and so animating the actors; **yid skül-čē** W. to remind, admonish; **aān** (for *yāñ*) **skül-čē** to rouse by shaking. — *bskul-ba* and more freq. *bskul-ma* exhortation, admonition; *bskul-ma débpa*, C. also *skül-rgyag-pa*, *skul-čäg byéd-pa* Mil. nt. to admonish, exhort. — **skül-kan* W. overseer.

སྒྲུབ་ ske, vulg. skye, seld. skya, neck, throat, freq.; neck of a bottle Cs.; **skye tsir tūñ-čē**, **kyig-čē**, *sdām-čē** W. to choke, strangle, **skyé-la tūg-pa tūg-na sād-čē** id.; *ske yčöd-pa*, *yčüb-pa*, *brég-pa* to behead, slaughter; *sker tām-pa* to seize by the throat, to worry Sch.; *sker dōgs-pa* to tie round the neck e.g. an amulet; *ske-kör* necklace Schr.; *ske-čā* ornament for the neck, necklace Mil.; *ske-stōñ* Med., Sch.: cavity of the throat; *ske-rmä* Sch.: a wound of the throat, a jugular gland that has opened.

སྒྲུབ་ ske-tsé Wdn., Ssk. *राजिका* Sinapis ramosa, black mustard; mustard seed, a grain of m. s.

སྒྲུབ་ skeg-tsós paint, rouge (for the face) Sch.

སྒྲུབ་ skéd-pa v. rkéd-pa.

སྒྲུབ་ ském-pa I. vb. pf. bskams, ft. bskam, imp. skom(s) to make dry, lean, meagre; to dry up; exsiccate. — II. adj., also *ském-po*, dry, dried up; meagre. — *skem-byéd* a demon that causes drought Lt. — *skem-nád* Bhar. consumption.

སྒྲུབ་ skó-ba, pf. (b)skos, ft. bsko, imp. skos 1. to appoint, nominate, commission, charge a person, *lās-su* with a work Dzl., much more freq.: *rgyäl-por*,

dpón-du to be king, chief; *rgyál-sar skó-ba* to raise to the throne; *ma bskós-siñ* without mandate, unbidden *Gl.* — 2. *lās-la bskós-pa* destined to the works i. e. destined to a man in consequence of his works; *niéd-kyi las-bskós* my destiny, fate, lot *Mil.*

Note. The signification: to elect, to choose (*Cs.*, *Sch.*) cannot be proved and was expressly denied by Tibetans.

སྐུ་མཚེ་ sko-tsé 1. a kind of wild onion *Cs.* — 2. a mixture of the leaves of several kinds of leek, pounded, formed into balls and dried; when used, a small portion is broken off, fried in butter and then added to the food. This spice forms a lucrative article of commerce and is exported from *Ld.* to Cashmere and from *Lh.* to India.

སྐུ་མཚེ་ skóg-pa v. kóg-pa.

སྐུ་ skon v. under kon.

སྐུ་ skón-ba pf. *bskañs*, ft. *bskañ*, imp. *skón(s)* 1. to fulfil, e. g. a hope, a vow etc., **nyin** the desire *W.*; *ka skón-ba* to fill up what is open, to make up a deficiency *Zam.*, also *dgé bai ka-skón* to fulfil perfectly the laws of virtue, *ka-skón*, *ka-bskañs*, *kas-skón* 1. appendix, supplement, *ṣāṃ-du ka-skón-du bñad* will be said, described, below in the appendix *Wñi.* 2. By Tibetan copyists of books a short prayer is called so, consisting of a stanza of 4 verses, which they are accustomed to write down or recite after having finished the copy of a work, in order to make amends for the mistakes they may have committed. — *tugs-dám bskañ-rdzas* a certain ceremony v. *Schl.* 260. — 2. v. *dpa.*

སྐུ་ skón-pa I. *sbst.* v. *rkón-pa.* — II. *vb.* pf. & ft. *bskon* to dress, to clothe another person (*resp.* *ṣól-ba*).

སྐུ་ skobs = skabs *Schr.*, *Sch.*

སྐུ་ skom 1. thirst, *skóm-gyis ṣdñs-pa* tormented by thirst *Dzl.* — 2. *resp.*

žal-skóm, drink; *zas (dan) skom* food and drink. — 3. i. o. *skam* the dry land *Gl.*, provinc. — *skóm-pa* 1. to thirst, to be thirsty. 2. the thirst. 3. thirsty, *skóm-pa-dag ni skóm-pa dan brál-bar gyur* the thirsty will get rid of their thirst *S. O.* — *skom-dād (dad-pa = dod-pa)* thirst *Med.* — *skom-tsád* burning thirst *Mil.* — **skóm-ri** thirst *W.*

སྐུ་ skor (cf. kor) 1. circle, *mig-skor* eye-ball *W.*; *sba-skór* hoop of bamboo *Schr.* — 2. appurtenances, *yi-ge bri-bai skor* writing utensils, *táb-kyi skor* everything that belongs to the fire-place *C.* (perh. provinc.) — 3. section, division, e. g. of a book, similar to *leu*, chapter *Mil.*, *Tar.* — 4. repetition, *skor ldáb-pa* to repeat *Schr.* — 5. theme, subject, *gañ skór-la bri dug* what is the subject of this writing? Answer: *rtai skór-la* a horse *C.*; *de skór-la* on that account, therefore *Ld.* — 6. *skor*, *skór-zas* food presented to *Lamas*; laymen are deterred from laying their hands on it by the mysteriously menacing verse: *skór-zas zá-la læag-gi grám-pa dgos* he that eats *Lama's* food, wants iron jaws. — 7. v. *skór-ba* no. II.

སྐུ་ skór-ba I. *vb.* pf. & ft. *bskor* 1. to surround, encircle, enclose, besiege *cca* & *d.*; also of inanimate objects: *dé-la skór-bai ri* the mountains surrounding it *Gl.*; *ri nóg-s-kyis bskór-ba Sambh.* a mountain surrounded by a forest. — 2. to go, move, ride round a thing; esp. the reverential ceremony of བཤུགས་ transferred from Brahmanism to Buddhism, which consists in going round a holy object with one's right side turned towards it — one of the most meritorious and indispensable religious duties in the eyes of a Buddhist; *čós-skór-la byon* they walked round in the religious direction, i. e. according to the precepts of Buddhism, *bón-skór-du soñ* in the Bon manner, i. e. the opposite direction *Mil.*; *pyag dan skór-ba byéd-pa*, as a specification of religious duties: to make salutations and circumambulations.

སྐོབ་ skól-ba

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སྐྱལ་ skyág-pa

3. to wander through, traverse, *rgyál-káms*, the countries, *Mil.* — 4. to return, go home *Sch.* — 5. to turn round, twist, *mii ltág-pa* a man's neck, i.e. to choke, to strangle him *Glr.*

Phrases: *mgo skór-ba*, *mgo skor byéd-pa* (*W.* **čö-čé**) to befool, delude, deceive a person, by intoxication or flattery *Glr.*, also by a flood of words. — **Ka kór-wa C.*, *kór-čé* *W.* to make one alter his sentiments, to divert one from a plan etc. — **lan** or **dugs skór-čé** to take vengeance *W.* — **si kór-čé* (*v. rtsis*) *W.* to count, calculate. — *tsögs-kyi kórlo skór-ba* to arrange the objects of the *maṇḍal* (q.v.) in a circle n.f. — *skor lóg-pa*, *skor lóglā gró-ba* to go round the wrong way *Mil.*; **pé-ra kor-re-lóg tán-čé** to talk foolishly, to twaddle *W.* — **lag kór-čé** the putting a seal under a document which is done by several persons one after another *W.*

Comp. *skór-kan* *Glr.*, prob. = *skórlam*. — *skor-rgyügs* turning the enemy, getting into his rear *Mil.* — *skór-mkan*, *skór-pa* a turner *Cs.* — *skor-spyád*, *skór-štn* a turner's lathe *Cs.* — *skor-tig* a pair of compasses. — *skor-dbyüg* a sling, for throwing *Sch.* — *skor-lám* 1. the pathway round-about a monastery, used for the holy processions. 2. a veranda surrounding a house. 3. col. also: round-about way.

II. 1. the going, moving round, encircling etc. — 2. the way round a thing, = *skor-lám*, in the compounds: *nán-skor* the inner, *bár-skor* the middle, *pyi-skor* the outer roundway, *pyi-skor čén-po* the outermost. — *sá-skor* round-about way, by-way.

སྐོབ་ skól-ba pf. & ft. *bskol* to boil (vb. act., cf. *kól-ba*).

སྐོབ་ skós-pa 1. v. *skó-ba*. — 2. *Sch.*: 'to order', but this is *sgó-ba*.

སྐྱལ་ skyá 1. oar *C.*, *Thgy.*; *skyá-léb* id.; *skyá-mjüg* rudder; *skyá rgyáb-pa* to row *Schr.* — 2. spatula *Schr.* — 3. pot-ladle, *C.* — 4. wall of stone or clay, *bár-skyá*,

partition-wall, **bhár-kyá ča'-pa** to make a partition-wall *C.*

སྐྱལ་ skyá-ka, skyá-ga *Lt.*, n. of a bird, *Cs.*: magpie.

སྐྱལ་ skyá-ba I. vb. 1. pf. *bskyas*, ft. *bskyá* 1. *Lex.*: = *phó-ba* to change place, cf. *skyas*. — 2. to carry, convey to a place (a quantity of stones, wood, water etc.) *W.*, v. *skyéd-pa*. — 3. *Sch.* to swim (?)

II. sbst. 1. kettle *Sch.* — 2. prob. = *skyá* 1.

སྐྱལ་ skyá-bo, *Ssk.* पाखर and पाखु, whitish gray, yellowish-white; **skyá čäg-čé* to fry or toast a thing so that its whitish colour turns partially into brown *Ld.*; *mi skyá* one clothed in light-gray, (not in red or yellow, as monks are), a layman; *sno-skyá* light-blue, *ḡaṇ-skyá* light-green, and so of the other colours; therefore *ser-skyá* ought to denote light-yellow, but it is also used as an equivalent of कपिल, n. of a saint, (*Ser-skyai-groṇ* = Kapilavastu, an ancient city in Oude, and Buddha's birth-place); originally: 'monkey-coloured', tawny, *lto-skyá* 'pale' i. e. poor, insipid, miserable food *Mil.nt.*

Comp. **kyá-ko-ré*, *kyá-te-ré* pale, white *C.* — *skyá-skyá* id. *Sch.* — *skyá-nár*, पादसि n. of a flower, *Bignonia graveolens*; *Skyá-nár-gyi-bu* n. of a city of Old-India Pāṭaliputra, now Patna. — *skyá-snár* acc. to *Stg.* the colour of the skin of the Indians, brown. — *skyá-rbáb* *Cs.*: a kind of dropsy, *Sch.*: a grayish oedematic swelling; *skyá-rbab-skráns* *Lex.* — **skyá-már** fresh (i. e. not melted) butter *W.* — **skyá 'ód** *W.*, *skyá-réns* morning-twilight, dawn. — *skyá-lám* = *skyá-bo* *Thgy.*, *C.* — *skyá-sén* 1. n. of a tree. 2. translation of Pandu, *skyá-sén-gi bu* a Pandava. — *skyá-sér* 1. *Sch.*: tawny, cf. *ser-skyá*. 2. 'white and yellow' viz.: men, lay-men and priests *Mil.nt.*

སྐྱལ་ skyá-ru-ra n. of a drug *Med.*

སྐྱལ་ skyág-pa 1. = *rkyág-pa*. — 2. pf. *bskyags*, ft. *bskyag*, imp. *skyog* to

spend, lay out, expend; *skyag-sgó* expenditure, *skyag-tó* account of expenses. — 3. *W.*: **skyag tán-čé** to slaughter, to murder.

སྒྲུབ་ skyān-nül pavement, clay-floor, mud-floor *Lex.*, *Cs.*; *skan-nül byéd-pa* to pave, to plaster (*Sch.* also; to rub, polish).

སྒྲལ་ skyabs (*cf. skyób-pa*) *Ssk.* རྒྱལ་ protection, defence, help, assistance; *me-čú-la skyabs* is a protection against water and fire; *skyabs méd-do* I am (or: he is etc.) lost! *skyabs byéd-pa*, *skyabs su gyúr-ba* cgp. to protect, help, save a person, frq. with *srog-gi* added; *skyabs-su gró-ba* eleg. *mčiba*, *W.*: **skyab čól-la yón-čé** to seek help, *mī* or *mī-la* of some body, *skyabs-grós* 1. the seeking of help, རྒྱལ་ གཤམ་ 2. the formula *Saṃs-rgyās-kyi skyabs-su mčio*, *čos-kyi sky. mčio*, *dge-dün-gyi sky. mčio*, the Buddhistic creed or confession of faith.

Comp. *skyabs-mgón* helper, protector, deliverer; this is applied to certain highly esteemed and respected persons, mythological as well as living, *ni f.*; *Chr. Pr.* use it for Saviour, Redeemer, Christ. — *skyabs-grós* v. above. — *skyabs-ynás* 1. place of refuge, shelter; also of persons, = helper, frq; *mī-la skyabs-ynás byéd-pa Mil.* to take refuge to a person, to seek his assistance. 2. seld. for *skyabs-su ynás-pa* client, *ná-yi skyabs-ynás pó-mo-rnams* all my clients, men and women *Glr.* — *skyabs-sbyin* a gesture of the right hand, like that for giving benediction *Glr.* — *skyabs-yül* = *skyabs-ynás*. 1.

སྒྲལ་གོག་ skyár-gog naked *Pur.*

སྒྲལ་པོ་ skyár-po *Sch.*: snipe, wood-cock; *skyar-čün Sch.*: 'a large snipe' (??); *skyár-mo Sch.* heron; *skyar-léb Sch.* spoon-bill; *ču-skyar Cs.* duck, *Sch.*: bittern, but the རྒྱལ་པོ་ of the *Lex.*, 'a kind of goose' speaks in favour of *Cs.*

སྒྲལ་བ་ skyár-ba v. *skyór-ba*.

སྒྲལ་ skyas a changing of a abode; *skyas déb-s-pa* to change one's dwelling-place (*cf. skyā-ba*), *skyas čén-po déb-s-pa* to die

སྒྲལ་མ་ skyás-ma 1. v. *skyes*. — 2. *Sik.*: fern.

སྒྲིབ་ skyi *Cs.*: the outward side of a skin or hide (opp. to *ša*); *skyi ryá-ba* to shiver, tremble with fear *Cs.* **Comp.**: *skyi-dkár Cs.* dressed leather; hide. — *skyi-lpágs Sch.*: chamois, wash-leather. — *skyi-bün Mil.?* — *skyi-bün* prob. an itching of the skin *Mil.?* — *skyi-ša* 1. outward and inward side of a hide. 2. *Sch.*: the anus.

སྒྲིབ་ skyi-ba I. sbst. 1. a medicinal plant *Med.* — 2. also **kyi-u, pí-lín kyi-u,** potato *C.*

II. vb. pf. *bskyis*, ft. *bskyi*, imp. *skyis* to borrow, esp. money or goods (*cf. ryár-ba* and *skyin-pa*).

སྒྲིབ་པ་ skyig-pa to hiccup; *skyig-bu* the hiccup *Med.*

སྒྲིབ་མེད་ skyin-sér *Mil.*, eagle, vulture.

སྒྲིབ་པ་ skyid-pa vb., sbst., adj.: to be happy, happiness (*Ssk. སྐྱིད་*), happy; *skyid-do* (I, thou etc.) am, art etc. happy; *bde-žin skyid-la* being happy and glad; *skyid-pai nyi-ma* sun of felicity, propitious day *Glr.*; *skyid-po* = *skyid-pa* adj., frq., *skyid-de-ba* id. *Tar.* 5, 19.

Comp. *skyid-glu* song of joy. — *skyid-mgo* beginning of happiness *Mil.* — *skyid-sdug* good and ill luck, happiness and misery; *skyid sdug ji byuñ kyañ* whatever may happen *Glr.*; *skyid sdug béré-ba* to share pleasure and pain. — *skyid-ču* n. of the tributary of the Ya-ru-tsan-po, on which Lhasa is situated.

སྒྲིབ་ skyin wild mountain goat, *Capra ibex*.

སྒྲིབ་མེད་ skyin-gór lizard *Lex.*, = *da-byid*.

སྒྲིབ་པ་ skyin-tān *Sch.*: hail, sleet.

སྒྲིབ་པ་ skyin-pa, *W.* **skyin-po**, resp. *kar-skyin* a loan, a thing borrowed; money advanced without interest; *skyin-pa skyi-ba* to ask a loan; *ná-la di skyin-du tsal* he asked me to lend him this *Dzl.*; *skyin-pa lén-pa Cs.* to take on credit; *skyin-pa spród-pa, jal-ba* to pay back or return a loan *Cs.*; *nór-skyin* a loan of

སྒྲིབས་ *skyibs*སྒྲིབ་ *skyür-ba*

goods or money, *gós-skyin* of clothes. — *skyin-mi* Schr. debtor. — *skyin-tsáb* C.: the pledge for a loan; acc. to others, however, it just means the object lent or its equivalent when being returned.

སྒྲིབས་ *skyibs* everything giving shelter from above, an overhanging rock, a roof etc.: **čar skyib** shelter from rain; **dag-skyib** under a *pa-boñ* q. v. (*gyam* is much larger, *jug-pa* deeper) W.; *bka-sky*. *ཤམ་ཐང་*, a covered terrace or small portico before a house.

སྒྲིབ་ *skyil-ba*, pf. & ft. *bskyil* 1. to bend, esp. the legs when sitting on the ground after Oriental fashion, also another's leg by a kick from behind; to bend the bow. — 2. to pen up, shut up, cattle, to dam up, a river, also: *ču rdzin-du skyil-ba* to collect water into a pond *Glr.*, or *rdzin-bu sky.*; to dam up a pond (but not 'to dig it' Schr.); to keep back, retain, detain a person W.; **ka kyil-čē** to keep a person from doing something, to dissuade from W. — *skyil-krün*, also *skyil-mo-krün*, the posture of sitting cross-legged, *skyil-krün byéd-pa* (resp. *mdzad-pa*), *skyil-mo-krün-gis* (or *du*) *dug-pa* (resp. *bžugs-pa*) to assume such a posture; *séms-dpai skyil-krün* the usual manner of sitting, in which the feet are not seen, *rdo-rjei sky.* the posture in which the soles of the feet are seen turned upwards, *rdzogs-pai sky.* another posture requiring particular practice. (The spelling *dkyil-krün*, though frequent, is expressly rejected by grammarians.) — **skyil-din** W. a small hole filled with water. — **skil-ldir** W. handle, ring fixed to a thing, for carrying it, hanging it up etc.

སྒྲིབ་ *skyu-gän* Lex. w.e., Sch.: a gulp, draught.

སྒྲིབ་ *skyü-ru* a sour fruit Med.; *skyü-ru-ra* Med. (Lex.: བཟུངས་ wood-sorrel) the same (?); in later times the word seems to have been used also for the olive, and *skyü-ru-šin* the olive tree, which in *Sik.* is called *ka-skyür-poi šin*.

སྒྲིབ་ *skyu-rim* Cs.: 'condiment, sauce, pickle', acc. to others, at least in W., only the resp. word for *spags*: 1. sauce, gravy. 2. dish, mess.

སྒྲིབ་ *skyüg-pa* pf. *skyugs*. 1. to vomit, eject, e.g. blood, *skyüg-tu jug-pa* to cause to vomit, *skyüg-pa drén-pa* to excite vomiting Tar.; *skyugs-pa* (partic. pf.), *nan-skyugs*, the vomit (it is the food of certain demons, and being boiled in it, is one of the punishments of hell). — 2 to lose colour, to stain.

Comp. *skyug-ldad* rumination, chewing the cud; Sch. also: eructation. — *skyüg-bro-ba* nausea, *skyüg-bro-bai nad* disease of nausea; *skyüg-bro-bas* from disgust; *skyug-bro* C. also impure with regard to religion, = W. **tsid-du**. — *skyug-smán* an emetic. — *skyüg-log-pa* Sch. to feel disgust.

སྒྲིབ་ *skyün-ka*, also *lcün-ka*, jack-daw (black, with a red bill); *skyün-kas* *zos* Lex. eaten or stolen by a jack-daw.

སྒྲིབ་ *skyün-ba* pf. *bskyüñs*, ft. *bskyüñ*, imp. *skyün(s)* Cs. to leave behind, to lay aside, e.g. a task Lex., pride S.g.

སྒྲིབ་ *skyüd-pa* 1. Cs.: to forget, leave off. 2. Sch.: to comminute; to swallow. (?)

སྒྲིབ་ *skyür-ba* I. adj. sour, sbst. acidity; more frq.: *skyür-po* C., -*mo* W. adj. sour, Ssk. བཟུངས་; *skyur jug-pa* 1. to turn sour. 2. to suffer a substance to turn sour, v. *jug-pa*. — *ka(-ša)-skyür-po* olive, *ka (ša)-skyür-poi šin* olive tree *Sik.* — *skyür-ku* Cs., *rañ-skyür* Cs., *skyür-ru* (*Sik.*), *skür-mo* Lh. a sour liquid, vinegar. (Vinegar seems to be little known as yet in Tibet, and the above mentioned expressions may have been framed by different persons on different occasions, but are not in general use. The same may be said of Cs.'s *skyür-pa* and *skyür-rtai* for acid in a chemical sense.)

II. vb. pf. & ft. *bskyur* 1. to throw, to cast, *piyir* out, *luñ-zéd nám-mka-la bskyur-nas* having flung his mendicant's-bowl up into the air *Dzl.*, *čur skyür-ba* to throw into the water, *rgyáb-tu* behind one's self = to

turn one's back upon a thing; to throw away, throw down, a stone, a corpse etc.; to eject, *lud-pa* phlegm; to throw off, a rider; to give up, abandon, a work; to forsake, a friend; to abort. — *skyür-ma* abortion *W.* (?) — *ču skyür, ryan'skyür* capital punishment in *C.*, when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river.

མཉམ་ skyus? *Sch.*: *skyus tóg-pa* altogether; *skyüs-su klóg-pa* *Gramm.*: to pronounce jointly, viz. two consonants without a vowel between them.

སྐྱེ་ ske 1 v. ske. — 2. v. *skyed* and *skyé-ba*.

སྐྱེ་ skyé-ba I. vb. (མཉམ་) pf. *skyes* 1. to be born; *niá-la* (seld. *las*) *bu skyés-pa yin* I have given birth to a son *Gl.*; *pó-skyes* a man, *mó skyes* a woman, female; *skye-rga-na-či-bai sdug-bśál* the evil of birth, old age, sickness and death (which constitute what in the opinion of the Buddhist is the greatest evil of all, that of existence); *tóg-ma skyés-nas, má-la skyés-nas B.*, **d-ma skyé-sa-na** *W.* from one's birth; *skye či-* (or *ši-*) *méd pa* subject neither to birth nor to death, eternal; *skye-gag-méd-Thgy.*, *Lex.*, is said to mean the same. In the special sense of the doctrine of metempsychosis *skyé-ba* has often to be rendered by: to be re-born, *mi-ru* as man, *bur* as (somebody's) son. — *mi skyé-bai čós-la bzód-pa* v. *bzód-pa*. — *W.*: **skyé-če** 1. as inf. to be born, reborn. 2. as sbst. the being born; birth. 3. as adj. being with child, pregnant; big with young, also **skyé-če-ma**. — 2. to become, to begin to exist, arise, *nad kun mi skye, skyés-paan ži-bai pyir* ut ne morbus ullus nascatur, natus quoque sedetur *Med.*; *skye-ba dan jig-pa* to arise and pass away; frq. of thoughts, passions etc. (the person as well as the thing in the accus.): *Kyeu kros-pai sems skyés-te* the youth — thoughts of wrath arising (in him). — 3. to grow (*nasci*) *lün-pa bru skyé-ba* valleys where corn grows; *ru ngó-la skye* a horn is growing on the head. — 4. to grow (*crescere*) *čer* or *čen-por skyé-*

ba to grow up, to grow tall; *ras kyan lis-kyi tsád-du skyés-so* the garment also grew in proportion to the growth of the body, or: with the body *Dzl.*; *rtúl-pod-par skyés-so* he grew up a valiant man, became a valiant man; to bud, germinate, sprout, **sbáns-te skye čüg-ce** to accelerate the germinating of the seed by maceration *W.*; even = *phél-ba Dzl.* ཤེལ་ ? — 5. some-

times = *skyá-ba* 2. unless in that case **kyé-če** should be spelled *bskyás-čes W.*

II. sbst. (མཉམ་) 1. the being born, the birth, *skyé-ba mto-ba, skye-mtó* or *mton* high birth; of high birth, noble, man, male; *skyé-ba dmá-ba, skye-dmá, -dmán* low birth; of low birth, ignoble, woman, *mi-lus tob kyan skyé-ba dman* born a human being, it is true, but only a female *Mil.*; *skyes-dmán* col. **kyer mán** in *C.* the usual word for woman and wife, *ne kyer mén* my wife. — In the special Buddhistic sense: re-birth *mir skyé-ba bzén-pa* to take or assume re-birth as a human being; also period of re-birth = existence, life, *skyé-ba di-la* in this, my present, period of life; *skyé-ba bdun* seven periods of life; also manner of re-birth, v. *skye-ynás*; in a concrete sense: the re-born individual, *yüm-gyi skyé-ba yin* she is the re-birth of the queen dowager, the re-born q. d. — 2. the arising etc. — 3. the growing etc.

Comp. *skye-dgú* v. *skyé-bo*. — *skye-gró* = *groba* being (q.v.) — *skye-sgó* 1. entrance to re-birth, viz. to one of the six regions of birth, v. *gró-ba* II., *skye-sgó yčód-pa* to lock it up. 2. face, *legs-pa* a handsome, *žan-pa* an ugly face; also *ka-sgó skye-bras legs-pa* is said for: having a handsome exterior *C.* — *skye-mčéd* (མཉམ་ཅན་) the five (or six) seats, i. e. organs, of the senses (the sixth is *man* the inner sense); the senses themselves; this conception, however, has been greatly altered and varied by the fanciful theories of medical and philosophical authors, cf. *Burn.* I, 500. *Was.* (240). — *skye-ynás* 1. birthplace; station or locality of a plant.

སྐེ་བོ་ *skyé-bo*

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སྐེ་བ་ *skyed-pa*

2. class or region of birth or re-birth, class of beings (v. *gró-ba*); *byol sön-gi skye-ba* the being born as an animal. 3. manner of birth རྩལ་པ་, *skyé-ba bzi*, also རྩལ་པོ་. the four kinds or ways of being born: *miál-las* (or *nas*) out of a womb (so, acc. to Stg., elephants and some men are born), *sgo-ná-las* out of an egg (birds, some *klu*, some men), *drod-yár-las* out of heat and humidity (insects, some men etc.), *rdzús-te* in a supernatural way (so the *lha*, the Buddhas, when they spring from lotus-flowers; also the inhabitants of infernal regions, souls in the bardo and some men). — *skye-yzúgs* prob. = *byad-yzúgs* stature, figure. — *skye-rábs* series of the births of a man, history of them, and esp. so of the births of Buddha, — so in the title of a work. — *skye-ñi* = *skyed-ñi* Wdn.

སྐེ་བོ་ *skyé-bo* 1. being, (animans) *mi-la-sogs-pa skyé-bo* man and the other living beings *Dzl.* — 2. human being, man, gen. as a collective noun: mankind, *krül-bcas skyé-bo* infatuated men *Pth.*; *skyé-bo mkás-pa yžán-rnams* other sensible people *Tar.*; *skyé-bo mán-poi yid-du ón-ba* universally beloved *Dom.*; *mi nag skyé-bo* laymen (on account of the dimness of their religious knowledge); *so-soi skyé-bo* ཡུལ་པ་ (cf. *Will.*) the lower clergy, common monks *Tar.*, but also simple laymen, if they are not quite without religious knowledge; *skye-bo-čog*, (*skyeo-čog* Cs. is a less accurate pronunciation), *skyé-dgú*, or (less correctly) *rgu*, men, mankind; *skye-dgui-bdag-mo* བླ་མ་པོ་ fem. pr. n., the aunt and first governess of Buddha *Glr.*, *Gyatch.*, also a name of *dpal-lhá-mo's* q.v.

སྐེ་ཚེ་ *skye-tsé* = *ske-tsé* *Lex.*, mustard.

སྐེ་རམ་ *skyé-rágs* *W.* for *ska-rags* girdle.

སྐེ་ལ་ *skyeeg* Cs.: = *kég*, *kag* misfortune. But *rtsis-kyi skyeeg* *Lex.* w.e.?

སྐེ་ལ་ *skyeegs* 1. n. of a bird: *ču-sky.* *Lex.* w.e., *Sch.*: coot, water-hen; *ri-skyegs* *Lex.* w.e., Cs.: a large singing-bird,

Sch.; grouse, heath-cock. — 2. *rgya-skyegs* shell-lac.

སྐེ་བ་ *skyei-ba* and *skyeis-pa* to be ashamed, also *ka-skyei-ba*, B. and col. frq.

སྐེ་སེར་རྒྱུ་ *skyei-ser-rluñ* also *skye-or skyaser-luñ* *Mil.*, cold wind.

སྐེ་ *skyed* and *skye*, 1. growth, increase, *skyed če-bar gyur-ba* to grow much; *yžan-gyi zla-skyed-pas dei žag-skyed če* his daily growth was greater than the growth of others in a month etc. *Pth.* — 2. progress, the getting on, improvement *skyed yon* progress comes, I am making progress *Mil.*; profit, gain *nad-la skyed med* (this) is of no use for that disease, of no benefit *S.g. fol. 10.* — 3. interest C., *diul-skyed* of money, *bru-skyed* of corn C., *skyed-du yton-ba* to give on interest Cs.; *skyed pög-pa* Cs.: 'to be the full term of payment', more accurately: *skyed pög* I (you, he etc.) am struck or hit by the term of payment; *skyed-čan* yielding interest, profit Cs.

སྐེ་མོ་ *skyed-ego* *Mil.nt.* prob. = *rgyal-ego* principal door.

སྐེ་བ་ *skyed-pa* I. vb pf. *bskyed*, act. to *skye-ba*, in *W.* pronounced alike: **skye-čé** 1. to generate, procreate; seldom in a physical sense: *bskyed-pai yab ó yar-rhosas narqé* *Pth.*, (opp. to *bltams-pai yum* *Pth.*, for which however *skyed-ma* Cs. does not seem to be an appropriate substitute). — 2. to produce, form, cause (opp. to *med-par byed-pa* to destroy, annihilate) e. g. diseases, fear, roots of virtue, merit, *bsod-nams-kyi tsogs*, *sa-bon* (fig.) *Dzl.*, *bras-bu* retribution; to reproduce, *zad-pa* what has been consumed *Med.*; to create certain thoughts or affections either in one's self or in others: *spró-ba bskyed-pas dei pá-má yan spró-ba čün-zad skyés-nas* by his own rejoicing also to his parents a little joy arising *Dzl. 22. 5*; *tams-čad-kyis brtson-grüs bskyed-do* they all created zeal, took great pains *Dzl.*; *čes bšam-pa bskyéd-nas* thus they thought. — 3. to cause to germinate or grow, *yür-bai ču-yis žin skyed*

dra just as the water of the ditch makes the fields green *Med.*; *sá-bon Dzl.* (v. before, but it may as well be referred to this signification); *γsos skyéd-pa* to bring up, to nurse up *Dzl.*; *skyed srín-ba* id. *Glr.* — 4. = *skyá-ba*, to bring on, carry, convey to a place *Pth.*

Comp. *skyed-mos-tsál* grove, park. — *skyed-rdzogs*, instead of *skyed-rim* and *rdzogs-rim*, རྩམས་ཆོས་ and རྩམས་ཆོས་, two kinds or degrees of meditation. — *skyed-ñin Cs.*: a planted tree (?) prob. a fruit-tree, *Dzl.*

II sbst. 1. the generating, producing etc. — 2. = *skyed*, e.g. *skyéd-pa lén-pa* to gain flesh, to thrive *C.* — 3. = *rkéd-pa*.

ལྷོང་པ་ skyén-pa adj. 1. quick, swift *Lex.*, *kró-* or *sdán-skyen-pa* quick to wrath *Stg.*; *byéd-skyen-pa* rash, hasty, precipitate *Glr.* — 2. nimble, dexterous *C.W.*; *phón-skyen-pa* dexterous in shooting, a skilful archer *Dzl.* (Besides: vb. to make haste, to strive; sbst. zeal, ardour; adj. strong *Cs.*, *Sch.* ??)

ལྷོང་པ་ skyém-pa resp. to be thirsty.

ལྷོང་པ་ skyems resp. 1. thirst. — 2. drink, beverage, esp. beer, also *žal-skyéms* or *-skyoms*, *skyems drén-pa* to offer or set before an honoured person something to drink, *bžés-pa* to accept of it, to take it; *skyems-la γsol-rés byéd-pa* to drink beer in company *Glr.*; *γsëgs-skyéms* a carousal on the departure of an honoured person; *γser-skyéms* beer together with grains of corn, as an offering to the gods for the good success of an enterprise, a journey etc., in religious dancing-festivals, *γser-skyéms-pa* sbst. the priest or dancer who offers it. — *skyems - čán* beer. — *skyems - ču* drinkable water. — **skyéms-čan** *W.* (?) brandy. — *skyéms-tsügs Sch.*: cup, dish. — *skyéms-sin* small-beer.

ལྷོང་པ་ skyér-pa *Lex.*: हरित curcuma, turmeric; in *W.* barberry.

ལྷོང་པ་ vulgo for *ske-dmán* woman *C.* (v. *skye-ba* II).

ལྷོང་པ་ skyél-ba, pf. & ft. *bakyel*, imp. *skyol* 1. to conduct, accompany, resp. *γdan-skyél-ba*; *skyól-la* ðog conduct him hither! *Pth.*; **skyél-la-la** (for **skyél-wa-la**) *son* he has gone to accompany (him) *W.* — *bsu-bakyal* going to meet, and accompanying on departing *Dzl.*, *γsëgs-skyél byéd-pa* resp. to accompany an honoured person on departing, to see him off *Mil.* — 2. to convey, bring, take e.g. a child to a place, food to somebody, *Dzl.*, *C.W.* id.; to carry off, to take away *C.*: **ñin ma kyal čig** do not bring any more wood! more accurately **kyal ðog** bring! **kyal son** take away! — 3. to send *B.* & *C.* e.g. clothes to somebody *Dzl.* — 4. to risk, to stake, *ran-srog Mil.* — 5. *C.*: to use, to employ **bá-lan le jhë-pa-la** an ox for work; to spend, **le jhë-pa-la mi-tse** one's whole life in working, **lé-lo nán-na** in idleness. — 6. **ka kyél-wa** *C.* to kiss; *γnód-pa skyél-ba*, *B.* **kyal-wa** *C.W.* col., to do harm, to hurt, inflict an injury, to play one a trick; *mma skyél-ba B.*, *C.W.*, to swear, take an oath; **lo kyél-čë** *W.* to rely, depend upon, confide in. — *skyel-tuñ byéd-pa* = *γsëgs-skyél byéd-pa*, (prop.: to accompany one to a short distance). — *skyel-bdár Lex.*, also col., present of the departing person to those that accompany him. — *skyel-ma* an escort, convoy; *skyél-mar yod* he is a guide (to me) *Mil.*; *skyél-ma zu* we ask for a safe-conduct *Glr.*; *dmag dan bcás-pai skyél-ma* a military escort *Glr.*

ལྷོང་པ་ skyes, also *skyás-ma*, *skyós-ma*, *kyós-ma*, resp. *γnan-skyés*, a present, *skyes skür-ba* to give or send a present; *byon-skyés*, *pébs-skyes* a present given to or received from somebody on his arrival. — *skyas-čán* a present of beer, *skyes-kür* of cakes, *skyes-nór* of merchandise or money; *skyes-lan* a present made in return *Cs.*

ལྷོང་པ་ skyes-sdón *Sik.* banana, plantain.

ལྷོང་པ་ skyes-nág, also *skye-nág C.* widower.

ལྷོང་པ་ skyés-pa 1. pt. pf. of *skyé-ba*. — 2. sbst. man, male person, *skyés-pa*

སྐྱེས་བུ *skyés-bu*

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སྐྱོད་པ *skyód-pa*

dai bud-méd, men and women *B. & C.*; emphatically: *rgyal-po yéig-po skyés-pa yin* the king alone is a man *Dzl.*; husband *Gl.*; = *skyés-bu* a holy man?

སྐྱེས་བུ *skyés-bu*, *Ssk.* བུ་པ་མ་མ་ man, people; *skyés-bu gan* whosoever; man opp. to the rest of nature *Med.*; one (French: *on*), *skyés-bu lag-pa brkyän-ba tsám-gyis* as quick as one stretches out his hand *Dzl.* — Though this word may also be applied to culprits and criminals (*Pth.*), it is chiefly used of holy men: *skyés-bu dām-pa* the saint; *dad-ldān sky.* the believing, the faithful *Gl.*; *skyés-bu čén-po*, མཆོད་པ་མ་མ་ the great saint, in Buddhistic writings nearly identical with Buddha; *skyés-bu mčog* id. (For the 32 chief characteristics and the 80 subordinate marks distinguishing such a person refer to *Köppen*. I. 433. *Burn*. II. 553 ff. *Gyatch*. c. VII.)

སྐྱེས་མ *skyés-ma* 1. fem. of *skyés-pa*, she that has been born *Mil.* — 2. fern, = *skyás-ma* *Sik.*

སྐྱོད་པ *skyo-nōgs* *Cs.*: quarrel, *Lex.* = *Krug-lóni.*

སྐྱོབ་ *skyóba* 1. vb. to be weary, ccir: *bdag kyim-gyis skyó-ste* I being weary of living in the world *Dzl.*; in a more general sense: to be ill-humoured, grieved, vexed, to feel an aversion *Tar*. 12. 13; *skyo mi šés-par* or *skyo mi šés-pa tsām-du* without being tired, indefatigably; *nam skyo-na* when he was tired of it *Dzl.* — 2. sbst. weariness *tsol-tsol-nas skyó-ba yañ skyé-bar dug* we are quite tired of that constant seeking *Mil.*; *yid yóns-su mi skyó-ba* indefatigableness, perseverance *Thgy.* — *skyó-mo* adj., **sems skyó-mo rag** I feel discontented, disheartened *Ld.*

Comp. *skyo-grōgs* comforter, companion *Gl.*, *Mil.* — *skyo-glū* *Cs.*: a mournful song. — *skyo-nāl*, *skyo-dúb* weariness, *skyo-nāl-méd-pai dād-pa* unwearied faith *Mil.* — *skyo-šās* disgust, aversion. — *skyo-sāns* recreation, *skyo-sāns-la gró-ba*, resp. *byon-pa* to take a walk or a ride, to promenade. — *skyó-bsún-pa* to be grieved *Sch.*

སྐྱོབ་ *skyó-ma* 1. pap of parched meal and beer; any pap, paste or dough; *skyó-ma byüg-pa* to spread paste (upon a wound, as a salve) *Med.*; *ša-skyó* *Med.*? (it may denote a paste of meat as well as one of mushrooms). — 2. blame, slander, *skyó-ma mād-la* when he slanders a great deal *Mil.*

སྐྱོབ་པ་ *skyogs* 1. scoop, ladle. — **me-kyóg** coal-shovel *C.*; **zu-kyóg** melting-spoon, crucible *C. W.* — 3. drinking-cup, bowl, goblet. — *yer-skyógs*, *dñul-skyógs* gold, silver goblet. *žal-skyógs* *C. B.*, **dom-skyógs** *W.* resp.: drinking-cup. *Krag-skyógs* bowl for drinking blood, a skull used for that purpose *Pth.*; **kyog-žab sal** may I ask your honour for the foot of your cup (viz the remnant of your drink)? *W.* — 3. *srab-skyógs* *Cs.*: the rein of a bridle. —

སྐྱོབ་པ་ལྟ་བུ་ *skyógs-lto-bu* snail *W.* **ol-skyógs** id.

སྐྱོབ་པ་ *skyógs-pa* to turn, *mgrin-pa* the neck, = to look round, back, *Mil.*, also = to turn away, aside *C.*

སྐྱོབ་པ་ *skyon-ba*, pf. *bskyans*, ft. *bskyan*, imp. (b) *skyon(s)* *Ssk.* བ་, ར་ to guard; to keep, to tend, cattle; to defend, the religion; to save, preserve, the life, the body; support, to take care of, poor people, e.g. *drin bzān-pos* by benefits, favours. *tābs-kyis* by various means; to attend to; to be given to, *fugs-dām* meditation, *lag-lén* exercise; *rgyal-srid skyóni-ba* to rule, govern a kingdom, *čos bzün-du* in conformity with the law of religion, justly. — *čos-skyóni* 'protector, defender of religion', རྩོམ་པ་མ་མ་ is used for a certain individual deity, or = *jig-rten-skyón*, or for a class of magicians in the monasteries of *C.*, v. *Schl*. 157. *Kö*. II. 259. — *jig-rten-skyón*, རྩོམ་པ་མ་མ་ 'guardian of the world'; there are four of them, identical with *rgyal-čen bzī* the four great spirit-kings, q.v. — *skyon-dāl* assistance *C.*, **kyon-dhāl jhē-pa** to help. — *skyon-ma* = *brtān-ma* the goddess of the earth. སྐྱོད་པ་ *skyód-pa* pf. & ft. *bskyod*, *Ssk.* ར་མ་ 1. to move, to agitate, *rlün-gis yāl-ga*

skyod-na when the wind agitates the branches *Dzl.*; to shake; hence *Mi-skyód-pa*, Akshobhya, n. of the second Dhyani-Buddha. — 2. *W.*: resp. to go, to walk, (= *ṣṭégs-pa*, *byón-pa* *B. C.*) **nán-du skyod** step in, if you please! — 3. *W.*: to go down, to set, of the sun, moon etc., to expire, to pass, to elapse, of time.

སྒྲོན་ *skyon* རྩོལ་ 1. fault, defect (opp. to *yón-tan*), *skyon gan yan med* I have not to complain of anything, I do not want anything *Dzl.*; damage, harm, disadvantage, misfortune, *krul-pa-la skyon ci yod* what harm is there in erring? *Thgy.*; *C.*: **mi kyon*, *kyon me**, no harm, no matter (*W.* more freq.: **mi sto**); *ṣṭán-gyi skyon tós-na dgá-ba* rejoicing in the calamities of others, malicious *Glr.*; *skyón-du mtón-bá* to consider it a loss *Glr.* — 2. **bodily defect, fault**, as lameness; **derangement, disorder** in the mixture of the humours *Med.* — 3. **spiritual defect, sin, vicious quality**, *rdzún-du smrá-bai skyon* the sin of lying *Dzl.*; *skyón-gyis ma gos* not defiled by sin; *lar skyon če* but that is very bad (of you) *Glr.*; *skyon byéd-pa* *Cs.* to commit a fault, *sél-ba* *Lex.* to remove, amend, correct a fault, *spán-ba* to leave off, to quit it; *mi-la skyon bébs-pa*, *ḍdgs-pa* (col. **tag-pa*, *tag-če**) to charge one with a crime, to calumniate *Glr.*; *ṣṭán-gyi skyon glén-ba*, *rjód-pa*, to name the faults of others, to speak ill of them, to slander *B., C., Schr.* also: to blame, criticise. — *skyón-čan* 1. **faulty, defective, incorrect**, e.g. *dag-yig* the spelling of a word. 2. **sinful**, subject to vice. — 4. **symb. num:** 18.

སྒྲོན་ *skyón-pa* pf. (b) *skyon* to put astride upon a thing, (causative form to *zón-pa*), *mi zig rtá-la* (or *rtá-ru*) to cause a man to mount, to go on horseback: to fix something on a stick; *mi zig ṣṭál-šin-la* to empale a man.

སྒྲོན་ *skyób-pa*, pf. (b) *skyabs*, ft. *bskyab*, imp. *skyób(s)* *Ssk.* ལྟོ་ to protect, defend, preserve, save frq., *ṣṭigs-pa-las* from fear, *ṣṭig-pa-las* from destruction; *bskyáb-pa* the

protecting power, the preserving cause *Mil.* (ni f.).

སྒྲོན་ *skyobs* help, assistance, seldom for *skyabs*; *skyóbs-ma* *Thgy.* id.; **ṣṭrog-kyób** col. preservation of life, escape; also: he that saves another's life, helper.

སྒྲོན་ *skyóm-pa*, pf. *bskyoms*, ft. *bskyom*, imp. *skyom(s)* *Cs.*: to shake, agitate, stir up. *Lexx.* give: *ču skyóm-pa* and *snód skyóm-pa*, to stir the water, to shake a vessel.

སྒྲོན་ *skyor* = *Kyor*, the hollow of the hand filled with a fluid, e.g. *ču-skyór* a handful of water.

སྒྲོན་ *skyór-ba* I. vb. pf. & ft. *bskyar* 1. to hold up, to prop, — 2. to paste. — 2. to repeat, *bskyár-te btañ* it was repeatedly sent *Dzl.*; to repeat word for word what the teacher says, in order to learn it by heart *Mil.*; to say over again; to recite by heart (opp. to *agrog-pa* to read); *glu de rjes skyór-nas ma bláñs-na* if one does not sing the hymn afterwards repeatedly *Mil.*; **kyor jañ jhé-pa** *C.* to practise repeatedly.

II. **subst. enclosure, fence.**

སྒྲོན་ *skyól-ba* sometimes for *skyél-ba*.

སྒྲོན་ *skyóbs-ma* v. *skyes*.

སྒྲོན་ *skra*, resp. *dbu-skrá* (*C.*: **ṣṭa*, *W.*: *ṣṭra**) the hair of the head, **ṣṭra-ló** *Ld.* id., used caressingly in speaking to children and women; *skra dan Ká-spu* the hair of the head and of the beard; *skra bagril ba* *Cs.*: plaited or curled hair; *skra nyag ṣṭig* a single hair. — *skrá-čan* having long hair. — *skra-do-kér* the hair plaited together on the crown of the head, as Buddha and Hindu-women wear it. — *skra-mḍud* the bow of ribands at the end of the long plaits of the women in *Ld.* etc. — *skra-tsáb* *Cs.*: false hair, a peruke. — *skra-ṣṭen* *Sch.* thin hair.

སྒྲོན་ *skrag-pa*, with instr., to be terrified, frightened by, afraid of something *ṣṭigs-skrag-pa*, *dnáñs-skr.* id. *B., C.*

སྐྱེ་བ་ *skran-ba*

ྱ

ཁ *ka*

སྐྱེ་བ་ *skrán-ba* pf. *skrais*, to swell, **skrais-son** it is swollen, a tumour, a bile, a weal has formed itself *W.*; *skráns-po* *Sch.* a swelling, tumour; *skráns-búr* *Sch.* an abscess not yet open.

སྐྱེ་བ་ *skran* 1. *Ssk.* ལྷ་མོ་ *Cs.*: a fleshy etc. excrescence in the abdomen, a concretion under the skin, in the bowels, womb etc., *Sch.* also: a swelling of the glands. Wise (Commentary on Hindoo Medicine) says, that very different diseases are comprised under the term *gūlma*, tumours of the pylorus, partial enlargements of the liver, diseases of the large intestines, fixed and moveable swellings; — perhaps also herniae, which I did not find mentioned elsewhere. — In *S.g.* I found *skran-nād* described as a consequence of great fatigue and want of breath, and *skran-γzér* as pain in consequence of suppressed winds. — 2. *rdo-skrán*, *bad-skrán*, two sorts of *steatite C.*

སྐྱེ་བ་ *skráb-pa* *Cs.*: 'to beat the ground with one's feet,' to stamp, tread, cf. *kráb-pa*; *Lex.*: *bró-skrab-pa*, to dance.

སྐྱེ་བ་ *skrás-ka* v. *skás-ka*.

སྐྱེ་བ་ *skri-ba* 1. *Cs.* to conduct (?) 2. *W.* **šri-čē** f. *dkri-ba*.

སྐྱེ་བ་ *skrú-ba* pf. *bskrus* ft. *bskru*, *Sch.*: to wait; the latter would suit well in a passage of *Mil.*, perh. also in *zás-la skru* of the *Lexx.*; but *šin-skrus-pa* *Lexx.* remains unexplained.

སྐྱེ་བ་ *skrún-pa* pf. & ft. *bskrun* to produce, fruits *Mil.*, a root of virtue (v. *rtsá-ba*) *Stg.*

སྐྱེ་བ་ *skrum* meat, resp. viz. when spoken of as the food of respected persons.

སྐྱེ་བ་ *skróg-pa* = *dkróg-pa*, perh. also f. *skrág-pa*. *Lexx.* *qá-ru skróg-po* to beat the drum: *W.* **kopón šróg-čē** to play on the guitar.

སྐྱེ་བ་ *skród-pa* pf. & ft. *bskrad* to expel, drive out, eject, out of the country *Dzl.*, *Mil.*; to deprive of cast; **šrad-de tan čē** to expel a thief publicly out of the village *W.*

བྱ་ཀྱོག་, བྱ་སྐྱོག་; words beginning with these letters will in most cases be found arranged under *rk..* and *sk..*

བྱ་སྐྱོང་འཇམ་མཁའ་ *bskan-rdzás* a sacrificial ceremony v. *Schl.* 360.

བྱ་སྐྱོང་ *bská-ba*, *Ssk.* མཁའ་ལྡན་, astringent, as to taste, *Cs.* errone.: bitter.

བྱ་སྐྱོང་པ་ *bskál-pa*, *Ssk.* མཁའ་ལྡན་, a kalpa, a fabulous period of time; the fantastical reveries of the Buddhists concerning this subject v. *Kō.* I. 266, also *Will.* under *kalpa*. *bskál-pa čén-po* the great kalpa; *bár-(gyi) bskal-pa* the intervening or middle 'kalpa'; *bsk. bzán-po* the happy, blessed period, viz. in which Buddhas appear; *bskál-pa nán-pa* the bad 'kalpa'; *bskal-mé* conflagration of the universe.

བྱ་སྐྱོང་ *bskú-ba* v. *skúd-pa* II vb.

ཁ

ཁ *Ka* 1. the letter *k'*, aspirated, like *c* in 'call'. — 2. numerical figure: two, *Ka-pa* the second volume.

ཁ *Ka* I. additional syllable, = *ka*, but less frequent. —

II. in compounds instead of *Ká-ba* bitter and *Ká-ba* snow; for the latter signification it is in *W.* the only form existing.

III. i. o. *Kag* part, *Ka* *γnyis-su* into two parts (e. g. to cleave) *Stg.*; **Ka-ghán**

one part; in a special sense: the sixth part of a rupee *C.*; *Ka-dig* part, **some**, several, *frq.*

IV. (also *Ssk.* 𑖦) resp. *žal*, cf. *Ka-po* 1. **mouth**, *Ka Ka* bitter mouth, bitter taste *Med.*; *Ka dūl-po* (soft month), manageable, tractable, *Ka gyōn-po* hard-mouthed, refractory; *Ka sgyūr-ba* (= *Ka-lo sgy.*) to govern, to rein the mouth (of a horse), to lead, guide, influence other persons *Glr.*, to turn off (a river) *Tar.*; *Ka tén-pa* (to pull the mouth) to stop a beast of draught *Tar.*; *Ka byed-pa*, *W.*, **pé-čē** to open one's mouth, *rdāns-pa* to open it wide, *dzūm-pa*, *W.*, **čug-čē** to shut it; *Ka brdāb-pa* (or *krāb-pa*?) **to smack**; **Ka dab** (or **tab**) **žér-wa** to produce a smacking, snapping sound, *col.*; *Ka rég-pa* *c. dat.* to put one's mouth to a thing, in order to eat or drink it; *Ka žug-pa* *c. dat.* **to interfere, to meddle with**; *Ka tál-ba* 1. *col.* = *Ka žug-pa*, 2. *Cs.*: **to promise**; *Ka ytūgs-pa*, *Ka 𑖦 ytūgs-pa*, *Kā-la 𑖦 byéd-pa*, *Ka sbyōr-ba* *B., C.*, **Ka lán-čē** *W.*, **Ka kyél-wa** *C.* **to kiss**; **Ka kyé-čē** *W.*, **to inveigh**, to give ill language; *Ka bsré-ba* to have intercourse, social connexion with one another, viz. in eating, drinking and smoking together, which is a matter of no little social consequence; *Ka dzin byéd-pa* *c. genit.* to receive friendly, to be kind to, assist *Mil.*; *Ka ytād-pa* *Glr.* 16. 3. was explained: to bring together personally, to confront, = *Ka sprād-pa*; *Ka būb-tu nyal-ba* to lie in that position; *Ka bslān-ba* the contrary of the preceding; *Ka 𑖦óg-tu bltās-te ši-ba* to be killed by a precipitous fall. Especially: the speaking mouth, *Kā-nas*, *col.* also **Kā-na**, orally, by word of mouth, e. g. to state, report, **Kā-ne žér-na** in the colloquial language *C.*; **Ka dē-mo nyin sōg-po** *W.* hypocritical; *Kā-la slā-te dōn-la bka* easily spoken after, but difficult to be understood (e. g. a doctrine); **Ka šōr son** 'my (his etc.) mouth has run away', **nor son** 'has erred', the former denoting inconsiderate talk, the latter a lapsus linguae; *Kas lén-pa*, *blān-ba* 1. 'to anticipate

with the mouth', **to promise** *frq.*, with direct speech or term. *inf.*, sometimes also with the term. of a *subst.* e. g. *brān-du Kas blāns* he promised or engaged himself as a servant, — also: **to presume, to arrogate** *Mil.* 2. 'to accept, adopt with the mouth', **to acknowledge, admit** *Tar.*; *Kas 𑖦žé-ba* *B.*, *Ka tál-ba* *Cs.*, to promise; *Ka snā-ba*, *snāspa* to blurt out, speak out inconsiderately; *Ka 𑖦čām-pa*, *mtūn-pa*, *col.* **tūg-pa** to agree upon; *Ka sdom-pa*, *mnān-pa* to silence, *W.*; **Ka kág-čē*, *kyil-čē** *id.*; *Ka skyōr-ba*, *slū-ba* to speak cunningly, to try to persuade etc.; *Ka rōg-pa*, more *freq.* **Ka rōg-(te) dūg-pa*, *dād-pa*, **to be silent**; *Ka 𑖦jān-ba* *Tar.*, prob. = *Ka 𑖦yam dbyūg-pa* *C.* to divulge ill rumours; *Ka lōg-pa* to reply, contradict; *Ka gān dgar smrá-ba* (**gān tad*, *gān dran žér-čē** *W.*) to talk at random; *Ka-(la) nyān-pa* **to obey**, *Ka nyān-po* obedient (resp. *bka* i.o. *Ka*); *ysāl-Ka* clear, intelligible language; *Ka nān-du smrá-ba*, *W.*: **Ka sōg-po žér-čē** to use ill language; also without **nān-pa** or **sōg-po*, *Ka žér-čē** or **Ka tōn-wa** means the same. — 2. **mouth, opening, orifice**, of a vessel, cavern, pit etc., *Ka yčōd-pa*, *gēbs-pa* to cover, shut an opening; *Ka byéd-pa* to open, is also used of a book, a letter etc. (for holy books *žal* is employed i.o. *Ka*); *Ka 𑖦bye-ba* to open or unclothe itself, to begin to appear, *Ka bū-ba* *id.*, of flowers; *Ka būb-tu* the opening turned downward, *Ka bslān-du* turned upward; *Ka tūg skōn-ba* to fill to the brim; *Ka skōn-ba* to fill up a void, to make up a deficiency. *yžan-nas* or *las* from elsewhere; *Ka nān* the inward brim, *Ka 𑖦pyi* the outer edge *Glr.* — 3. **the front side, face**, *Ka lhor stōn-pa* or *ltā-ba* to be directed southwards *Glr.* — 4. **surface**, *Ka 𑖦bri-ba*, to be diminished, of a fluid the surface of which is sinking; *Ka 𑖦jri-ba* to diminish, to make less, by taking away from the surface; **the outside**, *Ka dkar ytiñ nag* outside white, inside black, *fig. Mil.*; in a special sense: **colour**, v. *Kā-dōg*; therefore *Kā-ru*, *Kā-na*, *Kā-la*, *Kar* 1. on, upon, above, *šiñ-kar* upon the tree (e. g. he sits), up

the tree (he climbs) *Dzl.*; *žu Kar* on the water; *pyogs bži Ká-ru* all round *Glr.* 2. on, at, *žu Kar* on the river side, *mso Kar pels* he came to the lake *Pth.* 3. above, besides, = *stén-du Mil.* 4. towards, in the face of, *mson Kar sra* proof against thrust or blow *Mil.* 5. at the time of, when, *slép-pai Kar*, *sléb Kar*, *byon Kar* when (he) arrived; *ré-bai Kar* in the hope of; — *Ká-nas* down from, away from, *rta Ká-nas jébs-pa* to alight from the horse *Glr.*; **Ká-na, Ká-ne, Ká-la** col. for *sgó-nas*, **tábs-si Ká-na** by way of the opportunity, on occasion, **yun rin-gi Ká-ne** by little and little, gradually. — 5. sharpness, edge, of a knife etc., **Ka tóg-po son** the edge has become blunt, **log son** has become bad; **Ka mi dug** the edge is wanting; *mei, čui, rlün-gi Ka nón-pa* to suppress the sharpness of the fire, water, wind, to stop the flames, floods etc. (viz. by means of incantations) *Glr.*; **Ka tón-čé, pti-čé** *W.* to grind, to sharpen; *Ka lén-pa* to become sharp *Sch.*

V. yesterday, also: the day before yesterday, *Kai nyin id.*, cf. *Ka-rtsan*.

Compounds. *Ka-dkri* (C. **-tš**, W. **-šri**) neck-cloth, sometimes worn as a protection against cold. — *Ká-skón, Kas-skón* appendix, of a book. — *Ka-skyur-po* olive, olive-tree *Sik.* — *Ka-Ka-sán* or *sin* about two months ago *C.* — *Ka-kébs* cover, lid *Sch.* — *Ka-kór, Ka-kyér* border *Sch.* — *Ka-kral* Cs.: respect, regard, with respect to. — *Ka-kór* the circumference of the mouth *Cs.* — *Ka-gán* (cf. *Ka III*) quadrangle, square, *Ka-gán-ba* square adj., *Ka-gán-ma* id., e.g. pieces of cloth so shaped. — *Ka-gáb* *Sch.* cover, lid. — *Ka-gón* snow-ball. — *Ka-grú* corner of the mouth. — *Ka-mgál* v. *Ka-só*. — *Ka-rgán* *Mil.* privilege of old age n. f. — *Ka-rgód* *Sch.*: ill language; a slanderer. *Ka-rgyüg* *Glr.* acc. to the context: idle talk, unfounded assertion. — *Ka-rgyüd* or *-gyün*, resp. *žal-rgyun*, oral tradition, esp. certain mystical doctrines not allowed to be written down. — *Ka-begós* advice, = *Ká-ta*; commandment, cf. *bka-*

begós. — *Ka-miár* bitter and sweet. — *Ka-čig* (v. *Ka III*) some, — *Ka-ycán* clever talking, cf. *Ka sbyán-po* eloquent. (Cs.: fair words?) — *Ka-ycód* cover, lid; cork. — *Ka-bèdöl* *Sch.* idle talk, prattle. — *Ka-čág* *Mil.*, was explained: abuse, ill language. — *Ka-čád*, resp. *žal-čád* agreement, convention, covenant, **K. žum-čé** *W.* to conclude a convention. — *Ka-čár* *Mil.* snow and rain; *Ka-ma-čár* both falling promiscuously, sleet. — *Ka-čins* the appeasing of wild beasts etc. by witchcraft *Mil.* — *Ka-ču* 1. spittle *Cs.* 2. snow-water. — *Ka-če* 1. a large mouth. 2. a person that has to command over much (cf. *Ka-drág, Ka-žán*). 3. n. of a mask in the religious plays. 4. n. of a country, Cashmere, v. below. — *Ka-čéms* last will, *Ka-čéms jóg-pa* to make a testament. — *Ka-čos* hypocrisy. — *Ka-mču* 1. lip. 2. *Sch.*: word, voice (?) 3. quarrel, dispute. — *Ka-rjé* 1. great lord, mighty personage *Cs.* (?) 2. good luck, good fortune *Cs.*; but in *C.* it is only used for fortune — goods, wealth. — *Ka-nyün* *Sch.* sparing of words, laconic. — *Ká-ta*, also *Ká-lta* good advice, lesson, *byéd-pa* or *jóg-pa* to give, *C. W.* — *Ka-tód-la* (or *-na*) *Ld.* = *Ka-tóg la*, on, upon. — *Ka-tón* Cs.: 'a reading or saying with a loud voice' (*Lex.* चक्षस्), better: the saying by heart, *klóg gam Ka-tón-du dón-nas* reading or saying by heart, *Ka-tón-du šés-pa* to know by heart *Dzl.*; gen. in reference to religious texts. — *Ka-ýtám* *Cs.* tradition. — *Ka-stón* not yet having eaten anything. — *Ka-tóg* *C.* to the brim. — *Ka-tóg-la* or *-na*, = *Ká-la*, above, upon, on the top or surface of, *Ka-tóg-tu* id.; *Ka-tóg-nas* down from. — *Ka-tór* *Sch.* pustules in the mouth. — *Ka-dig, Ka-ldig-mkan* *W.* stammerer. — *Ka-dóg*, also *Ka* (v. *Ka IV. 4.*) colour *skra mton-mñin-gi Ka-dóg-tu gyúr-to* the hair became blue *Dzl.*; *Ka sgyur-ba* to change colour, *Ka gyur* the colour changes, cf. also *mdog*. — *Ka - drág* 1. mighty. 2. haughty. — *Ka-drañ* *W.* over-against, just before, opposite, straight on. — *Ka-šdams*, = *Ká-ta, ydams-Ka*, advice *W.* — *Ka-dár*

Cs.: 'one who speaks too fast', *Sch.*: 'too loud'. — *Ka-dig* cork, bung, stopple. — *Ka-nan* yesterday morning C. — *Ka-nar-čan* oblong. — *Ka-ntā* last year. — *Kā-po* sometimes f. *Ka* 1. mouth, e.g. **Kā-po dūl-mo** W., **Kā dūl-po* C., tractable. 2. speech *Mil.* 3. bitter C. — *Kā-lpāgs* lip, *gōn-ma* upper, *og-ma* lower lip; W.: **Kāl-pag (s) pāg-čé, dāb-čé** to smack. — *Kā-spu* hair of the beard, *skra dan Kā-spu* hair of the head and beard, frq. — *Kā-pō* boasting, *Kā-pō-čé* id. — *Kā-pōr* = *pōr-pa*, a cup. — *Kā-pyis* napkin. — *Kā-ba* v. below. — *Kā-bād* the humidity of the air or the moisture of the earth caused by snow. — *Kā-būb* mouth or face being turned downwards. — *Kā-brāg* v. below. — *Kā-rbād* Cs.: 'a boast, proud speech'; others: idle talk. — *Kā-sbyān* eloquence *Mil.*, *Kā-sbyān-po* eloquent, cf. *Kā-γčān*? — *Kā-ma-čār* sleet, rain and snow. — *Kā-mūr* bit (bridle) *Sch.* — *Kā-rtān*, *Kā-sān* 1. B. C. yesterday forenoon, *Kā-rtān-gi byis-pa* the boy that was here yesterday forenoon *Mil.* 2. W. (**kar-sān**) the day before yesterday; some days ago; **kar-sān za-nyi-ma** last sunday: **Kar-sān (s)ton-ka** last autumn. — *Kā-tsa* 1. bitter and acrid *Med.* 2. 'hot in the mouth' a. a very acrid sort of radish, e.g. horse-radish. b. aphthae, thrush, a disease of the mouth, incident to horses, cows, sheep. c. *Kā-tsā rin-nie-ba* *Mil. nt.* daily warm food. — *Kā-tsūb* snow-storm. — *Kā-tsō* boasting, *Kā-tsō šin-tu čé-ba* a great swaggerer *Glr.* — *Kā-tsōn* v. below. — *Kā-mtsūl* muzzle, mouth (of a dog etc.); the lower part of the human face col. — *Kā-tsōg* abuse? **Kā-tsōg čém-po** C. a great abuser, reviler. — *Kā-žān* the contrary of *Kā-drāg*, low, unimportant, having no authority, *Kā-žān-pai sdug-bśānāl* the misfortune of being of low birth *Mil.* — *Kā-žé* 1. 'mouth and mind', *Kā-žé mi mtsūns-pa* hypocrisy, hypocrite C. 2. 'mouth-mind', meaning the same as the phrase just mentioned: *hypocrisy* *Mil.*, *Kā-žé-méd-pa* unfeigned, sincere *Mil.* — *Kā-žén* breadth, expanse, e.g. of the heavens *Mil.* — *Kā-zās* food, victuals B. C. — *Kā-*

ya lit.: 'being one's partner or match as to speaking', also *Kai ya*, — gen.: *partner; match*; **kā-ya jhē-pa** C. to assist, **kō kē ya** (or **Ka-ya*) *nē mi tub** I am not his match, not able to compete with him; with regard to things: I am not equal to the task. — *Kā-ras* neck-cloth, cf. *Kā-dkri*. — *Kā-ru-tsa* alum *Méd.* — *Kā-rūd* snow-slip, avalanche, — *Kā-ró* taste in the mouth. — *Kā rog* v. *Ka* IV. 1. extr. — *Kā-lān* 'mouth-requital' 1. *thanks-giving* *Mil.* 2. *reply*, esp. *angry reply*. — 3. *requital* for food received C. — *Kā-leb* cover, lid. — *Kā-lo* 1. 'mouth leaves', *śnoi Kā-lo* *Mil.* the young, tender leaves of several wild herbs, used as vegetables. 2. v. below. — *Kā-sā* 1. v. *Kā-skyūr-po*. — *Kā-sā šā-ba* S.g., 'snow-deer', elk *Sch.*; shoe-leather from the skin of this animal is mentioned in *Mil.*, and is known in Tibet. In *Sik.* however the deer of the neighbouring Tarai is called *Kā-ša*, in other parts of the country the spotted deer, — *Kā-šāgs* jest, joke, **Kā-šāg t'āb-čé, tān-čé** W. to jest. — *Kā-šūgs-čan*, *-šēd-čan* W. *eloquent*. — *Kā-šēs* Cs. *some*. — *Kā-šōb* col. *lies, falsehoods; obscene talk; idle talk*. *Kā-bšād* talk, gossip *Mil.* — *Kā-sān* v. *Kā-rtān*. — *Kā-sīn* several weeks ago Cs. — *Kā-sō* mouth and teeth; similar: *Kā-mgāl* mouth and jaw-bone, **Kā-sō** or **Kā-gāl čag yin** I shall break your chops W. — *Kā-srō*? *Ld.* **Kā-šrō lām-čé** to fry (meat) in butter. — *Kā-slōb*, = *Kā-tōn*, learnt by heart, (used by children) W. — *Kā-lhāg* remnant of a meal *Mil.*

ཁ Ka (*Kwa*?) v. *Kwa-ta*.

ཁག་པོ་ *Kā-ga-po* *Sch.*: difficult (?).

ཁུལ་ *Kā-čul* W. col. for *Kā-čé-yul*, *Cashmere*.

ཁེ *Kā-čé* *Cashmere*; amongst other things it produces much saffron, hence *Kā-čé-skyes* saffron; in *Cashmere* Buddhism was once flourishing (v. the legend relative to its being introduced there: *Introduction du Bouddhisme dans le Kashmir*

ཁ་ཏ་ *kā-ta*

par L. Feer Paris 1866), but afterwards it came under Mahometan rulers, and *ka-čē* denotes therefore now in *C.* a mussulman (cf. Huc & Gabet's journey); *ka-čēi dpé-ča* the koran *Schr.*; *ka-čēi grón-kan* an inn kept by a mussulman *Mil.*

ཁ་ཏ་ *kā-ta* (*kva-ta?*) *Ssk.* 1. crow. — 2. raven, = *bya-róg, pō-róg.* — 3. *ka-ta kṛā-bo* magpie.

ཁ་ཏ་མིན་ *kā-to-šin* is said to be = *ysál-šin*, a pointed stake used for the execution of criminals.

ཁ་ཏ་ག་ *kā-tōn-ga, ka-tō.*, gen. pronounced *kā-tóm-ga Ssk.*, *Will.*: 'a club or staff with a skull at the top', the weapon of Siva, also carried by ascetics; Tibetans refer it also to the trident.

ཁ་ཏ་ག་མ་ *ka-btāgs* handkerchief or scarf of *sakutation*, a piece of veil-like and generally worthless silk-fabric, about as large as a small pocket-handkerchief, which in Tibet is given or sent, with or without other presents, to the person one intends to visit; cf. Huc's journey.

ཁ་ཏ་ད་ *ka-dā*, v. *kan-da*.

ཁ་ཏ་ *kā-ba* I. col. *C.* **kā-po**, *W.* **kān-te**, *Bal.* **xo** bitter. — II. *W.* **ka** snow, *kā-ba duñ* *ltar ysál* bright as snow and shells *Pth.*; *kā-ba bab*, col. **ka yon** it snows; **ka pān-čē* *W.* to remove the snow (with a shovel); *kā-ba-čan* snowy, and as a subst.: the snow-country, Tibet; *kā-ba-čan-pai sém-čan-rnams* the Tibetan beings *Glr.* — III. correspondently to the Arabian word *قهوة* the missionaries in *Lh.* have given to *ka-ba* the signification of coffee, which is otherwise unknown in Tibet.

ཁ་ཏ་ *ka-bād* 1. the architectural ornament of a Tibetan house formed by the projecting ends of the beams which support the roof (not 'parapet' *Cs.*) — 2. v. *ka.*

ཁ་ཏ་ག་ *ka-brāg* fork (not generally used in eating); any forked object.

ཁ་ཏ་ *kā-mo Cs.* enchantment, irresistible influence.

ཁ་ཏ་ *kā-tsār* fringes, threads, such as the loose threads at the end of a web.

ཁག་ *kag*

ཁ་ཏ་ *ka-tson Sch.* decision; but in the only passage where I met with this word, viz. *Dzl. 250* 13, this meaning is not applicable, but something like surface or width.

ཁ་ཏ་ *ka-zür Sch.* water-hen.

ཁ་ཏ་ *ka-zür* (*Ssk.* *མཐུན*, *Hindi* *खजूर*) col. *ka-zür-pa-ni date, ka-zür šindate-tree.*

ཁ་ཏ་ *ka-yzé* 1. *W.*: rake (gardening). — 2. *Sp.*: a carrier's load, **ka-zé-pa** a cooly.

ཁ་ཏ་ *ka-yóg* a false charge, *C.*: **ma nyé-pe ka-yóg jhun** he was innocently accused.

ཁ་ཏ་ *kā-ra* 1. *W.* f *kā-ra* sugar. — 2. *Sch.*: trough, manger.

ཁ་ཏ་ *ka-ri*, or *ka-rü*, v. *kāl-ri*.

ཁ་ཏ་ *ka-rog*, v. *ka rog-pa, ka* IV. 1. towards the end.

ཁ་ཏ་ *kā-le* v. *kyā-le*.

ཁ་ཏ་ *kā-lo* 1. v. *ka* Comp. — 2. *Schr.* prow of a ship, others: helm; the word is very often used in the phrase: *ka-lo sgyur-ba*, esp. *gru-γzins-kyi*, to turn a ship, to steer, to lead, govern, rule, *ka-lo sgyur-mkas-pa* skilful in driving, *ka-lo-pa* a charioteer. — 3. *Cs.*: the glans penis.

ཁ་ཏ་ *ka-šya* n. of a mountainous country in the N.E. of India *Tar.* 21. 10.

ཁ་ཏ་ *ka-sür* v. *ka-zur*.

ཁག་ *kag* 1. a task, charge, business, duty; responsibility; importance; *kag kūr-ba* to be charged with, *kag gél-ba* to lay upon; **kag tég-pa** or **kyág-pa** *C.* to warrant, become responsible; *dér tsó-ba yón-ba kag tég* I warrant you will get something to eat there *Mil.*; **kag -tég, kag-kyág** *C.* a bail; *kág-čan* important. — 2. *W.*: part, *bču-kág* the tenth part, tithe, **kag-nyi cō-té cād-čē** to cut in two; division, section (of a book); place, **kág nyi-la póg son** I have hurt myself in two places; **kag čig-la rüb-čē** to press towards one point; in a more general sense: **kag čig-la 'i*

sás-ka òs* finish this work at once! — *yul-kág* province, district; *rgyal-kág* kingdom. — 3. *W.*: **kag** or **kág-ga* *tág-če** to hang (by the neck).

ཀླ་པོ་ *Kág po* *C.* 1. difficult (*W.* **Kág(s)-po**); hard (to bear), **Kág-po* *jhui** it proved hard, **Kág-po* *jhé-pa** to suffer want. — 2. bad, spoiled, rotten, **mar Kág-po son** the butter has become rancid.

ཀླ་ལ་ (?) *Kág-la*, *Md.*: **Kág-la mar** fresh butter, just made.

ཀླ་ *Kaṅ* *C.*: vulg. f. *koṅ*, sometimes also in books.

ཀླ་པ་ *Kān-pa* house, *kān-pa-la* *W.* home, at home; in compounds also for a part of the house: room, story, floor etc., *sten-*, *bār-*, *óg-kān* upper story, middle story, ground-floor *Glr.*; *bār-ma*, *dkyil-ma* or *yzün-kān* means also the usual dwelling-room, opp. to *phugs* and *sgo* (v. *sgo*): *bzókān* workshop; *bān-kān* store-house, store-room; *sgó-kān* entrance, vestibule; *skór-kān* (*Glr.* 68, 9) seems to be a passage running round a building; **sóg-kān** *W.* the scooping-form or mould used in the manufacture of paper; **tsás-kān** bed (garden).

kān-glá house-rent. — *kān-čün* house or room reserved for decrepit parents; *kān-čün-pa* inhabitant of such; *yañ-kān-čün-pa* such a person of the second degree, (if, during his life, his son enters into the same right). — *kān-stón* an empty house, which is thought a fit place for sorcery and necromancy. — *kān-bu* 1. little house, cottage. 2. room, *mya-nān-gyi* *K.* room of mourning *Dzl.* — *kān-mig* room. — *kān-rtśa* foundation of a house *Sch.* — *kān-zābs* flooring of a room. — *kān-bzāns* residence, chiefly of gods. — *kān-rül* *Sch.* a house in ruins.

ཀླ་བུ་ *Kān-bu* *Pth.* n. of a (fabulous) country.

ཀླ་ *Kad* 1. litter, barrow. — 2. like, as, = *ltar* *Glr.* — 3. = *Kod*, *Kad-snyāms* v. *Kod-snyōms*.

ཀླ་པ་ *Kad-pa*, 1. the same as *Kōd-pa* to stick fast, to be seized, stopped, impeded, v. *Kad-pa*; hence also *ma-kād* =

ma-tág as soon as: *dbugs* *čad ma-kād-du* as soon as the breathing ceases *Thgr.*; **de ma-kād** instantly, directly, *bu skyes-ma-kād* *čig* *Glr.* a child born just now. — 2. to approach, draw near, with *la*, *nub-la* *kād-pai tse* when the evening drew near *Pth.*; frq. with the perfect-root of a verb: *dbugs* *čad-la kād-pai dus* when the ceasing of the breath approaches *Thgr.*; *zin-la* *kad yód-pa-la* as we were just about to seize him; *kād-du* postpos. c.a.: *rtiñ-pa kād-du* as far as the heel *Mil.*; *kād-kyis* adv. by degrees *Mil.*; *kād-la*, *kād-du* id. *Tar.*

ཀླ་པ་ *Kān-pa*, also *kēn-pa* 1. sbst. *Schr.*: wormwood, probably a mistake for *kām-pa*. — 2. vb. to add (arithm.) *Wdk.*

ཀླ་ད་ *Kān-da*, more correctly *Kāñ-da*, also spelled *Kā-dá*, *Sak*, treacle or molasses partially dried, candy; *dé-la* *Kān-da* *bčos-pa* the candy made of it *Med.*; *skyér-kān-da* candied *skyer-pa*.

ཀླ་མན་ *Kan-mān* (corrupted from *Ka-dman*?) modest *Lh.*

ཀླ་ *Kab* 1. court, residence of a prince, *rgyal-poi káb-kyi mi-rnams* courtiers. — 2. wife, spouse, *Kab* *čēn-ma* the first wife (in rank); *dé-la* *Kab* *ós-pa ma rnyéd-nas* as there was not found a wife worthy of him *Glr.*; *di nyis nai káb-tu byin-ba rmis-so* I dreamt that these two would become my wives *Glr.*; *káb-tu bzés-pa* to take for a wife, to marry. (*Schr.* has even a verb: *čün-mar káb-pa*.) — 3. needle, *káb-rtse* point of a needle, *kab-rál*(?) *Sch.* needle-case, *káb-mig* eye of a needle, *káb-mig-tu skūd-pa jüg-pa* or *rgyūd-pa* to thread a needle; *pra-káb* a small needle, *sbom-káb*, *mo-káb* *Dzl.*, *ta káb* *W.*, *blo-káb* *W.*, *kab-rül* *W.* a large, thick needle, packing-needle; *Kab-spü* bristle *Sik.*; *Kab-lén* (*rdó*) loadstone, magnet.

ཀླ་ཏ་ཀ་ *Kab-tá-ka* col. knapsack, pouch.

ཀླ་ལེ་ *Káb-le* (or *las*?) *W.* difficult.

ཀླ་ས་ *Kabs* n. of a disease *Med.*

ཁམ་ *Kam*

ཁ

ཁར་གོང་ *Kar-gón*

ཁམ་ *Kam* 1. a bit, a small piece of anything, *Kam-čui* a small bit, *Kam-gán*, *Kam yčig* a mouthful, *Kam-tsad-du yčód-pa* to cut 'in the size of bits' *Dzl.* (infernal punishment); *Kam-zán* a mouthful of food *Mil.*; *zas Kam yčig* id. — 3. *W.*, *C.* appetite, **zá-čé-la Kam yon** *W.* I get an appetite for eating; **Kam dig son** *W.* I have no appetite; *Kam-lóg* want of appetite, nausea, aversion (*Cs.* also: hatred); **Kam-lóg-pa** inclined to nausea, easily sickened *C.*; **Kam-lóg-Ka** *W.* id.; **Kam-kám čò dug, nyin Kam-kám čò dug** (with *la*) *W.* he has a desire, a longing for, perh. only provincial pronunciation for *rkám-pa*.

ཁམ་ཁམ་ *Kam-Kum* high and low *Schr.* (?)

ཁམ་དར་ *Kam-dar* walnut *Sch.*

ཁམ་པ་ *Kám-pa* 1. fox-coloured, sorrel, brownish. — 2. porcelain-clay, china-clay. — 3. *Tanacetum tomentosum*, a very aromatic plant, frequent on high mountains.

ཁམ་པོར་ *Kam-pór* a cup made of dough, used as a lamp in sacrificing.

ཁམ་བིར་ *Kam-bir* (perh the *Ar.-Hd.* خَمِير leaven) thick bread-cakes leavened with butter-milk *Ld.*

ཁམ་བུ་ *Kám-bu* 1. apricot *B., C.*, *Kám-bui tsi-gu* the stone of an apricot; *Kám-bu-már* the oil pressed out of apricot-stones, smelling and tasting of bitter almonds *Med.*; *mña-ris kám-bu* dried apricots, v. *pá-tiñ*. — 2. peach *Sik.* — 3. v. *Kam.*

ཁམ་པ་ལྟ་བུ་ *Kam-nyág Sch.* cherries, morels; these not being known in Tibet, the word must be either of Khotan or Chinese origin, or else the signification of 'stones of apricots' is to be adopted, as given in *Wts.*

ཁམས་ *Kams* (*Ssk.* ཁམས་) 1. physical constitution of the body, state of health, *Kams bde ba* healthy constitution, good health; *rje-btsun-gyi Kams bde lágsam?* is your Reverence well? asks a layman, and the Lama answers: *ña śin-tu*

bde; kyed Kams bde-am? I am quite well; are you well? *Mil.*; *W.* more frq.: **Kam-zán-po**, *C.* also *Kam sán* good health; *Kams-rmyá Med.*, acc. to *Cs.* nausea, feeling sick; *Kams-sós Sch.*: rest, comfort, health, prob. more accurately: recreation, recovery, restoration (of health), so: *Kams sós-par gyur Mil.*; sometimes it seems to be a synonym of *lus*, body, *Kams dub-pa bsén-ba* to recreate the exhausted body *Mil.nt.* fig.: *rnod-sems-méd-pai Kams das čé* the peaceable disposition predominates *Stg.* — 2. (synon. of *yul*) empire, realm, territory, domain; *yul-káms* empire, in a geographical and political sense, e.g. *Nepaul Glr.*; *rgyal-káms* 1. for *rgyal-poi Kams* kingdom, *Ka-ba-čan-gyi rgyal-káms* the kingdom of Tibet. 2. for *rgyal-bai Kams* the empire of Buddha, the world; *rgyal-káms grimp-pa* to roam over the kingdoms, the countries *Mil.*; region, dominion, *bar-snán-gyi Kams* the aerial regions, where the *lha* live *Pth.*; in physiology: *mkris-pai Kams* the dominion of bile *Med.*; *Kams ysum* the three worlds acc. to Buddhistic speculation, viz. the earth with the six heavens of the gods, as the 'region of desire', *dód-pai Kams*; above this is the 'region of form', *yzugs-kyi Kams*, and ultimately follows the 'region of formlessness', *yzugs-med-pai Kams*. — 3. element (syn. *byin-ba*), *Kams drug* the six elements of some philosophical systems, consisting, besides the four elements familiar to us, also of *nám-mka* and *rnám-śés*, the ether and the substance of the mind. In chronology, in naming the single years of the cycle, five elements are assumed, which (according to Chinese theory) are wood, fire, earth, iron, water. — 4. p.n. *Khams*, Great Tibet, the parts between *Ü* and China; *smad-mdo-Kams-sgón ysum* the low-land, the three provinces Do, Kham, and Gong, cf. *mña-ris*; *káms-pa* a man from Khams.

ཁར་རྩོད་ *Kar-rstán* v. *Ká-rtsán*.

ཁར་གོང་ *Kar-gón* steatite, soapstone, *Sch.*, prob. = *dkar-gón*.

ཁར་རྒྱུད་ *Kar-rkyán* v. *Ka-rkyán*.

ཁར་རྒྱུད་ *Kar-rtsán* v. *Ka-rtsán*.

ཁར་སྐུ་འཁོར་ or ཁར་སྐུ་འཁོར་ *Karsa-pa-ni* or *Ka-sar-pa-na* n. of a deity *Glr.*; *Tar.* p. 110 gives a (rather absurd) legend concerning the origin of the name.

ཁལ་ *Kal* 1. (cf. *sgal*) **burden, load**, *Kal* *kyér-ba* to carry a burden; *Kál-gyi stén-du* on the top of the luggage *Glr.*; *Kal gél-ba* to load a burden, to put a load upon, *Kal bōgs-pa* to take off the burden, to unload; **load, freight**; as a fixed quantity, *lūg-Kal* a sheep-load, *bón-Kal* load of an ass; *brui Kal* a load of corn. — 2. **bushel**, a dry measure = 20 *bre*; therefore = a score or 20 things of the same kind; in *W.* **Kal-γèig* frq. for *nyi-ṣu*, also with respect to persons; *γāór-Kal* a 'measuring-score', 20 *bre*, actually measured, as is usual with corn; *dégs-Kal* a 'weighing-score', the weight of 20 points on the steel-yard (*rgya-ma*), in weighing wood, hay, butter etc.

ཁལ་ཁ་ *Kál-ka* n. of a Mongol tribe, *Khal-ka*.

ཁལ་ཁོང་ *Kal-köl* **stunned, insensible** *Thgy.*

ཁལ་མཁའ་ *Kal-cág* the best sort of wool for manufacturing shawls, coming from Jang-thang.

ཁལ་པ་ *Kál-pa* 1. **wether**, castrated ram. — 2. **sow-thistle**, *Sonchus*.

ཁལ་མ་ *Kál-ma* **beast of burden, sumpter-mule *B., C.* *Kál-ma-rnams bzán-la skyél-ba* to drive beasts of burden to the pasture, to turn them on grass-land *Glr.*; *Schr.*; **mi Kal nyis-kyi la* * *C.* payment for carriers and beasts of burden; though in *W.* it might be understood as: payment for twice twenty men.**

ཁལ་རི་, ཁལ་རུ་ *Kál-ri, Kál-rú*, also *Ka-ri, Ka-rú* twenty bushels.

ཁས་ *Kas* instr. of *Ka*; *Kas-lén-pa* etc. v. *Ka*, 4; *kas-skón* = *ká-skón*, q.v.; *kas-stón* with an empty stomach; *Kas-dmán, kas-zán*, **weak, poor**.

ཁི་ *Ki* numerical figure: 32.

ཁྱུ་ *Kiu C.*: **Kyü** a cutting-out knife.

ཁུ་ 1. numerical figure: 62. — 2. for *Kü-lu* (?) *Lil.*

ཁུ་གུ་ *Kü-gu Cs.* '1. uncle. 2. an address' (?)

ཁུ་ཏུ་ *Kü-tu* a hut, cottage, constructed of branches *Lh.*

ཁུ་ལུ་ *Kü-lu* p. n. *Kunawar*, also *Bissáhar*, country on the upper *Sutledj*, bordering on Tibet, and inhabited in the northern part by Tibetans. Here are situated *Ka-nám*, a monastery with a considerable collection of Tibetan books, and *Poo*, a missionary station of the Church of the United Brethren, founded 1865.

ཁུ་བ་ *Kü-ba* 1. **fluid, liquid**, also (but less frq.) *Kü-čü*; *lhuñ-bzéd bkris-pai Kü-ba*, the fluid in which a beggar's bowl has been washed *Tar.*; *Kris-Ku* dish-wash, swill *Tar.*; *brás-Ku Cs.*: rice-soup, *Schr.*: rice-water; *šin-Ku, rtsá-Ku* the sap of trees, of plants *Cs.*; *šá-Ku* broth, gravy; *már-Ku* melted butter. — 2. **semen virile**, *Ku-ba bytn-pa* emittere semen; *Kü-Krág* the mixture of the semen with the uterine blood, by which process, acc. to Indian physiology, the fetus is formed, *Med., Ssk.* མེ་ཁུ་བ་.

ཁུ་བོ་ *Kü-bo* **uncle**, on the father's side *B.* and *C.*; *pá-Kü* father and uncle; *Ku-dbón* and *Ku-tsán* uncle and nephew. But owing to polyandry, the degrees of kindred lose their precision, in as far as all the brothers that have become the husbands of one wife may be called 'father' by the children.

ཁུ་བྱུག་ *Ku-byüg B.*, also *Ku-gyüg* and *yug*. **cuckoo**, called *byá-yi ryál-po* and described as a sweetly singing bird, whence prob. *Cs.* has conjectured nightingale, which however is scarcely known in Tibet. — *Ku-byug-rtsá* n. of a medicinal herb.

ཁུ་མཁའ་ *Ku-mág Lh.* purse, money-bag, col. for *Kug-ma*.

ཁུ་ཁྱུར་ *Ku-tsúr Cs.* the clinched hand, fist, *Ku-tsúr snün-pa* (*Sch.* also *rgyáb-pa*) to strike with the fist. This signifi-

ཁུ *Ku-yu*

ཁ

ཁར *Kur*

cation, however, seemed not to be known to the Lamas consulted, who interpreted the word: a religious gesture, the forefinger being raised, and the others drawn back. Some native dictionaries have ལུའི་ fist, others ལུའི་ half-closed fist.

ཁུ *Ku-yü*, in C. also **a-yü**, hornless, having no horns, used of cattle Sch.

ཁུ *Kü-lu* 1. the short woolly hair of the yak. — 2. *Lh.*: venereal disease, syphilis.

ཁུ *Kü-le* Sch.: steel-yard and its weight; but *Dzl. W.*, 17 the word refers to an ordinary pair of scales and denotes that scale of the two which contains the weights.

ཁུ, ཁུ *Kug*, *Kugs* corner, concave angle, nook; of rivers, lakes etc.: creek, bay, gulf, cove, also *ču-kug*; *Kug-tu* within a recess, on the farther side of a cavity.

ཁུ *Kug-ta* (or *rta*), *a-li-kug-ta*, a kind of swallow Cs.; the lights (lungs) of this bird are used as a remedy against pulmonary diseases, *Med.*

ཁུ *Kug-rná* and *Kug-sná* fog, mist, haze, during a calm, esp. in spring-time.

ཁུ *Kug-pa* I subst. 1. Cs.: "part of a long period of time" (?) — 2. a certain part of the body *Med.* — II. vb. 1. also *Kugs-pa*, to call = *gug-pa* *Mil.* (cf. also *gyan*). — 2. to find; get, earn; nor *Kugs-pa-an* *sríd* there is a possibility that we may yet replenish our cash *Mil. nt.*; *nyid Kugs-pa* to get sleep; *srán ysum kugs*, it drew i.e. weighed three ounces.

ཁུ *Kug-ma* pouch, little bag, *me-lägs-kug-ma* tinder-pouch *Mil.*; *dzül-kug* money-bag, purse; **rdzón-kug* *Pur.* knapsack; *rtsám-kug*, resp. *žib-kug*, little bag for flour; *nü-kug* sucking-bag, for babies.

ཁུ *Kün* hole, pit, hollow, cavity, originally used only of dark holes and cavities; *ma-kün* nostril, *rna-kün* the ear-hole, *mčan-kün* arm-hole, arm-pit; *brag-kün* cleft in a rock, cavern; *byi-kün* mouse-hole; *čab-kün* a sink; *leo-kün* peep-hole; *mda-kün*

loop-hole; in C. **i-kün*, *mig-kün*, *te-kün** are used of any hole in walls, clothes etc., caused by decay or daily wear. *γtor-kün* a sink, gutter; *Kün-dregs* soot of an oven or chimney Sch.; *Kün-pa*, *Kün-po* Cs. a large hole, *kün-bu* a small hole, e.g. *spui kün-bu* pore, passage of perspiration *Dzl.* *Küns* 1. the original meaning perh. is mine, pit Cs. — 2. origin, source (fig.), *γyoi Küns smubs*, he stopped the source of the deceit *Ld.-Glr. Schl.* 13, b. *Küns-čan*, and prob. of similar meaning *Küns-btsün*, of noble descent, or when applied to statements etc.: well founded; Cs. also fine, excellent; *Küns-méd*, *Küns nán-pa* having no 'origin', mean, pitiful, ill founded; in the last sense it seems to be used of historical accounts, *Tar.* 43, 5, and more esp. of religious records *Pth.*, *Glr.*; *γtam-küns* *Tar.* 66, 18, prob.: historical source, record, document; in *Pth.* facetiously: *γtam-küns čan yin* the source of that speech is beer.

ཁུ *Kud* coat-lap, or any cloth serving in an emergency as a vessel; **Kü' ze'* hold forth the lap of your coat, words frequently used to beggars, to whom the alms, chiefly consisting in flour, are poured into that receptacle, C.

ཁུ *Kud-pa* pocket, pouch Sch.

ཁུ *Kud-ma* side, edge Cs.; *Kud-du* aside, apart, secretly; *Kud-du jog-pa* to put, to lay aside.

ཁུ *Kün-ti*, or **Kyen-ti**, is stated to be used in *Pur.* for he, she.

ཁུ *Kün-pa* to grunt (Sch.: to groan).

ཁུ *Kün-bu* *Glr.* 97, 12?

ཁུ (ཁ) *Kum(s)* v. *gum-pa*; *Küms-pa*, crooked.

ཁུ *Kums* Sch.: so it is said; *Mil.*: *lō-tsā-bai snyán-pa rgyán-nas kums* might be rendered: the interpreter's renown was proclaimed from afar; the word, however, is of rare occurrence.

ཁུ *Kur* 1. burden, load, for men, more fully: *mi-kur*; *kür-skyed-pas tsó-ba žig*

one that lives by carrying loads *Tar.* — 2. rarely **porter**, carrier of a load; *kür-po* load, burden; *kür-bu*, col. **kür-ru** prop. a small load; a load in general; *kür-pa* carrier, cooly; *kür-rtsá*, *kür-lám* cooly-station, a day's journey, gen. 10 to 12 English miles; *kür-rtsá-pa* a station-cooly.

ཁུར་བ་, ཁུར་བ་ *kür-ba*, *kür-ba* 1. sbst. Cs.: **bread**, food, *Sch.* also forage, fodder. It is, however, not the common word for bread, but only for certain sorts, such as *bra-kür*, bread of buckwheat, *rtsabs-kür* q v., and more particularly it is applied to cakes and pastry-work baked in fat or oil. — 2. vb. v. *kür-ba*.

ཁུར་མ་, ཁུར་མང(ས)་ *kür-ma*, *kür-mán(s)* dandelion C., used as a pot-herb and medicinal plant; as the former it is also called *kür-tsód*.

ཁུར་ཚོས་ *kür-tsós* C. and B. **cheek**, the ruddy part of the face below the eyes (cf. *grám-pa*); **kür-tsóg* W.

ཁུ་ *kul* 1. *Sch.*: "the soft down of furs", abbreviation of *kü-lu*; *kul-mal* small basket for wool Ts. — 2. **ravine** Kun. — 3. **district**, province, domain; *lha-sa kul* all that belongs to Lhasa *Georgi Alph.*, **dei kul-la dug** is subject to him C.

ཁུ་མ་ *kül-ma* the bottom, or the side of a thing Cs.

ཁི་ *ke* numeral, ninety-two, 92.

ཁི་, ཁི་ *ke*, *kye* (*Sch.*: *ke-ma*) 1. **profit**, gain; *ke-spógs* B. and C., **ke-béd** W. id.; *ke-tsón byéd-pa* to trade, to traffic *Pth.*; *des-kyi ke* gain, advantage obtained by knowledge and attainments; *ke-pa* tradesman, dealer; *tsón-dus ke-pa* trader in a market *Mil.*; *ke-nyén* *Sch.*; profit and loss, risk; *ke-sgrub-pa* Cs., **kye-béd tób-čé** W., to make profit, to gain, *ke brgyáb-pa*, to make a good bargain *Sch.*; **ke-ru do-wa** C. to abate, to go down in price; **ké-čan*, *ke-mé**, profitable, unprofitable; **kyé-mo** W. cheap. — 2. **tetter**, herpes, ringworm (eruption of the skin) *Sch.*

ཁིག་མ་ *Kegs* v. *Kegs*.

ཁིས་པ་ *kéis-pa* 1. partic. of *kéis-pa*, filled, replete with. — 2. adj. puffed up, proud, haughty, arrogant; sbst. pride etc.; *kéis-séms*, *kéis-drégs* pride. *kéis-po* *Med.* with reference to food: producing flatulence.

ཁིན་པ་ *kén-pa* 1. *Schr.* worm-wood, prob. erron. for *kám-pa*. — 2. *Sch.*: to lean, to repose on, erron. for *bkán-pa*.

ཁིབ་མ་ *kebs*, col., W.: **Kyeb**, Cs.: *kébs-ma* covering, coverlet: **kéb sán-pa**, to take the covering off C.; *čár-kebs* a covering against rain, rain-cloak; *stén-kebs*, *lóg-kebs*, table-cloth Cs.; *tód-kebs* Lt. cap, hood; *ydün-kebs*, a certain beam or board above the capital of a pillar; *ydün-kebs*, veil, cloth to cover the head; **dün-kyeb** W. apron; **pañ-kéb** C. napkin, apron.

ཁིམ་ *kem* v. *Kyem*.

ཁིར་རྒྱལ་པ་ *kér-rgyag-pa*, to defraud; to usurp *Sch.*

ཁིལ་བ་ *kél-ba* prob. for *kél-ba*, to load upon; *blo kél-ba* is said to be used in C. for *blo skyél-ba* W., v. *skyél-ba* no. 6.

ཁིས་ཉིན་ *kes-nyén* the day before yesterday *Sch.*

ཁིས་པ་ *kés-pa* C. to hit, *tsáms-la* (or *mtsáms-la?*) to hit the right thing, the exact point or line; *ynád-la* to strike the vital parts, to hit mortally, fatally.

ཁོ་ *ko* 1. numeral, 122. — 2. *Bal.* (**χ'ó**) for *ka-ba*, bitter.

ཁོ་ *ko* pers. pron. of the third person, he, she, it, but almost exclusively in col. language. In ancient writings it occurs but rarely, being either omitted or supplied by *de*, but in later works that come nearer to the present language, it is to be found the more frequently. *koi* his, her; **kó-pa*, *kó-wa** plur. they, W. and C., v. *Georgi Alph.*, in an edict; **kó-čag*, *kó-tso** id. C.; **kó-wa nyi** W., both of them: *Korán* 1. he himself. 2. he, = **ko** col.; with partic.: *ko dá-či snon la son-ba de*, *Mil.*, he that just went on in advance, proceeded in front.

• Note. The word prob. has been originally a sbst., denoting essence, substance

ཁོ་ཏི *Ko-ti*

ཁ

ཁོང་པ་ *Kon-pa*

(like *nó-bo*); *má-ko*, *γzi-Ko*, *rgyú-Ko* are said to be used in *C.* for: the essential, the most important part of a thing, the main point, and the noun substantive may possibly have changed into a substantive pronoun, in a similar manner, as *na*, I, is connected with *nó-bo*; cf. also *kó-na*, *kó-bo*.

ཁོ་ཏི *Ko-ti C.* (Chinese?) tea-kettle.

ཁོ་ཏོག་པ་ཅོད་པ་ *Ko-tág γòd-pa c. termin.* to despair of *Mil.*; to resign, to acquiesce in, to reconcile one's self to; also *sens Ko-tág γòd pa Pth.*

ཁོ་ན་ *Kó-na* adj. and adv. 1. just, exactly, the very, *rgyál-pos dod-pa kó-na yin* that is just what has been wished for by the king *Dsl. 17. sná-ma kó-na bzin-du* just as before; *di kó-na yin-par nes* he is evidently the very same (man) *Mil.*; *srin-bu kó-na drá-ba* just like a worm *Thgy.*; *tsul de kó-nas* by the very same process *Tar. 13, 12*; *de kó-na nyid-du gyur cig* just so may it happen! (at the conclusion of a prayer) *Glr.*; but *de-kó-na-nyid*, as a philosophical term, is also the translation of the *Ssk. tattva*, essentiality, truth, implying to the Buddhist nothing but vacuity, the *Nirvāna Trig. 20.* — 2. only, solely, exclusively, *skád-cig kó-na*, only for a moment *Dzl. 372, 12. dod kó-nas brél na*, if taken up merely with lust: *séns-can kó-na bdé-bar dód-tsa-na* as he intended only the welfare of beings *Thgy.*; *Tar.*

ཁོ་བོ་ *Kó-bo* mas., *kó-mo* fem. pers. pron. 1st. person, I, pl. *kó-bo-čag* we, indiscriminately as to the rank of persons, *B.* and *C.*; *mi kó-boi rnam-šes* the soul of me the man, i.e. my human soul *Mil.*; also pleon. *kó-bo na*.

ཁོ་བོ་མ་ *Ko-bóm*, the Tibetan name for *Khat-mandu*, the capital of *Nepaul Glr.*, *Mil.*; sometimes also called *klui pò-brán*, prob. on account of the mineral treasures supposed to abound in that country.

ཁོ་མ་ *Kó-ma*, perh. misprinted for *Kom knapsack, wallet Mil.*, or else a secondary form of that word.

ཁོ་ལྷུ་ *Ko-γyú*, occurs only in **Ko-yü skór-čé* (perh. col. for *Kor-γyül*) *W.* to thrash, which is done by driving a number of oxen fastened together round a pole that stands in the middle of the thrashing-floor.

ཁོ་ར་ *Kó-ra*, *Cs.* also *kór-sa*, circumference; circumjacent space; also fence, surrounding wall; *kó-ra kor-yüg-tu*, (*Kor-*) *kor-yüg-tu*, in a circle, in circumference, frq. in measuring; also round about, all round, e.g. to flow, to encompass; *kor-yüg kün-tu* in the whole circuit, round about.

ཁོ་ལྷ་ *Ko-lág* 1. *Cs.*: bigness, robustness (Lex. *ཕུ་ལྷ་*), *kó-lág-yánis-pa* big, prominent limbs; *Sch.*: *kó-lág čé-ba* a large space. — 2. *Lh.*; dumpling, made of *rtsám-pa* and beer; *Ld.*: pap of *rtsám-pa* and tea, called *spags* in *C.*

ཁོ་ག་ *Kog* 1. frq. for *kon(-pa)*, the interior, inside; v. also *kóg-pa* and *kóg-ma*. — 2. for *kogs*, *kogs q.v.* — 3. for *gég-s-pa*.

ཁོ་ག་པ་ *Kóg-pa*, sometimes *kóg-ma*, *Kog*, the trunk of the body, *ša-kóg* the body of an animal cut up for food; **ša-kóg däl-čé*, *šig-ce** to cut up a carcass; **kóg-tu*, *kog nán-du** within the body.

ཁོ་ག་མ་ *Kóg-ma C.* pot, earthen vessel = *p̄ru*; *kog-čén* large pot.

ཁོ་ག་ས་ *Kogs cough Med.*, *kógs-pa* to cough.

ཁོ་ *Kon*, rarely *kón-pa*, pers. pron. 3d. person, he, she; like *kó* it is of far less frequency in the earlier literature than in the later; at present it is in *W.* used as the respectful word for he, but in *C.*, acc. to *Lewin*, as plur., = they; *kón-gi* his, her; pl. *kón-rnams*, *kón-čag*, *kón-tso*, *kón-čag-rnams*; *kon-rán* and *kon-nyid* he himself; *rgyál-po kon-rán yin dgóns-nas* the king supposing that he himself was meant *Glr.*

ཁོ་ང་ *Kón-pa* 1. prov. for *kón-pa*. — 2. the inside, inward parts, prov. *kóg-pa* (*Cs.* also: the veins); *kón-du*, *kón-na*, *kón-nas* adv. and postp. in, within, from

within, out of; *Kōn-du* (also *Kōis-su*) *čud-pa* or *tsud-pa*, with or without *sems* (resp. *fugs*) being prefixed 1. **impressed on, fixed** in the mind, thoroughly understood, known. 2. very restless, **uneasy, sorry, anxious** in one's mind; — *Kōn-du sdū-ba* to impress on the memory, to learn (by heart) *Glr.*; *Kōn-nas snyin pyün-ba ltar* as if their heart was torn out, *Pth.*; *snyin kōn rūs-pai dkyil-nas ysöl-ba btab* he prayed from his inmost heart *Thgy.*; *Kōn-nas šes-pa, smrä-ba* to know by heart, to say, recite by heart *Cs.* **Kōg-la yid-du med** *W.* I have no recollection of it; *Kōn-pai dröd-la pan* it helps against internal heat *Med.*; *Kōn-par sön-bai dug bžin-no* it is like a poison that has entered into the internal parts (or the veins) *Thgy.*; **Kōg-paṅkan-pa**, a bad character *W.*, **Kōg-pa čen-mo** *W.* generosity, magnanimity (?) —

Comp. *Kōn-krag*, the blood contained in the veins *Cs.* — *Kōn-kro (-ba)* **wrath, anger**; *Kōn-kro spön-ba Mil.* to put away, subdue anger, **zá-ba** *C.* to 'conceive' anger, take a dislike; *Kōn-mi-kro-ba* quiet, calm, mild *Pth.* — **Kog-čüg** col. uneasiness, **sorrow, anxiety**; **Kog-čüg jhē-pa** *C.*, **čö-čē** *W.* to be uneasy, anxious. — *Kōn-gän* full, filled up in the inside, **solid**, *Kōn-stön* hollow, tubular. — **Kog-tén, Kog-dén**, *W.* grudge, ill-will, **hatred**. — *Kōn-tsil* suet. — **Kōn-lóg** *W.* **cholera**. — **Kog-šin** *W.* 1. the core of a tree, heart-wood. 2. **tenon**. — **Kog-šugs** a groan, sigh *W.*, **Kog-šugs tán-čē** to sigh, to groan. — **Kog-šubs-la sil-čē** *W.* to read low, softly, whisperingly; **Kog-sil tán-čē** *W.* to read noiselessly, so as not to be heard. — *Kōn-(r)señ* inner caverns, not opening to the daylight; (those of the Rirab are the habitations of the Lhamayin or Asura).

ཁོས་ *kōis* 1. sbst. (*Kōis-ma Cs.?*) the **middle, the midst**; *gans-kōis-na* in the midst of alpine snows *Mil.*; respecting time: *žag bdün-gyi kōis-su* **within, during**, seven days *Pth.*, *Tar.*; respecting money: *de nyid-kyi kōis-na yñds-so*, (this) is contained,

included in that (sum) *Tar.* 32, 15; *Kōis-su yčogs-pa Lex., Cs.*: annexed to, united, incorporated with. — 2. adj. **crooked**; *W.*: **Kōis ča dug** it is **bent, curved**, e.g. paper by heat, the limbs by the gout; **Kōis-kan** *W.*, **Kōn-ril** *C.* **crippled**.

ཁོ་ *Kōd* I. v. *Kōd-pa* and *gōd-pa*. — II. inst. of *Kōd*.

ཁོ་པ་ *Kōn-pa* **anger, grudge, resentment**; *Kōn dzin-pa, Kōn-du dzin-pa* to hate, **Kōn-la kūr-čē** *W.* id.; **Kōn-güg-ste dād-čē** *W.* ("to sit waiting with hatred") id.; **Kōn-bér** *W.*, the sting, the burning of anger or hatred in the soul.

ཁོ་བ་ *Kōb* 1. fat, heavy, clumsy *Sch.* — 2. sometimes for *Kōb*. — 3. v. *pebs-pa*.

ཁོ་མ་ *Kōm* **wallet, leather trunk** *C.*, *Cs.*: felt or skin bag; *yzims-Kōm Cs.* id. (prob. resp.); *Kōm-bóg Cs.* a cloak-bag; more accurately: the cloth in which the trunk is wrapped and carried by the porter.

ཁོ་མ་པ་ *Kōm-pa Schr.*; to be able, esp. to **be enabled** to do a thing by the absence of external impediments; *Kōm-pa min Cs.*, **Kōm-čē mi rag** *W.* I have no time, I cannot do it now; *šdod mi Kōm* I cannot sit and wait now *Pth.*; *mid mi Kōm-par* without your having time to swallow it down *Dzl. No.* 17. *mi-Kōm-pa bryad*, the eight obstacles to happiness, caused by the re-birth in places or situations unfavourable to conversion *Trig. no.* 66. Acc. to *Schr.* the word is also used in that special sense: to be able to carry on a law-suit, to which there are likewise eight obstacles.

ཁོ་མ་ཡུག་ *Kōr-mo-yüg Sch.*, *Kōr-yüg, Kōr-sa v. Kō-ra; Kōr-yüg-tu* **continually, incessantly** *Mil.*

ཁོ་བ་ *Kōl Cs.* = *Kōl-bu*; *Kōl-du pyün-ba*, **abridgment, epitome** *Cs.*

ཁོ་པ་ *Kōl-pa* 1. *Cs.* **boiled**. — 2. *Sch.* **boiling, bubbling**, *zans kōl-pa* a bubbling kettle *Dzl.*

ཁོ་པོ་ *Kōl-po*, also *Kōl-brán*, **servant, manservant**, *Kōl-por rjēs-su bzün-ba* to

take, to hire for a servant *Pth.*; frq. fig. *séms-kyi Köl-por yda* (the body) is a servant of the mind *Mil.*; *jig-rten srid-pai Köl-po* a servant of the world i.e. of mammon *Mil.*

ཁོ་བུ *Köl-bu* a small piece, *Köl-bu nyün-bru tsam zig kyan ma lus Pth.* not so much as a grain of mustard seed is left.

ཁོ་མ་ *Köl-ma* 1. *Cs.* 'anything boiled'; perh. more accurately: anything boiling, ཅུ *Köl-ma* boiling water; *dug-mtso Köl-ma* a boiling lake of poison. — 2. *Sch.*: an outlet for the smoke in a roof.

ཁོ་མོ་ *Köl-mo* 1. maid-servant *B.* — 2. a coarse sort of blanket usually given to slaves *Schr.* — 3. mowed corn, a swath *C.*

ཁོ་ *Kos* v. *gés-pa*.

ཁོ་སྤ་ *Kös-pa* wished for, wanted *Sch.*

ཁྱེ་ *Kyá-le Cs.*, **Ká-le** *W.*, as much as fills the hollow of the hand, a handful, e.g. of water.

ཁྱེད་པ་ *Kyág-pa* to lift, v. *Jyog-pa*.

ཁྱེད་པ་ *Kyág(s)-pa* 1. frozen; ice. — 2. the frost, cold, *Kyág-tog-kar* on the ice *Glr.*; *Kyág-pa Jyág-pai bód-yul* 'Tibet frozen up with frost' *Pth.*; **Kyág-la jar* (v. *byór-ba*) **soñ** *W.* it has stuck fast by freezing. — **Kyag-zu-ko-ko** *Ts.* mud caused by a thaw, snow-water. — **Kyág-sran-čan** *W.* hardened against the cold. — *Kyag-rim, Kyag-róm* ice, pieces of ice, floating blocks of ice (also *čab-róm*); cf. *Jyag-pa*.

ཁྱེད་ *Kyad* 1. difference, distinction *B., C., W.* **gai tán-na Kyad med** *W.* it is no matter which you give me; *ná-dan-prad-pa dān Kyad-méd-do* it is quite the same as if they came to myself; *séms-la kyad byün* a difference of opinion arose. — *Kyad-čos* mark of distinction. — 2. something excellent, superior, *bzoi Kyad, bzo-kyád* an excellent work of art *Glr.*; *bsgrüb-pai Kyad yon* prob.: it shall be instantly performed in the very best manner *Pth.* — *Kyad-nór* the principal or chief wealth

Cs. — *Kyad-dón* the principal sense *Sch.* — 3. syllable employed to form abstract nouns. A transition to such formations appears in the following sentence: *dkar-nag-čos-kyi če-Kyád blta Mil.* we wish to examine the difference of greatness or worth of the white and the black religion; so also whenever a certain measure is given, and in general, when such abstract nouns are used in a relative sense, as: *mto-Kyád height, zab-Kyád depth, jnyug-Kyád wealth.* — 4. part, division, the same as *kyád-par* 2; **sa-Kyád** *W.* place, corresponding exactly to **sa-ča** *C.*

Derivatives. **kyé'-tsar-čen** = *nó-mtsar-čan* wonderful *C.* — *Kyád-du* adv. especially, particularly, *Kyád-du jgags-pa* particularly (uncommonly) lofty, sublime *Glr.* *Kyád-par* adv. = *Kyád-du Glr.* 50, 7, and more frq. sbst.: 1. difference, dissimilarity *B.* and *C.*, *na dan Kyod jnyis Kyád-par-če* I and you — that is a great difference *Glr.*; *de dan kyád-par-ma-mčis-pai rten* an image not differing from this *Glr.*; *min-gi Kyád-par yin* it is (only) a difference of name *Glr.* — 2. sort, kind, *brás-bui Kyád-par kun* all sorts of fruit; *ri-dvags-kyi Kyád-par zig* a particular kind of game; perh. also: division, part, *yül-gyi Kyád-par* province *Tar.* 20. 14. — 3. = *Kyad* 2. something of superior qualities, an excellent man *Tar.* 20. 7. *Kyád-par-čan* superior, excellent, capital, *blá-ma Kyád-par-čan čig Mil.* an excellent spiritual teacher; *Kyád-par-du* adv. particularly, chiefly, especially. Rather obscure as to its literal sense, but of frq. use is the phrase *Kyád-du ysód-pa, ysád-pa*, c. accus. but also dat., to despise, e.g. *dma-la* an inferior, *rgyu-č-brás* the doctrine of retribution, *nyon-mónis-pa* trouble etc.

ཁྱེད་ *Kyab* v. *kyáb-pa*.

ཁྱེད་པ་ *Kyáb-pa* to fill, penetrate; to embrace, comprise, c. accus., also dat., *mi-jtsán-bas kyáb-pai sa-pyógs* a place full of dirt *Thgy.*; *brüm-pa mán-pos* full of, quite covered with pustules, pocks *Med.*; *mkris-*

pas filled, impregnated with bile *Med.*; *lus sems dga-bdés kyáb-par gyúr-nas* body and soul (filled with) full of joy *Gl.*; *bar kyáb-pa* to fill up an intermediate space; to make (a country etc.) full of light, religion, happiness, frq.; *tams-cád-la dring-gyis* to embrace all creatures with benevolence; *kün-la kyab-pa* in grammar: capable of being joined to any word, comprising all of them, *Gl.*; *kyab-čé-ba* comprehensive; used also in the way of censure: everywhere and nowhere, to be met with everywhere *Mil.*; *Kyab-ydál* or *rdöl* comprehensive, extensive. — *Kyab* seems also to be a subst. in *kyab-čé-ba*, and still more so in *rgya bod yons kyáb-tu grags-pa-la* according to what is spoken in the whole compass of India and Tibet *Tar.* 87.

ཁྱའབྱུག *Kyab-jug* Vishnu, a Brahmanical divinity, appearing, like Brahma and Shiva, also in Buddhist legends, yet principally known in his quality as *γza-sgra-yèan-dzin* (Rahula), conqueror of the demon that threatens to devour sun and moon; hence *kyab-jug-yzer Med.*, **kyab-jug-gi nad** *W.*, **ra-hu-le ne** *C.*, epilepsy.

ཁྱམས *Kyams* *Cs.*, *Sch.* yard, court-yard, *Cs.* also gallery. It is, like *tsoms*, a space that is to be found in many Tibetan houses, and may be compared to the compluvium of the Romans, being open in the middle, and on the sides generally enclosed by verandas. *Kyams* may therefore be called court-yard, when it is on the same level with the ground, (so also perh. *Tar.* 89, 4, reading *kyams-su* for *kyams-su*); but in the upper stories such a construction is unknown in European architecture. *Kyams-stód* the upper court-yard, *Kyams-smád* the lower one; *Kyams-tóns* *Cs.*: 'impluvium'.

ཁྱམས་ཀྱི་ཁྱམས་ *Kyams* *Cs.*: p. n. = *kams*, v. *kams* 3.

ཁྱམས་པ་, ཁྱམས་པ་, ཁྱམས་པ་ *Kyams-pa*, *Kyár-pa*, *Kyál-pa* v. *Kyáms-pa*, etc.

ཁྱི *Kyi* dog, *Kyi rmug* *B.* and *C.*; the dog bites, *W.*: barks; **so tab** *W.*: bites;

tam *W.* lays hold of; *Kyi bós-nas ma brduñ* proverb: if you call the dog, then you must not beat him *Gl.* — *Kyi rkañ-nyis* *Sch.* 'a bastard dog, a cur' (?) — *Kyi-skád* the barking. — *Kyi-Kán* dog-kennel, — *Kyi-gu* a puppy. — *Kyi-rgán* an old dog. — *Kyi-rñó* the itch of dogs. — *Kyi-dám* 'dog's seal', a mark burnt in; stigma *C.*, *W.* — *Kyi-dug* poison of hydrophobia *Sch.* — *Kyi-mdúd-pa* the pairing of dogs *Sch.* — *Kyi-pul* dog-kennel, dog-house. — **Kyi-pal-jór** *W.* Blitum virgatum. — *Kyi-spyán* *W.* jackal. — *Kyi-pó* a male dog. — *Kyi-brü* *Sch.* a vicious, biting dog. — *Kyi-sbráñ* dog's fly. — *Kyi-mo* a female dog, bitch. — *Kyi-smýón* canine madness, hydrophobia *C.*, *W.*; also mad dog = *Kyi smýón-pa*. — *Kyi-rdzi* dog-keeper. — *Kyi-rzón* trough for dogs and other animals, manger. — *Kyi-šig* flea.

ཁྱི་གུ *Kyi-gu* 1. v. *Kyi*. — 2. *W.* bud (of leaves and branches, not of blossoms), eye (of a plant).

ཁྱི་ར་ *Kyi-ra* chase, hunting, esp. of single huntsmen, not of a party; stable-stand, cf. *lins*; **Kyi-ra-la čá-čé** *W.* to go a hunting, **Kyi-ra čo-čé, gyáb-čé, gyüg-čé** id.; **Kyi-ra-la čá-kan** hunter, sportsman; *Kyi-ra-ba* *B.* and *C.*, **Kyi-ra-pa** *W.* huntsman.

ཁྱི་རོན་ *Kyi-rön* p. n., v. *skyid-grön*.

ཁྱི་ལ་ལ་རི་ *Kyi-la-wa-ri* a sort of treacle made of *sen-ldeñ* *Wdñ*.

ཁྱིག་ *Kyig* v. *Kyig-pa*.

ཁྱིད་ *Kyid* breadth of the hand with the thumb extended, a span.

ཁྱིམ་ *Kyim* (*Sek.* ཁྱིམ་) 1. house, not as a building, but as a dwelling-place of man, a home. Even when in *Sik.* they speak of **šin-kyim, nyüg-kyim** a house of wood, of bamboo, the idea of habitation, dwelling-place predominates in these expressions. *Kyim-na* at home, *Kyim-du* home (to go home); *Kyim dan Kyim-na* house for house, each in his house *Tar.* 151. 22; *Kyim spó-ba* to remove to another place; *Kyim skyón-ba* to have a house-

hold, to gain a livelihood; *Kyim-gyi so-tsis* household, housekeeping, farming; *Kyim-gyi rig-pa* knowledge, experience in house-keeping and farming; *Kyim-med-pa* homeless, without a home; therefore esp. as opp. to the life of a homeless and unmarried priest: *Kyim-gyi byá-ba* or *las*, 1. domestic business, 2. lay-life, worldly life; cf. also many of the compounds. *Kyim-la ón-ba, yton-ba* to get married, to be given in marriage, respecting the female part *Glr., Mil.* — 2. the signs of the Zodiac, which is called *Kyim-gyi kór-lo*, viz. *lug* ram, *ylan* bull, *kṛig-pa* (pairing) twins, *kárkata* (Ssk.) crab, *stén-ge* lion, *bú-mo* virgin, *srañ* balance, *sdig(-pa)* scorpion, *yžu* (bow) archer, *žu-srin* (sea-monster) capricorn, *bim-pa* water-bearer, *nya* fishes. To these 12 signs however the corresponding Tibetan figures are not १ to १२, but ० to ११, as seems to be the usage in astronomical science. There is moreover a division into 27 'lunar mansions' much in use; v. *rgyu-skár*. — 3. double-hour, the time of two hours; or the twelfth part of the time of the apparent daily rotation of the heavens and consequently also of the zodiac, or, as we should say, the time of the passing of a sign of the zodiac through the meridian. — 4. Cs.: halo, or circle round the sun or moon. — 5. Symbolic numeral: 12.

Comp. and deriv. *Kyim-táb(s)* husband, frq.; also wife; *Kyim-táb-la yton-ba* to give in marriage, to give away a woman for a wife; *Kyim-táb-mo* wife, housewife, Cs. — *Kyim-bdág* master of the house, husband; owner of a house, citizen; *Kyim-bdág-ma* fem. — *Kyim-pa* 1. layman, 2. Cs.: surrounded by a halo (*Kyim* 4); *Kyim-pai pyóg-su sbyin-pa* given away to laymen *Dzl.*; *Kyim-par dug* or *rñas* he lives as a layman; *pyis Kyim-pai tsul-dan-gyi rñal-byor-pa* a devout man, who lives outwardly like a layman *Mil.* — *Kyim-pa-pa* a houseowner, peasant, farmer, husband; *Kyim-pa-ma* housewife. — *Kyim bya* domestic fowl, cock, hen, poultry *W., C.* —

Kyim-mi family of a house, household Cs. — *Kyim-tsán* id. — *Kyim-tsér* *Glr.* 51, 10, usually *Kyim-mtsés*, *Kyim-mtsés-pa*, fem. *Kyim-mtsés-ma* neighbour. — *Kyim-žág*, *Kyim-zlá*, *Kyim-ló* 'a zodiacal day, month, year' (?) Cs. — *Kyim-sa* earth, dust, dirt (in a house), sweepings *W.*, **Kyim-sa dú-če, spün-če* to sweep (a floor), to sweep together.

ཁྱིམ་ཁྱུང་ *Kyim-nya* *Sch.*: whale (if at all correct, it must be taken as mythological signification, no Tibetan having ever known of the existence of real whales).

ཁྱུ་ *Kyu, Kyü-bo* Cs., *Kyü-mo* *Pth.* flock, herd, ཁྱུ་ལུག་ཀྱུ་ *lúg-kyu* a flock of sheep, *mdzö-mo-kyu* a herd of bastard cows, *rnág-kyu* of horned cattle; *Kyu skón-ba* to keep, tend a flock or herd; company, band, gang, troop, *mi-kyu* Cs. a company of men, *bú-mo-kyu* a bevy of girls, *dmag-kyü* a troop of soldiers; *Kyü-nas búd-pa* to exclude from the company *Pth., C.*; *Kyü-sná drén-pa* to go before, to take the lead of a troop, a flock *Mil.*; *Kyü-mčóg* bell-wether; also the most distinguished amongst a number of men, the first, chief, head *Pth., Kyü-mčóg-ma* fem.; *Kyü tságs-pa* vb.n., *Sch.* to collect, to gather in flocks.

ཁྱུ་ *Kyu* *Sch.* 'ell', prob. incor. for *kru*.

ཁྱུ་ཁྱུག་ *Kyu-byug* acc. to *Lex.* = *ku-hü*.

ཁྱུག་ *Kyug* v. *Kyüg-pa*.

ཁྱུང་ *Kyün* (*Sch.* also *Kyün-mo*) the Garuda bird, a mythical bird, chief of the feathered race. *Kyün-žog-dan* = *pyag-rdór*.

ཁྱུང་ཁྱུང་ *Kyün-dpyad* a small round basket of reed Cs.; *Kyün-ril* is said to be in C. a large cylindrical basket, the same as *kun-düm* *Ld.*, v. *rkón-pa*.

ཁྱུང་མེར་ *Kyün-sdér* ('Garuda claw') *Med.*, Cs.: n. of a medicinal root, pseudo-zedoary; *Kyün-rgód* *Med.* id (?).

ཁྱུང་ *Kyud* v. *Kyüd-pa*.

ཁྱུང་མོ་ *Kyüd-mo* rim of a vessel *Sch.*

ཁྱུར་མིད་པ་ *kyur-mid-pa* to swallow *Med.*;
kyur-mid-du sön-ste suffering
himself to be swallowed (from the story
of an Indian idol) *Pth.*

ཁྱུས་ *kyus* wall-side *Ts.* (?)

ཁྱེ་ *kye* 1. for *Kyeu Mil.* — 2. for *Ke* q.v.;
Kyé-mo v. *Ke.*

ཁྱེ་མ་ *Kyé-ma* n. of a disease *Med.*

ཁྱེད་ *Kyeu* (diminutive of *Kyó-bo?*) 1. male
child, infant boy. 2. youth, adolescent *B.*

ཁྱེད་ *Kyed* pers. pron. 2nd. person, thou, and
particularly in the plur. you, in *B.*
eleg., in addressing superiors, but also
used by superiors in speaking to inferiors,
and even contemptuously: *Kyed ltá-bui má-*
rabs such vulgar, mean people, as ye are
Dzl. — *Kyed-kyi* thy, your. — *Kyed-rán*
(*kyed-nyid* seems to be little used) thou
thyself, you yourself; plur. particularly
expressed: *Kyéd-čag*, *Kyéd-rnams*, *Kyed-tso*;
dge-tsul Kyéd rnyis you two Getsuls *Glr.*;
Kyed ysim-po you three (a mother speak-
ing to her sons) *Glr.*; *Kyéd-čag* you, when
speaking to one person *Glr.*, = *nyid-čag*.

ཁྱེད་ *Kyed* 1. = *kyid* *W.* 2. v. *Kyéd-pa*.

ཁྱེད་ནི་ *Kyén-ti* *Pur.* he, she, v. *kún-ti*.

ཁྱེད་ས་ *Kyebs* v. *Kebs*.

ཁྱེས་ *Kyem* (*Sch.* also *Kem*) a shovel, *W.*;
kyem dan pán-čé to shovel away,
to remove with a shovel; *Kyém-gyi dáb-*
ma the blade of a shovel, *yú-ba* the handle
of it *Cs.* — *gru-Kyém*, *žu-kyém* *W.* oar,
lāgs-Kyém spade; *me-Kyém* fire-shovel;
wa-kyém a scoop, hollow gutter-shaped
shovel *Cs.*; *Kyém-bu* spoon *Cs.*

ཁྱེས་ *Kyer* v. *Kyé-ba*; *Kyér-so* v. *Kyer-so*.

ཁྱོ་ *Kyo* *B.* frq., also *Kyó-po* *Pth.* 1. man
(seldom). 2. husband, *Kyo byéd-pa* ('to
act a husband' cf. *byéd-pa* I. 1) to take
a wife; *Kyod nai Kyo mi byéd-na* if you
do not marry me *Dzl.* — *Kyo-méd* single,
unmarried. — *kyó-mo* wife *Cs.* — *Kyo-šug*
husband and wife, married couple; *Kyo-*

šug rnyis grógs-nas sön these two married
people went together; *Kyo-šug mdzá-ba-*
rnams a loving couple; *Kyím-bdag Kyo-šug*
rnyis the citizen with his wife; *yser-lha*
Kyo-šug rnyis about the same as: Mr. and
Mrs. Serlha; *Kyo-šug-tu sdú-ba* to join a
couple in marriage *Dzl.*

ཁྱོ་ག་ *Kyó-ga* 1. man emphatically, as:
skyés-bu ná hór-pa yañ Kyó-ga yin
we Turks are men, too; hero, *Kyó-ga-pa*
id. — 3. heroic deed, exploit.

ཁྱོད་པོ་ *Kyóg-po* crooked, curved, bent; *Cs.*
also cunning.

ཁྱོད་མོ་ *Kyog-tón* (v. *Kyó-ga* and *tón*) *W.*
young man, youth.

ཁྱོད་ས་ *Kyogs* litter, bier *Pth.*, palanquin *Cs.*
also scaffold (?) *Cs.*

ཁྱོད་ *Kyón* v. *Kyón-ba*.

ཁྱོད་ *Kyod* pers. pron. 2nd. person sing. and
plur., thou, you; *Kyod-kyi* thy, thine,
your; if plurality is to be especially ex-
pressed, it is done by adding *čag*: *Kyód-*
čag Mil.; occasionally also *Kyód-rnams*,
cf. *Kyed*; *Kyod-rán* 1. thou thyself, you
yourself. 2. thou, you (*W.* **Kyo-rán**).

ཁྱོད་ *Kyon* size, extension, width, circum-
ference, area, height e.g. of Dzambu-
ling *Dzl.*, of the Sumeru *Glr.*, of the lunar
mansions or the zodiac *Glr.*; *Kyon-yáns-*
pa a wide extent, *Kyón-yáns sa-yzi* all the
wide world (earth); *Kyón-sdóm* *Cs.* 1. nar-
row-extent. 2. sum, contents. — *Kyón-nas*
thoroughly, *Kyón-nas mi sdig-čan* thoroughly
a sinner; *Kyón-nas med* not at all *C.*

ཁྱོད་ཁྱོད་ *Kyom-Kyóm* 1. oblique, awry, ir-
regularly shaped. — 2. v. *Kyóm-pa*.

ཁྱོད་ *Kyor* (*Cs.* *Kyór-pa*) as much as fills
the hollow of the hand, a handful,
cf. *skyor*; *Kyor gañ*, *Kyor re* one handful,
Kyor do two handfuls.

ཁྱོད་པ་ *Kyól-ba* v. *Kyól-ba*; *Kyós-ma* *C.* =
skyós-ma, *skyás-ma*.

ཁ་ *Kra* 1. a small bird of prey, sparrow-
hawk, falcon, used for hunting, also *bya-*
Krá; *Krá-zür* *Sch.*: a species of eagles; *Krá-*
pa falconer. — 2. v. the following article.

ཁྲ་བོ་ *krá-bo* perh. also *krá-mo* piebald, two-coloured, (not many-coloured, which is *bkrá-ba*); *rgya-stág-krá-bo* the streaked Indian tiger *Mil.*; **fa-tá** *C.* id.; **fa-ro-pi-wo*, *fa-si-pi-si** *W.* id. (spelling uncertain); *nag-krá* black-spotted, so that black is the predominating colour of the whole; *dmár-krá* red-spotted, red being the predominating colour. — The significations of the various compounds of *krá* have all a reference to the peculiar effect produced on the eye by the blending of two or more colours together, especially when seen from a distance; so: *krá-čam-mé* *Glr.* is said of a rainbow-tinted meteor, *krá-lam-mé* *Mil.*, (or *lham-mé*), of a similar phenomenon, *krá-čem-čém* *Pth.* of a flight of birds; **ā-čám-se*, **ā-čém-mé*, **ā-čém-se** *C.*, **čam-ā-ā-in-né** *Ld.*, **ā-šig-ge* **ā-čig-ge*, **ā-róg-ge** *C.*, — all these seem to be of nearly the same import. — These compounds have also assumed the character of an adverb, signifying, together, altogether, *krá-me-ré* *Mil.* id.

ཁྲ་མ་ *krá-ma* 1. *Cs.* register, index. — 2. *C.* judicial decree. — 3. a species of grain, acc. to *Wdn.* = *ngyogs-nás* a kind of barley growing and ripening within 60 days; *v. nas*.

ཁྲ་ *krag* (in *Bal.* still pronounced **krag** elsewhere **āg**), *Cs.*: resp. *sku-mtsal*, blood; **nal-āg*, **žan-āg** *W.* vulg. blood discharged by menstruation, from which, acc. to some authorities, **pañ-āg** blood of the childbed is to be distinguished; *žwi-krág* healthy, nourishing blood *Cs.*; *nad-krág* bad blood *Cs.*: *krag dón-pa*, *W.* **ón-čé**, to bleed a person; *žtar-ba* id.; *krag žčód-pa* to stop, to stanch the blood; *krag čád-pa* *vb.* n. to cease to bleed, cessation of bleeding; **nyin-āg žól-la rag** *W.* I feel my blood boiling, e.g. from ascending a steep hill; *krag džág-pa* menstruation (the plain undisguised expression): *krag čág-pa* clotted blood, gore *Cs.*; *krag-žas-čé-ba* plethoric *Med.*

Comp. *krag-žrugs* *Sch.*: agitation, flutter, orgasm of the blood. — *krág-čan*

bloody, e.g. *ral-gri*. — *krag-žčód* n. of a medicinal herb *Med.*, *krag-čags-rtá* a 'blood-bred' horse, i.e. a real horse, opp. to a metaphysical one *Mil.* — *krag-čün* a class of terrifying deities *Thgr.* — **āg-twi-bu** *W.* leech. — *krag-žžér* *W.* rheumatic pain (?) — *krag-ró* clotted blood (?) *Med.* — *krag-liñ* a clot of blood. — *krag-šór* hemorrhage, bloody flux (?) *Med.*

ཁྲ་ཁྲིག་ *krag-krig* one hundred thousand million, an indefinitely large number *Cs.*; acc. to *Lex.* = *འཇུག་* one million, cf. *dkrugs-pa*.

ཁྲ་ཁྲུག་ *krag-krüg* *Cs.* complicate, confused; *Zam.*: like a troop of fighting men, or like the loose leaves of a book, when out of order.

ཁྲ་ཁྲོད་ *krag-kród* *Lt.*?

ཁྲ་ *krāñ* *v. mkrañ*.

ཁྲ་པ་ *krád-pa* *Cs.* stretched out; *krád-por ščód-pa* to sit (with the legs) stretched out (?). *krád-por skyé-ba* *Wdn.* a botanical term applied to the leaves of plants.

ཁྲ་བ་ *krab* shield, buckler; coat of mail, scales *Sch.*; acc. to oral communication the word in the first instance denotes scale (scale of a fish), and secondly coat of mail; consequently *kráb-čan* 1. scaled, scaly. 2. mailed, armed with a coat of mail; *krád-mkan* armourer *Glr.*

ཁྲ་ཁྲ་བ་ *krab-kráb* 1. a weeper, one that sheds tears on every occasion *Sch.* — 2. *Mil.* 92, 4?

ཁྲ་མ་པ་ *krám-ka* a cut, a notch (in wood), lines cut into wood so as to cross one another, as an ornament; *krám-šin* a club-like implement, carved in the manner just mentioned, representing the attribute of a god. *nyag-krám* a notch.

ཁྲ་མ་པ་ *krám-pa* I. *C.*: a liar, *slu-bar byéd-pai* *krám-pa* *Pth.*; *krám-ma* fem. *Cs.*; *ka-krám* a lie *Mil.*; *krám-sems-čan* lying, mendacious *Mil.* — II *W.*: 1. lively, brisk, quick, like boys, kids etc. (the contrary of *ylén-pa* slow, indolent, apathetic); **tám-pa čó** *W.* a wish of good speed, ad-

dressed to one going on a journey, such as: good success! may all go well! — 2. **modest**, attentive to the wishes of others.

ཁྲལ་ *kral* (*Lex.* དཔུས་ punishment) 1. **punishment, chastisement** for sins, **visitation**; in this sense the word is said to be used still, but much more frq. it signifies 2. **tax, tribute, duty**, service to be performed to a higher master; *kral sdü-ba* to collect taxes, *jäl-ba*, *skór-ba* to pay taxes, *bkál-ba* to impose taxes; *diül-kral* money-tax, tax to be paid in money, *brü-kral* corn-tax, tribute paid in corn, *til-már-kral* tax, tribute to be paid in sesame-oil.

ཁྲི *kri* (*Cs.* *kri-ma*), *kri-krág*, *kri-tsó* ten thousand, a myriad, *kri pyed dan ynyis* 15 000; *nyi-kri* 20 000; *bzi-kri* 40 000; *brgyad-kri bzi-stón* 84 000, a number frq. occurring in legends.

ཁྲི *kri*, also *kriu*, seldom *kri-bo*, resp. *bzügs-kri*, **seat, chair; throne; couch; frame, sawing-jack, trestle etc.**; **gya-ŋi** an Indian (Anglo-Indian, European) chair; *čós-kri* a professorial chair, pulpit *Pth.*, reading-desk, table for books, school-table; **nyé-ŋi** (*v.* *nyé-ba*) a contrivance to rest the head on when sleeping on the ground *W.* *nyál-kri*, resp. *yzim-kri*, bedstead; *sén-ge-kri* throne; *kri-la bakó-ba* to raise on the throne; *kri-la kád-pa* to preside, to hold the chair. — As the Tibetans generally sit on the bare ground, or on mats, or carpets, chairs are rather articles of luxury.

Comp. and deriv. *kri-ydügs po.* the sun. — *kri-pa Cs.* a chairman; one sitting on a throne. — *kri-pán* 1. *Cs.*: the height of a chair, a high chair. — 2. *mčod-rtén-gyi kri-pán* the same as *ban-rim*. — *kri-mün* or *món Pth.*, *Tar.*, **prison, dungeon**. — **ŋi-sin*, *ŋu-sin**, the common, plain word for chair.

ཁྲིལེཔ་ *kri-le-ba* fear *C.* (?)

ཁྲིག་ཁྲིག་ *krig-krig* 1. so *krig-krig byéd-pa* to gnash, grind the teeth *Mil.*; *ryzügs-po* to shiver, shake with cold, terror, rage *Mil.* — 2. col. for *tig-tig*.

ཁྲིགས་ *krigs* plentiful, abundant *Sch.*; *za-ög krigs-se* silk-fabrics, silks, in abundance *Mil.*; *krigs-se gan* quite full *Sch.*; *krigs-se byéd-pa* to treat, to entertain plentifully *Sch.*

ཁྲིད་, འཁྲིད་ *krid, krid*, instruction, teaching; *krid dēbs-pa* to give instruction, to instruct, *krid-pas-čog* I am willing to give you instruction, you may have lessons with me *Mil.*; *krid bād-pa* to give instruction, to make admonitory speeches, to give parenetical lectures; *krid zāb-po* thorough instruction; *slu-krid* instruction to an evil purpose, seduction, *v.* *slu-ba*; *sna-krid Lex.* guide, leader. — *krid-mkan* col. teacher. — *krid-prüg* scholar, pupil. — *krid-pa v.* *krid-pa*.

ཁྲིམས་ *krim* 1. **right**, not in the abstract sense in which the word is generally understood with us, but in more or less concrete applications, such as administration of justice, law, judgment, sometimes also implying **custom, usage, duty**. Accordingly *rgyál-po*, or *btsün-po krim-méd* means an unjust king, an unprincipled priest or ecclesiastic; *krim bzin-du*, *krim dan mtun-par* conscientiously, justly; in conformity with custom, duty, law; *čós-krim* religious right, coming nearest to our abstract right; when, for instance, in *Glr.* king Sron-btsan-sgam-po says: *rgyál-krim čós-krim-su begyur* I have changed the right of a king into that of religion, he means to say: I have subjected my own absolute will to the higher principle of universal right. A somewhat different sense conveys *Glr.* 97, 4: *čós-krim jig-pai gros byas* they conspired to extirpate the religious principle of administration. — 2. **law**, *dge-ba bū dan ldan-pai krim* a general law, founded upon the ten virtues *Glr.*; *des čós-krim dan rgyál-krim ynyis ytan-la pab*, he regulated the spiritual and secular law *Glr.* 97, 1.; *bka-krim* resp. law, as a collection of precepts, **decree, commandment**; *krim čā-ba* to enact a law, to publish a decree, frq.; *krim sgrög-pa* to pro-

claim an edict; *mtó-ba Krims-kyis ynon* he limited the power of the nobility by laws *Glr.*; *Krims-yig* code of law *C.*; *Krims* also a single precept, rule, commandment *Dzl.*; *Burn.* I, 630. — 3. administration of justice, *čós-kyi Krims* the ecclesiastical, *dpon-gyi Krims* the secular civil, exercised by the *Krims-dpon*; *lugs ynyis-kyi Krims* a twofold jurisdiction, a combination of the ecclesiastical and secular administration of justice (as it existed among the Jews); *Krims srün-ba* to observe, to act according to right, custom, duty; also to exercise jurisdiction, to govern, to reign; to bridle, to keep in check *Glr.* 95. 9.; *Krims byéd-pa* id. ni f. — *tsül-Krims* a spiritual precept or duty; also a frequent man's name. — 4. action, lawsuit, *W.* also **fim-šags** or only **šags**; *gan zig fim-si pi-la** *W.* for the sake of some law-suit, **fim tán-čé** to sit in judgment, to try, to hear causes; **fim čé-pa** *C.* = **fim tán-čé** *W.*, means also to pass sentence, to punish, **fim dag-po tán-wa** to inflict a heavy punishment; *mi-la Krims-bčad pög* he incurs, suffers punishment *Pth.*; **fim zu-čé** *W.* to go to law, to commence an action; **fim zu-kan** *W.* plaintiff; **fim tán-kan** *W.* magistrate, judge; *Krims-dpon B., C., W.*, superior judge, chief-justice; **fim-kyi dag-po** *C.* id.; *Krims-yyóg* apparitor, beadle *Cs.*; *Krims-pa* lawyer, advocate *Cs.* (seems to be little used); *Krims-kan* court, court of justice, tribunal; *Krims-ra* id.; place of execution. — 5. use, custom, usage — that power to which people in general show the readiest obedience, and which in every sphere of life forms the greatest obstacle to reforms and improvements.

ཁྲིལ་ *Krül* v. *Krül*.

ཁྲིས་ *Kris* ? *Kris-jags* peace, v. *jags*.

ཁྲུ་ (*Krú-ma Cs.*) cubit, a measure of eighteen inches, from the elbow to the extremity of the middle finger. The average height of a man is assumed to be four cubits, that of a short man three. —

Kru jál-ba to measure with a cubit measure *Cs.*

ཁྲུ་ *Krú-ba* sometimes for *Kru-ba*.

ཁྲུ་པ་ *Kru-pa* a kind of stew-pan *Sch.*

ཁྲུ་སྟོག་ *Kru-slog* a pit filled with corn (?) *Sch.*; in *Mil.* *kru-slog-pa* stands for digging, breaking up the soil, gardening.

ཁྲུ་ཁྲུ་ *Krui-Krui* (*Ssk.* ཁྲུ་ཁྲུ་) crane, *Grus cinerea*.

ཁྲུ་ *Krun* height, length, extension *Lex., Cs.*

ཁྲུ་ *Krül* 1. *Krül yton-ba* to let fall, to drop (several things at intervals), *mči-ma* tears *Mil.* — 2. **da-fül** *W.* intercalary month.

ཁྲུ་པོ་ *Krül-po* *C.* 1. cheerful, merry. — 2. fornicator.

ཁྲུ་མ་ *Krül-ma* 1. *W.* **kü-wa fül-ma** crooked handle, crank (spelling uncertain). — 2. *C.* a whore.

ཁྲུ་ཁྲུ་ *Krum-Krim*, *Sch.*: *Krum-Krim byéd-pa*, *Lt.*: *Krum-Krim brdün-ba* to pound in a mortar.

ཁྲུ་མ་སྟོན་ *Krums-stód*, and *-smád*, two *Nakshatras*, v. *rgyu-skár 20*.

ཁྲུ་ *Krus* 1. pf. of *Kru-ba*. — 2. sbst. bath, washing, ablution; *Krús-ku*, water for bathing, washing or rinsing; dish-water; *Krus byéd-pa* to bathe, to use baths *Dzl.*; *Krús-la gró-ba* to go to bathe *Dzl.*; *Krus ysól-ba* resp. to take a bath *Glr.*, also to administer a bath to another (cf. *ysól-ba*) *Glr.*, *Pth.*; esp. as a religious ceremony, consisting in the sprinkling with water, and performed, when a new-born infant receives a name, when a person enters into a religious order, or in diseases and on various other occasions (cf. *Schl. Buddh.* p. 239, where the word is spelled *bkrus*). Therefore 3. baptism, and *Krus ysól-ba* to baptize *Chr. R.* and *P.* — *Krús-kyi rdzin*, pond, pool for bathing; *Krus-kan* bathing-room or house; *Krus-sdér* basin, washing-bowl *Sch.*; *Krus-bum* sacred watering-pot; *Krus-yčón* bathing-tub *Sch.*; *Krús-yčér* bathing-water *Sch.*, but in *Lt.* this word re-

lates to a certain medical procedure or method of curing.

ཁྲེ *Kre* (Sak. ཁྲེ་ལྷ་མོ་) millet, *Kre-čán* Mur-wa-beer *Sik.*, v. *Hook. Himal. Journ.*

ཁྲེ་ཙེ *Kre-tsé* Chinese vermicelli *C.* (**t e-tse**).

ཁྲེ་མ་པ་ *Krêgs-pa* v. *mkrêgs-pa*.

ཁྲེ་ལ་ *Krel*, resp. *tugs-krel* 1. shame, shamefacedness, bashfulness, modesty; **fel káb-čé** *W.* v. *gêbs-pa*. — 2. piety, esp. *W.* — 3. *C.* disgust, aversion.

Comp. and deriv. — *Krel-gád* a scornful laughter. — *Krel-čan* *Cs.* bashful, timid; *W.* pious, faithful, conscientious. — *Krel-ltás*, *Krel-ltos*, dread of wicked actions; *Krel-ydon* (lit. a face capable of shame) id. — **fel-dad-čan*, *fel-dod-čan** *W.* fond of making others ashamed. — *Krel-ldán* = *Krel-čan*. — *Krel-ba* vb. to make or to be ashamed, **fel son** he was ashamed, **fel-čé mi yon** *W.* he is not put to shame; *C.* also: to get into a passion; sbst. shame, *Krel-ba dan nio-tsa-ba med* he has no shame nor dread *Dzl.*, **fel-wa yod** *W.* it is a shame. — *Krel-méd* (-*pa*), *W.* **Krel-méd* (*Kan*) shameless, insolent. — **fel-čé** object of disgust, *C.* — *Krel-yod* chastity, modesty, decency, *Krel-yod-pa* chaste etc., *Krel-yod-par byéd-pa* to behave chastely etc. — *Krel-šór* = *Krel-méd*.

ཁྲེ་པ་ *Krés-po* *Thgy.* load, burden, = *kur*.

ཁྲོ་ *Kro* 1. a kind of bronze, of about the same quality and worth as *Kár-ba*, but inferior to *li*, q.v.; *Kró-ču* liquid, melted bronze; *Kró-čus sdóm-pa* to fill up joints, grooves etc. with melted bronze, to solder *Glr.* — 2. kettle *Schr.*

ཁྲོ་པ་ *Kró-pa* *W.* for *Krod*.

ཁྲོ་པ་ *Kro-ba* 1. anger, wrath, (cf. *Kró-ba* vb.) frq; *Kón-Kró-ba* inward anger *Thgy.* — 2. angry, wrathful *Cs.*; *Kró-bar byéd-pa*, *gyúr-ba* to be, to grow angry *Cs.*; *Kró-bo*, fem. *Kró-mo* angry, fierce, ferocious, e.g. *yčan-yžán* a ferocious beast; esp. applied to the 54 (or 60) deities of anger

and terror (ཁྲོ་པ་), e.g. *Kró-ba-čen-po* = *yšin-rje* the ruler of hades; **t'o-tüm-po** furious with rage, raging with anger *C.*: *Kro-jnyér* distortion of the face by anger; *Kró-ba-ma*, *Kró-ba-čan* she whose face is wrinkled with anger, n. of a goddess *Glr.* 17, 12. — **t'o-t'a** *W.* dissatisfaction, grumbling. — *Kro-món* *Sch.* prison (perh. *Krimón*). — *Kro-žál* an angry, frowning countenance *Glr.*

ཁྲོག་ *Krog*? — *Krog bgyáb-pa* to drink hastily, to gulp down *Glr.*; *Krog-Krog* plump! the sound caused by something falling heavily on the ground *W.* — *Krog-smán* the raw, unprepared substance of a medicine *Sch.*

ཁྲོག་པོ་ *Króg-po* botanical term, used of leaves standing round the stem scattered or alternately.

ཁྲོ་ཏེ་ *Kron-né* upright, straight, erect, (cf. *kron*.) *Glr.*, *Mil.*

ཁྲོ་པོ་ *Krón-po*, **tón-po** *Ts.* close-fisted, stingy.

ཁྲོད་པ་ *Kród* (-*pa*), *W.* **tó* (-*pa*)* crowd, assemblage, mass, multitude; *mi-Kród* a troop, crowd of men, *ri-Kród* an assemblage (mass) of mountains; *rtsa-Kród* a heap, stack, rick of hay; *nags-Kród* a dense forest, *mun-Kród* thick darkness; *dur-Kród* cemetery where the corpses are cut into pieces for the birds of prey; *dei Kród-du lha-yčig jóg-pas* placing the princess among their (the girls') company *Glr.*; in *W.* **tó-pai nán-na** and **nán-du** c. genit. is the usual expression for among.

ཁྲོ་མ་ *Kron* claw, fang; *Krón-kyis rkó-bai sde* the class of the gallinaceous birds *S.g.*

ཁྲོ་པ་ *Krón-pa* 1. well, spring. — 2. *Lh.*: a wooden water kennel; *Krón-bu* a little well; also n. of a medicinal herb, a purgative against bilious complaints *Med.* *Kron-rágs* enclosure of a well *Sch.*

ཁྲོམ་ *Krom* 1. market-place, market-street, bazar; *Krom skór-ba* to wander, to ride round the market *Glr.*, to ramble through; *yšan-šiágs króm-du klog* secret spells (magic formulas) are read in the market (a crime and sacrilege in the eyes

of a Buddhist). — 2. **crowd of people**, multitude of persons; *króm-čén* a great crowd; *tsógs-pai króm-rnams* the assembled crowd *Pth.*; *po-króm* a multitude of men; *rgyal-króm* prob. an assembly, a gathering of kings *Mil.*; *króm dmar-nág kyil-ba* a motley crowd, throng of people *Pth.*

Comp. — *króm-čén (po) Thgr.* chief market-place, principal street *Cs.* — *króm-dpon* overseer, police-officer who is charged with the supervision of the market. — *króm-škor-ma* harlot, strumpet *Cs.*

ཁྲོམ་པོ་ *króm-po* *Glr.*, n. of a province (?), *króm-po-pa* an inhabitant of it.

ཁྲོམ་མེ་ *króm-mé* sparkling, glittering, *zil-pa* *króm-mé* a sparkling dew-drop *Pth.*

ཁྲོམ་པོ་ *króms* v. *grém-pa*.

ཁྲོ་ *krol* 1. v. *król-ba* and *gról-ba*. — 2. a sound; *król-gyis soñ Glr.* (the ring) slid sounding (across the azure-floor); *król-dón* is said to denote a large hand-bell, and *król-lóg* the same as *krog-króg* *W.* — Cf. *król-ba*. — 3. kettle (?) v. *lèags*.

ཁྲོ་ཁྲོ་ *krol-król* adj 1. **bright, shining**, = *król-po*. — 2. *krol-król byéd-pa* *Glr.*, **mig t ol-lé t ol-lé tá-wa** *C.* to stare, *la*, at.

ཁྲོ་ཇ་ *król-ča* the act of forgiving, pardon *Sch.*

ཁྲོ་པོ་ *król-po* 1. **sparkling, glistening, dazzling**, e.g. water when the sun shines upon it; **od t ol-po** *W.* brightness, splendour. — 2. **distinct, intelligible**, *(s)pé-ra t ol-po zer mi æ(s) *W.* he cannot speak distinctly.

ཁྲོ་མོ་ *król-mo* *W.* brittle, fragile, opp. to *mnyén-po*.

ཁྲོ་ཚལ་མ་ *krol-tságs* *Lex.*, *Cs.* a sieve.

ཁྲོ་ས་པ་ *krós-pa* v. *kró-ba*.

མཁའ་ *mkan*, an affix to substantives and verbal roots, denoting 1. one who knows a thing thoroughly, making a trade or profession of it, *sá-mkan* one who knows the country, the road, a guide, a pilot (*Dzl.*

27, 7); *lám-mkan* id. *Mil.*; *šin-mkan*, worker in wood, carpenter, joiner etc. — 2. affixed to a verbal root, it is often (at least in later literature) equivalent to the periphrastic participle, signifying: he who in any special case performs an action; so *dógs-mkan Glr.*, one who is binding, fastening; also with an objective case: *ñai bú-mo dód-mkan Glr.* such as are courting my daughter; *beád-mkan* the man having killed, the murderer. — 3. In colloquial language, esp. in *W.*, it has on account of its more significant form entirely displaced the proper participle termination in *pa*: **dün-ma kyer-kan-ni mi** *W.* the men carrying the beam; contrary to its original signification, it is even used in a passive sense: **sád-kan-ni lug** *W.* the slaughtered sheep.

མཁའ་པོ་ *mkan-po* (*Ssk.* དཔལ་ལྷན་, པལ་ལྷན་) a clerical teacher, **professor**, doctor of divinity, principal of a great monastery, **abbot**, who, as such, is endowed with the *mkan-rgyüd*, or spiritual gifts, handed down from Buddha himself by transmission, viz. *dbañ*, *luñ*, *krid*; next to him comes the *slób-dpon*, or professor in ordinary. *mkan-po tón-mi sámbo-ta* *Dr. Thon-mi Sambhota*; *mkan-mo* mistress, **instructress** *Cs.*: *mkan-bu* pupil, scholar *Tar.*; *mkan-čén* a great Doctor, a head-master; *mkan-slób* for *mkan-po dan slób-dpon*, e.g. *blá-ma mkan-slób-kyi bka* the words of the Lamas, abbots and masters; also for *mkan-po dan slób-ma Glr.* 100, 4. — *mkan-rabs* the series or succession of the abbots in the great monasteries *Cs.* — *mkan-rim* the respective prospects of being elected abbot, as depending on the different ranks of the expectant individuals.

མཁའ་ *mka* (*Ssk.* མཁའ་) 1. **heaven, heavens**, gen. *nam-mka*; *mka-la* in the heavens, *mka-la púr-ba*, *rgyü-ba*, *ldín-ba* to fly, wander, soar, in the air. — 2. **ether**, as the fifth element. — 3. **symb. num.:** cipher, naught.

Comp. — *mka-klón*, *mka-kyáb*, *mka-dbyins* the whole compass or extent of the

heavens *Cs.* — *mka-gró-ma*, in *Mil.* gen. *mka-pro-ma*, *Ssk.* རྩམ་མཁའ་, fabulous beings of more modern legends, 'wise' women of supernatural powers, sometimes represented like angels, at other times like fairies or witches. — *mka-mnyám* *Lex.* like the heavens, infinite. — *mka-ldin* the sky-soarer, the bird Garuda, v. *kyun*. — *mka-spyód* wanderings through heaven *Tar.* 112, 4, also: enjoyment of heaven, enjoying or inhabiting heaven; *mka-spyód-du yégs-pa* to go to heaven, to die *Mil.* *མཁར་ mkar* 1. resp. *sku-mkár*. *Glr.*, castle, nobleman's seat or mansion, manor-house, frq.; citadel, fort *Pth.*; house in general *Mil.* — 2. termin. case of *mka*.

Comp. — *mkar-dpón* governor of a castle, commander of a fortress. — *mkar-lás* *C.* and *B.*, the work of constructing a castle, of raising an edifice; **kar-lén** *W.* id. — *mkar-srún* the guard or garrison of a castle, fortress *Cs.* —

མཁར་བ་ mkár-ba 1. (also *kár-ba*) *B.* and *C.*, staff, stick; *mkur-ysil* staff of the mendicant friars, the upper part of which is hung with jingling rings; *pyag-mkár* resp. for *mkár-ba*. — 2. bronze, bell-metal, v. *kár-ba*.

མཁའ་མ་ mkál-ma kidney, reins, *mkál mdog* 'kidney-colour, dark red' *Cs.*

མཁས་པ་ mkás-pa *Ssk.* བཤུ་, (originally like *σοφός*) skilled; skilful, in mechanical work, and so it is frq. used in col. language; further in a more general sense: *smán-pa mkás-pa* a skilful, clever physician; experienced, learned, prudent, shrewd, wise; c. accus. or dat., in a thing; *so-tsis-la* in farming, *čos* in religion; *slób-ma skyón-ba-la mkás-pa* an able tutor, pedagogue *Mil.*; *mkas-btsun-bzán* prop. denotes the qualities of a right priest: learned, conscientious, good, but sometimes it indicates only the position in society, the clerical rank, so esp. *mkas-btsun* learned clerics, reverends *Glr.*, *mkás-po* or *-pa* a learned man, a scholar, *snón-gyi mkás-po-rnams* learned men of former times; *mkas-grúb* id., *rgya-gár-gyi mkas-grúb-rnams*

Indian scholars; it is also used like our 'most wise', 'very learned', and similar expressions in a pompous address *Glr.*; *mkas-mčóg* profound scholar *Zam.* I never found the word applied to inanimate things in the sense of 'wisely contrived', and the correctness of *Cs.*: *taba mkás-pos* 'by wise means' may be questioned.

མཁུན་པ་ mkün-pa *Sch.* v. *kün-pa*.

མཁུར་ཚོས་ mkur-tsós v. *kur-tsós*.

མཁོ་བ་ mkó-ba desirable, to be wished for, *mkó-bai yo-byád*, in *C.* also **ko-jhe**, desirable things, requisits, wants, desiderata; **hindu-tén-gyi mi-la kó-wé tson-zóg** articles of commerce, goods, commodities, such as they are called for in Hindostan; *nyé-bar mkó-ba* indispensable, most necessary. Cf. *kó*.

མཁོས་པ་ mkos-páb *Lex.* v. *kos*.

མཁྱེན་པ་ mkyüd-pa *Cs.*: to keep, to hold, to embrace, = *kýüd-pa*; *dpe-mkyüd* *Lex.* w.e.; *Cs.*: unwillingness to lend books, *dpe-mkyüd-čan* unwilling to lend books, *dpe-mkyüd byed-pa* to be unwilling to lend books; *mkyüd-spyád* a sort of bag or vessel for carrying something (?); sorcery, witchcraft *Sch.*

མཁྱེན་པ་ mkyen-pa, resp. for *žés-pa*, *rig-pa*, *gó-ba*, to know, *yab-yám-gyis mkyén-par mdzód-čig* my esteemed parents may know *Dzl.*; to know, one man from another, *rgyál-po mkyén-tam* does the king, does your majesty know the...? (the king himself will answer: *nas žés-so*) *Dzl.* It is frq. used of the supernatural perception of Buddha and the saints, *bsám-pa dag-par mkyén-pas* as he (the Bodhisattwa) perceived the sentiments (of his scholar) to be sincere *Dzl.*; *mkyén-par gyír-to* perceived, found out, discovered; to understand, *mkyen sön-nam* did you understand it? *mkyen-rgyá-čan* possessed of much understanding, very learned *Mil.*; *mkyén-ldan-yáns-pa* profoundly learned; *mkyen-brtsé* *Glr.* prob.: omniscient-merciful; *tams-čad-mkyén* all-knowing, a later epi-

thet of Buddha; *ye-mkyén*, *mion-mkyén* = *ye-ḥés*, *mion-ḥés*. — *tugs-mkyén* is known to me only as a sbst. abstr.: the knowing, knowledge, prophetic sight, *rje-btsün-gyis tugs-mkyén-gyis yzigs-pa lágs-sam* has your reverence seen by your prophetic sight? *Mil.*; acc. to *Cs.*, however, *sku-mkyén*, *ysuimkyén* and *tugs-mkyén* are identical in meaning with *mkyen-mkyén*, a form of entreaty which, as a Lama told me, properly has the sense: you know yourself best what is good for me! In accordance to this explanation we find in *Mil.* after an entreaty: *blā-ma kyed mkyen-mkyen*. It is gen. added without any connecting word, like our *pray*, or *please*, but sometimes it is construed with the inf.: *mdzād-pa(r) mkyen-mkyén*, please to do.

མཁྲ་(བ) *mkrān(-ba)*, also *kran* hard, solid, compact; *srā-mkrān-ḥan gyur-méd* *Thgy.* firm, hearty, sound, of a strong and robust constitution. — *mkrān-pa* denotes the fourth stage of the development of the foetus *Thgy.*

མཁྱིམ་ *mkrig-ma* the wrist of the hand.

མཁྱིམ་པ་ **tigs-pa** col. *W.* (also *Bunan*) for:

མཁྱིམ་པ་ *mkris-pa* *B.* and *C.* (*Ssk.* བྱིམ་) bile, gall. — 1. the vesicle of the gall, the gall-bladder, as part of the intestines. — 2. generally: the substance of the bile, the bilious fluid, which acc. to Indo-Tibetan philosophy is connected with the element of fire, and which, conformably to its functions, is divided into five species, of which physiology gives the oddest details. — *mkris-nād* bilious disease; *mkris-tād* prob. bilious fever; *grān-mkris* a feverish shivering, a chill.

མཁྱིམ་མ་ *mkris-ma* *Lex.* w.e., perh. = *kris*.

མཁྱིམ་པ་ *mkrégs-pa*, *W.* **täg-mo** (*Ssk.* མཁྱིམ་པ་) hard, firm, e.g. snow; **go-täg-ḥan** *W.* obstinate, stiffnecked, stubborn.

ཁྱེད་པ་ *kān-ba* (not: to put a fault or crime on another *Cs.*, but:) to hurt or offend, to annoy, to vex, *tsur-la* *kān*

we cause vexation to ourselves (by mind-ing too much the affairs of others); *kān animosity*. *kān mai* there occur many collisions, quarrels *Mil.*, *dpon-slób re kān byun* there arise mutual differences, animosities, between masters and scholars *Mil.*

ཁྱེད་པ་ *kād-pa* esp. *W.* 1. to sit, to sit firm, *rtai kā-ru* on the back of a horse. — 2. to remain sitting, to stick fast, to be stopped, kept back, e.g. of a bird, *rnypus*, in a snare; *rkān-pa kād-de gyél-ba* to get entangled with the foot so as to fall; *sgo kād dug* the door sticks. Cf. also *kad-pa* and *bkad-pa*.

ཁྱེད་པ་ *kām-pa* 1. to faint away, to swoon. — 2. *Sch.* also: to take into one's mouth.

ཁྱེད་པ་ *kār-ba* I. sbst. 1. staff v. *mkrān-ba*. — 2. bronze, bell-metal, *kār-(ba)* ḥu molten, liquid bronze, *kār-bai mé-lon* a metallic mirror; *kār-rnā* gong, used in India and China instead of bells; *Cs.*: a drum of bronze; yet it is rather a large bronze disk, producing, when struck, a very loud sound like that of a bell. — *kār-yžón* a dish or basin of metal; *kār-zāns* a metallic kettle. — II. vb., in *C.* the same as *kād-pa*. — 2. in *W.* intrs. to *dgar-ba*.

ཁྱེད་པ་ཁྱེད་པ་ *kār-ku-ba* to resist *Sch.*

ཁྱེད་པ་ *kāl-ba*, pf. and fut. (imp. *kol?*), *W.* **kāl-ḥe** 1. *B.*, *C.*, *W.*: to spin, *bal*, wool, *skūd-pa* a thread, *srād-bu* yarn. — 2. *W.* to send, to forward, things.

ཁྱེད་པ་ *kū-ba* to offend, insult, *Bhar.* (*Lex.* ཁྱེད་པ་ = རྒྱུ་ཉེས་ injury); *ku-krig*, acc. to the context, denotes certain passions that disturb the tranquillity of the mind, such as malignity and covetousness; *kān-ba* is synon. — *Cs.*'s 'to emulate, contemn, hate, long for', and *Sch.*'s 'pride' I am not able to verify.

ཁྱེད་པ་ *kūn-pa* to groan, to fetch a deep sigh, not so much as a sign of pain or sorrow, but rather as a mere physical deep and hollow sound *Med.*; *kūn-agras kān-pa* *Ken*s he filled the house with

groanings *Pth.*; *sdán-bai dgrá-la yyag ltar* *kun* he groans (grunts, bellows) like a yak against a fierce enemy *Mil.*

འཁུམ་པ་ *kum-pa* pf. *kums* (cf. *skum-pa*)
to shrink, to be contracted, e.g. of the limbs, by gout; **yür-ra ran-zin kum-
ce yin** *W.* the ditch will get narrower of itself; *kums-pa* shrunk, shrivelled, contracted; fig. reduced, restricted, deprived of power.

འཁུམས་པ་ *kums-pa* *Lex.* and *Cs.* to comprehend, understand; *Sch.* also: to practise, to impress on the mind.

འཁུར་བ་ *kür-ba* I. sbst. = *kür-ba*, pastry.

II. vb., pf. and fut. *kur*, rarely *bkur* (v. *bkür-ba*) 1. to carry, convey, *kur(-ru)* *kür-ba* to carry a load; *mi tég-par kür-ba* *Med.* to carry too heavy loads, prop to carry what one cannot carry; **kur sog** *C.*, **kur kyon** *W.* bring! fetch! **kur son** *C.*, **kur kyer** *W.* take away! carry off! *kür-du tógs-te* taking up in order to carry, taking on one's back *Dzl.*; **lág-par kür-
ce** *W.* to hold in one's hand. — 2. to carry away or off, *ro kür-ba* *Pth.*, to carry away a corpse; to take along with, in *W.* even: to pocket, **sém-la kür-ce** *W.* to take to heart; **a-ne kür-ce** to take a wife, to marry. — *kür-tag* carrying-girth, rope or strap *Thgy.* Cf. *kur*, *kür-ba* etc.

འཁུར་ཚོས་ *kur-tsós* v. *kur-tsós*.

འཁུལ་བ་ *kül-ba* to subdue, to subject *Cs.*; *Sch.* also: to be uneasy about. *Lex.*: *yyóg-tu kül-ba*; v. also *kul* 3. *Zam.*; *kral kül-ba* perh. to force a tax, a rate, on a person.

འཁེགས་པ་ *kégs-pa* pf. *kégs* to hinder, stop, shut off, *debar*, *lam* the way *Mil.*; *ji-ltar bkag run ma kégs-pas* *Mil.*, although they prohibited, tried to prob. him), he was not prohibited; *rgyál-bai jýág-gis kyan mi kégs-pa* *Mil.* not being hindered even by Buddha's power.

འཁོངས་པ་ *kéns-pa*, pf. *ken*, to be full, *čus ken* *yod-pa* *Glr.*; *blo-grós ma kén* - *te* his mind not being satiated *Tar.* 135, 13.

འཁོབ་པ་ *kéb-pa* pf. *kébe*, to cover, to spread over, *yon-su kébe-té* being covered all over *Stg.*; *ka tama-čad kébe-te* over the whole face *Stg.*; to overshadow *Dzl.* 53, 17.

འཁོབ་པ་ *kél-ba* pf. *kél* 1. to put on, to load, to pack on, = *gél-ba*; *bču-tóg* *kél-na* when the ten stories or lofts shall have been put on *Mil.nt.* 2. to spin, = *kál-ba* *C.*, *Glr.*

འཁོབ་པ་ *kó-ba* (vb. to *mko-ba*), to wish, to want, to think useful, serviceable, necessary, to have occasion for *Mil.*; *kó-ste on* he will be able to make use of it *Mil.*; **kóa mi kó** or **kó-ce med** *W.* I do not want it, I do not like it; *kó-bjed* fit for use, useful.

འཁོགས་པ་ *kógs-pa* weak from old age, decrepit, decayed; *rgan* or *rgas-kógs* id.; *sno - kóg*, *skya - kóg* (sic) *Thgy.* with a complexion blue or pale from old age.

འཁོན་པ་ *kón-ba* (cf. *sgón-ba*) to contract one's limbs, to sit in a cowering position, to squat; to hide one's self; *dpa kón-ba* to become discouraged, disheartened *Thgy.*

འཁོང་པ་ *kod*, *kod* 1. surface, superficialities; *sai kod snyóms-pa* to remove inequalities of the surface, to level, to plane, *kód - snyoms - pa* levelled, made even, plain; also fig.: *bár-gyi kod snyoms* gaps were filled up, i.e. distinctions of rank, wealth etc. were done away with, not in consequence of a revolution, but as an act of kindness, forced upon the people by a despotic government. — 2. a mill-stone, **yá - kó** the upper stone, **má - kó** the nether stone *C.*

འཁོང་པ་ *kód-pa* to sit down, to sit; *bar-snán - la*, suspended in the air, floating, soaring, frq. of gods and saints in legends; *rgyal-srid - la* to have been raised to the throne *Tar.*; to live, to dwell *Dzl.*; gen. used like a passive to *gód-pa* to be put, placed, established (in virtue, in a doctrine, = to be converted to); *glegs-bám-du* to be put down in writing, to be recorded *Tar.* Cf. *kád-pa*.

འཛིན་པ་ *kón-pa* (Lexx. have a pf. *bkon*)

1. c.c. *dan*, to bear a grudge or ill-will against a person, to be dissatisfied with a thing; *kón-nas* when they (the states) were at war with one another (opp. to *mtán-nas* in peaceful relations) *Glr.*; *kón-med-par* honestly, without insidious intentions, e.g. in negotiations *Glr.*; *čos dan kón-pa* to wish to keep aloof from religion, or to have done with religion; in a special sense: to be tired of the clerical profession *Glr.*; *kón-žugs-pa*, *kón-du dzin-pa* = *kón-pa*; *kón res byéd-pa* Sch. to quarrel, prob. more accurately, to have a spite against each other. — *kón-po dissension, discord* Sch. Cf. *kón-pa*. — 2. C. = *kar-ba* II.

འཛིན་པ་ *kób* Sch. barbarous, rough, rude, gen. combined with *mta*, *mta-kób*, with or without *yul*, barbarous border-country. So the Tibetans always designate their own country, in comparison with India, the holy land of Buddhism, as being *mta-kób ka-ba-can*. The rarely occurring *yan-kób* seems to indicate a still more distant and barbarous country.

འཛིན་པ་ *kóbs-pa* to be startled, agitated, alarmed, in one Lex. however, it is explained by *kyáb-pa*.

འཛིན་པ་ *kór* 1. circle, circumference; the persons or objects encircling, surrounding (a certain point or place); *lté-ba dan dei kór-rnams* the navel and the circumjacent parts *Med.*; **de-kór-la** W. thereabout; *nye-kór* v. *nye*; more esp. retinue, attendants, *kór dan bcas-pa* (མཉམ་པ་མཉམ་པ་) with attendants, suite: *kór rnám-pa bži Tar.* frq., the attendants of Buddha's hearers, divided into four classes (viz. in the earliest times: *dge-slón*, *dge-slón-ma*, *dge-snyén*, and *dge-snyén-ma*; at a later period: *nyan-tós*, *ran-sans-rgyás*, *byan-žub-sams-dpa*, and *so-sói skyé-bo-rnams* q.v.) *kór dgra-bcóm-pas bskór-te* surrounded by the retinue of the Arhants (v. *dgra-bcóm-pa*); *kór-du bedús-so* he gathered them round himself as his retinue *Dzl.*; also fig.: the train of thoughts, reminiscences

etc., which the soul, when passing into a new body, cannot take along with it *Thgy.*; it is also used for a single servant or attendant (Cs. has *kór-po* or *kór-pa* male attendant, and *kór-ma* female attendant), *kór yčig Mil.*; *kór rnyis* two attendants *Glr.*, hence *kór-rnams* sometimes for domestics, household servants; but if *kór* with a numeral is preceded by *ytso-bo*, or a similar noun, this preceding word is acc. to the Tibetan mode of speaking included in the number given, so that *ytso-bo kór lña* should be translated: the master and four attendants (not five). — 2. instead of *kór-ba*, or *kór-lo*, esp. in compound words; *lo-kór* = *lo-skór* a cycle, comprising a space of twelve years.

Comp. *kór-mkan* attendants *Glr.* — *kór-báns* subjects (Cs. — *kór-pyóg* = *kór retinue, servants* etc. — **dhuñ-kór** C. waiting man, valet de chamber, = *sku-mdün-pa* which is the respectful word for it. — *nan-kór* household servants, domestics. — **kór-gyág** W. latch. — *kór-dás* v. sub *kór-ba* II.

འཛིན་པ་ *kór-ba* I.vb. (cf. *skór-ba*), to turn round, to turn about, to go round in a circle; *kór-gin yod* he is walking (running, flying etc.) round the . . . *Glr.*; esp. of the successive transmigrations of metempsychosis, v. II; *mgo kór* my head turns, I am getting dizzy, confused; also I am duped, cheated, imposed on, *kyéd-kyi ka-sbyán-gyis ned mgo mi kór* we are not to be taken in by the volubility of your tongue *Mil.*; to pass away, to grow full, to be completed, *lo-dús kór-ba-na* when one year was past *Glr.*; *srás-kyis lo kór-te* when the prince had completed one year, was one year old; **da bú-lon kór** W. now the debt is entirely paid off, cleared; **kór mi tub** it cannot be paid off; **mi kór**, the sum is not full, not sufficient to cover the debt; to walk about, roam, ramble *W.*; to return from a journey, to come home; **rán-la kór-ba** to come or fall back (on the head of the author, originator); to come together, to contract, to gather, e.g.

clouds, frq. water, **Koi Ká-xu Kor** W. it makes his mouth water; *dgrá-bo Kor Mil.* enemies are collecting (we create ourselves enemies); also impersonally: **Kor son** it has become cloudy; *ynam Kor* the sky is getting overcast, clouded; therefore even to arise, to be produced, formed, *zil-pa Kor* dew is produced, *gyá*, rust, even: *lus-la sras Kor* a child has been formed, produced, in the womb *Pth.* —

II. sbst. 1. the turning round or about etc.; more particularly 2. the orb or round of transmigration within the six classes of physical beings. Though the Buddhist has not a more ardent wish, than to be finally released from the repeated wanderings of the soul, yet he believes so firmly in these migrations, that he will rather follow the doctrines of his philosophers, and doubt the reality of the perception of his senses, than think it possible, that the whole theory of the *Kór-ba* with all its consequences should be nothing but a product of human imagination. — *Kór-bar Kor-ba* to turn round, to wander about in the orb of transmigration; *Kór-bai btson-ra*, *dam*, *mtso* the dungeon, the swamp, the sea of the *Kór-ba*; *Kór-ba-las das-pa* to escape from the *Kór-ba*, = to enter into the Nirwana *Kór - das* 1. abbreviation of the foregoing. 2. for *Kór-ba dan das-pa* the stay in the *Kór-ba* and the escape from it; *Kor das nyis-su nas ma mton* I have not seen that there is a difference between these two *Mil.*

འཕྲིན་ལུག་ *Kor-yug* a wall, rampart *Cs.*, v. *Kó-ra*.

འཕྲིན་གཙུག་ *Kór-ryá C.* latch.

འཕྲིན་ལོ་ *Kór-lo* (*Ssk.* चक्र, मण्डल) 1. circle, *tsogs-kyi Kór-lo* offerings arranged in a circle, v. *tsogs: Kór-lo bri-ba* to describe a circle *Tar.* More frq.: 2. a circular body, a disk, roll, wheel, any modification of the cylinder, *bču-ysum-Kór-lo* the column on the *mčod-rtén* consisting apparently of thirteen circular disks; *Kór-lo brtsib-brgyád* the wheel with eight spokes, a frq. attribute of deities; *rdza-mkán-gyi*

Kór-lo potter's wheel; *čós-kyi Kór-lo* praying-cylinder, cf. below; also a complication of wheels, wheel-work, engine, *prül-gyi Kór(-lo)* 'magic wheel', a phantastic attribute of gods, but also any real machine of a more ingenious construction, e.g. sugar-press *Stg.*, electrical machine etc.; *ču-tsod-Kór-lo* a clock; *šin-rta-Kór-lo* waggon, carriage, also cart-wheel. — Figuratively: *bdé-ba dan sdug-benál-gyi Kór-lo*, vicissitude of fortune; *dás-kyi Kór-lo* (वाचस्पत्य) acc. to *Cs.*'s Chronological Table (*Cs.*'s *Gram.* p. 181) a later philosophical system, contained esp. in the *rtsa-rgyid*, *Mūlatantra*, in which the Adibuddha doctrine, prophecies, chronology etc. are propounded. It was introduced into Tibet about 1000 p. Chr.; cf. also *Schl.* 45. — *Kór-lo sgyur-ba*, or *skór-ba*, with *čós-kyi*, to turn the wheel of doctrine, = to preach, to teach religion, (vulgo understood only of the turning of the praying-cylinder); **čō-kyi Kór-lo lón-mor bé-pa** *C.* to devote one's self to the preaching of religion. On the other hand: *Kór-lo sgyur-bai rgyál-po* (चक्रवर्तिन) *Will.*: 'a ruler, the wheels of whose chariot roll everywhere without obstruction, emperor, sovereign of the world, the ruler of a *čakra*, or country extending from sea to sea'. In this Indian explanation two different etymologies are given, the former of which is undoubtedly the original one. Buddhism and the Tibetan language have added a third signification, 'praying-wheel'; modern scholars a fourth, that of the 'orb' or round of transmigration or metempsychosis: hence the confusion attaching to the import of this word.

འཕྲིན་ལོག་ **Kór-lóg** is said to be used in col. language instead of *Ka-ló* 3. W.

འཕྲིན་ས་ *Kór-sa* = *skór-lam* v. *skór-ba* I. extr.; *Kór-sa bár-pa*, *čén-po Ghr.*

འཕྲིན་གཙུག་ *Kór-ysum*, lit. three circles. *Ssk.* *trimaṇḍala*; *Sch.*: 'every thing that belongs to archery'; more correctly: arrow, knife, and spear.

འཁོལ་བ་ *kol-ba* I. pf. *kol*, cf. *skól-ba*, to boil, to be boiling, *ču kol* the water is boiling; *kol jüg-pa* to make boil, to set to the fire for boiling, = *skól-ba*; to ferment (dough), to effervesce, to sparkle (beer) *W.* — II. pf. *bkol*, imp. *kol* 1. to oblige a person to be a servant or bondman, to use as a servant; in full: *bran-du*, also *pyóg-tu*, *kol-ba*; therefore *bran-kól*, *kól-po* servant, man-servant: *bkol-spyód-kyi sdug-ba'nal* the calamity of servitude, current expression for designating the lot of animals; *γžán-dag-gis dbān-med-par bkól-ba* to be enslaved by others, to be compelled to do slave-work *Thgy.*; *dgé-bai lās-la bkól-ba* to make a person minister to works of virtue. — 2. to save, to spare, to enjoy with moderation *Cs.*, *zur-du* . . . *bkól-ba Lex.*; *Sch.*: saved, laid up, put by. — 3. *Sch.*: to become insensible, to be asleep, to get benumbed, in reference to the limbs; seems to be used in *Med.*

འཁོས་ *kos* 1. *C.* also *kōs-ka* (cognate to *kō-ba*), worth, value, importance *Cs.*; *kōs-can* important, mighty, of great influence, *kōs-méd* the opposite of it. — 2. *kōs-su-pab-pa clyster Sch.*; one *Lex.* has *mkos-pab*, w.e.

འཁྱུང་(ས)་ *kyág(s)-pa* 1. to freeze (of water, earth, provisions); to coagulate, congeal (melted fat etc.). — 2. to feel cold, *kyágs-na gós gyon* if you feel cold, put on clothes *Glr.*, **kyag jhuñ** *C.*, **Kyágs-sa rag** *W.* I feel cold; *kyágs-gri* a feeling cold, a shivering (cf. *ltógs-gri*) *Mil.*; **Kyágs-ša** *W.* id., the cold fit of the ague. — *kyags-rím*, *kyags-róm* ice *Glr.*; *kyags-lhām* snow-shoe *Sch.*

འཁྱུམ་ *kyám-pa* to run about, to wander, e.g. *ša-med yül-du* in an unknown country *Glr.*; *kór-bar* in the orb or round of transmigration, v. *kór-ba*; *kyám-ste nor mi bdóg-pa zig* one who lives as a vagabond *Dzl.*; *dé-dag-ni rnām-par kyám-pao* they are mistaken, on the wrong track *Wdān.*; *kyám-du jüg-pa* to cause to ramble or rove about, to scatter; *kyáms-pa* strayed, lost, wandering, vagrant; erroneous, erring

Tar. 153, 15. — *kyám-kyi* a vagrant dog. — *kyáms-po* 1. a vagabond. — 2. n. of a disease *Med.* — 3. erroneous *Tar.* — *ču kyám-pa* inundation, flood *Ma.*

འཁྱེད་བ་ *kyár-ba* to err, to go astray, to deviate from, **yan kyár-la ma ša** *Ld.* do not step out of your rank! do not absent yourself! *Kyar dogs yod* one should be afraid of going astray *Thgy.*; *dpe kyár-po* a defective simile; *tsig kyár-po* an inadequate designation. — In *Tar.* 48, 4 *dpe kyár-po* is translated 'epitome' by *Schf.*, but the whole passage is somewhat obscure.

འཁྱེད་བ་ *kyál-ba* = *kyal-ka* q.v.

འཁྱི་བ་ *kyi-ba* *Sch.*, prob. an incorrect reading for *kyil-ba*.

འཁྱིག་བ་ *kyig-pa*, pf. *bkyigs*, fut. *bkyig*, to bind (a prisoner, a bundle of straw etc.); **kye** (v. *ske*) **kyig-pa** *C.* to strangle, suffocate.

འཁྱིགས་བ་ *kyigs-pa* to comprise, encompass *Pth.*, v. *pán-pa*.

འཁྱིད་བ་ *kyid-pa*, *Sch.*: *mig kyid-pa* to turn or roll one's eyes.

འཁྱིམས་བ་ *kyims-pa* 1. to be encircled with a halo, as the sun and moon sometimes are *Cs.*; *og-kyims Lex.* = འཁྱིམས་ halo; also *ja-ód kyims* a rainbow-coloured halo appears *Pth.* — 2.: **na-bin** or **mug-pa kyims*, *dúd-pa kyims**, fog, smoke, comes floating on.

འཁྱིར་བ་ *kyir-ba* to turn round in a circular course *Cs.*, *Lex.*: *γdugs kyir-ba* to turn a parasol round (?).

འཁྱིལ་བ་ *kyil-ba* vb. n. 1. to wind, to twist; *duñ pyás-su kyil-ba* a triton or trumpet-shell, wound to the right, and then considered particularly valuable, these shells generally being wound to the left; of the hair: *gyén-la kyil-ba* wound or twisted (on the crown of the head) *Glr.*; *ro-smád brül-du kyil-ba* the lower part of the body being wound into a serpent (the usual manner of representing the 'klu'); *ód-du kyil-zin*, the body enveloping itself in light *Mil.*; to roll: *nya γser-mig kyil-*

ba yod the fish rolls its golden eye *Mil.*; to whirl, to eddy, to move round rapidly, of the water, so prob. *Dzl.* 33, 13; 242, 2; *krom dmar-nóg kyil-ba* the motley crowd in a whirling motion *Pth.*; to hang or flow down in folds, of a tent or a curtain *Glr.* 33, 12. — 2. to flow (whirling) together, used of rivulets and brooks overflowing so as to form small lakes *Mil.*; of persons: to meet, to flock or crowd together, *mi mán-po dé-ru kyil-bar gyúrte Pth.*; **kyil-ču*,* and **ču-kyil** col. puddle.

འཁྱུ་ *kyú-ba*, pf. *kyus* to run *Lex.*

འཁྱུ་བ་ *kyüg-pa*, pf. *kyug* 1. *Cs.*: to run; *kyug-po* a runner; *kyüg-yig* running hand, current hand-writing, as is used in the writing of letters etc.; *kyüg-po kyú-ba Lex.* is explained by *Sch.*: to run away hastily. The signification of running, however, seems to be obsolete, whilst the usual meaning is: 2. to dart or sweep rapidly along, frq. used of a flash of lightning, also of the rapid motion of a fish in the water *Mil.*; of spectral apparitions *Mil.*; of acute rheumatic pains; of the light: to flash, to shoot rays of light, *kra-kyug-kyüg-pa* to gleam, to sparkle with light, to shine in various colours *Pth.*; *ser-kyüg-ge-ba* glittering in yellow lustre *Mil.*; to glitter, to shine, of the rainbow; to shine through, of the veins through the cuticle etc. — **kyüg-šar-čan** *W.* hasty, hurrying, careless.

འཁྱུ་བ་ *kyúd-pa* 1. to embrace frq., *mgül-nas kyúd-pa* to clasp round the neck, to hug; to encompass by spanning *Pth.* and elsewhere, cf. *kyigs-pa*. — 2. to glide in or into (as serpents), *mñal-du kyüg-pa* of the soul in the new conception, like the synonym *krül-ba*, for *jug-pa*. — 3. to be able, **nád-pa mál-sa-na lán-na** (instead of *lan-bar*) **mi kyud** the sick man is not able to rise from his bed. — *blos mi kyúd-pa byéd-pa Thgy.* (not clear).

འཁྱུ་བ་ *kyúr-ba Cs.*: to be separated, divorced; *Lex.*: *bskúr-bas kyúr-ba*,

therefore prob. the vb. n. to *skyúr-ba*, to be deserted, cast off.

འཁྱེན་བ་ *kyén-ba* seems to be = *géns-pa C. col.*

འཁྱེན་བ་ *kyéd-pa* (1. cf. *gyed-pa Cs.* to be distributed, e.g. food, *Dzl.* — 2. *C. and W.* to be sufficient, to suffice, to be enough, to hold out, **mi kyéd** there is not enough. — 3. *C.* to gain (a law-suit), to be acquitted. — 4. *pyir kyéd-pa* to bow without uncovering one's head, as a less humble way of saluting *Mil.nt.*

འཁྱེར་བ་ *kyér-ba* pf. *kyer* (Northern *Ld.* **Kyers**), at the end of a sentence *kyér-ro Tar.* and others, (*Cs. kyer-to?*), nearly the same as *kúr-ba*; (the འཁྱེར་བ་ of the *Lexx.*: to lead, to guide, does not fully agree with the sense in which it is generally used) — 1. to carry away, to take away; *čus* to be carried or swept away by water; fig.: *lé-los* to be overcome, carried away by idleness *Mil.*; *ldé-mig kyer* take the key with you! — 2. to carry, to bring, in a more general sense, *C. and B.*: *kyer šog* bring! *kyer son* carry off! take away! (in a like manner as *kúr-ba*); *des ču blánnas kyer šon-bai lám-ka-na* he having fetched water, being on his way to bring it *Pth.*; *kyer-la šog* bring me (word), let me know (the result of your investigation) *Mil.* — *kyér-so* 1. appearance, esp. a neat, handsome appearance of persons or things. 2. advantage, superiority, pleasantness, *Mil., C.*

འཁྱེལ་བ་ *kyel-ba Ld.* to hit, to strike.

འཁྱེལ་བ་ *kyóg-pa*, pf. *kyag*, imp. *kyog*, to lift, lift up, = *tógs-pa, tégs-pa Glr.*; to carry, bring, **šól-pha kyog** bring in the tea *C.*, cf. sub *kag*.

(འཁྱེལ་བ་ *kyóg-po* or *kyóg-po* crooked, bent; *kyóg-poi ri-mo* a crooked figure, a curve, flourish, crescent etc.; *nyas pár kyog tsur kyog byás-šin* the fish winding its body, writhing *Pth.*; *kyog-čan, kyog-kyóg* tortuous; *kyog-bsád* a crooked, out of the way construction or explanation. — *kyog stón-pa* to fly into a passion (?) *Sch.*

(འཇུག་པ་) *kyogs* or *kyogs palanquin, sedan-chair, litter* *Pth.*; *kyogs-dpyān* id.; a lath or pole for carrying burdens *Sch.*

འཇུག་པ་ *kyón-ba* pf. and imp. *kyon* to bring *W.*

འཇུག་པ་ *kyóm-pa* pf. *kyoms* 1. to rock, to wave, of a ship *Schr.*, of the water *Sch.* (not quite clear); **kyom-kyom do-ba** *C.* to reel, stagger, **čán-ghī kyom-pa dug** he is staggering under the influence of beer; to be dizzy *Med.*; *m̐so-kyóm* dizziness, vertigo, ni. f.; *lug-glád ngo-kór kyóm-pa yso* the brain of a sheep cures the swimming of the head (vertigo) *Med.*

འཇུག་པ་ *kyór-ba* 1. to miss, fail, not to hit *Cs.* — 2. to reel, stagger, from intoxication. — 3. to warp, of wood.

འཇུག་པ་ *kyól-ba*, pf. *kyol*, cf. *skyél-ba*, to be carried, to be brought (somewhere) *Pth.*; with *ynód-pa* to be done, inflicted *Mil.*; to arrive at, come to, reach, *sku-tse m̐á-ru* the end of life.

འཇུག་པ་, (འཇུག་པ་) *kyós-pa* (*pyós-pa*) *Sch.*, *kyós-ma* *Mil.*, a present, gift, = *kyós-ma*, *skyás-ma*.

འཇུག་པ་ *krá-ba* I. vb., pf. prob. *kras* to lean to, to incline towards *Cs.*; *krá-sa* a support to lean against, a prop, back (of a chair) *Lex.* — II. adj. hard, = *krán-ba*, *mkrán-ba* *Sch.*

འཇུག་པ་ *kráb-pa*, pf. *bkrab* (?), cf. also *skráb-pa*, 1. to strike, to beat, in repeated strokes, as in swimming and rowing; to thrust, stamp, thump, tread heavily, *bro krab-pa* to dance in that manner *Mil.*, *Pth.* — 2. to winnow, to fan *Stg.*, col. **tab-pa**. — 3. **mig fab fab** (or **fab-fab**) **jhé-pa** *C.*, **čó-čé** *W.*, to blink, twinkle, wink with the eyes. — 4. **ka-ság fab-čé** *W.* to jest, to joke, to crack jokes. — 5. *Sch.*: to leap, jump, *Schr.* for joy. — 6. to scoop out, to bail out *Sch.* — 7. to fight, to combat *C.*, *W.*

འཇུག་པ་འཇུག་པ་ *kral-krúl* confusion, disorder.

འཇུག་པ་ *krí-ba*, pf. *kris*, cf. *dkrí-ba*, cognate to *kril-ba*, 1. to wind, roll; twist one's self, to coil (of snakes) *Dzl.*; *kyim-táb-kyi krí-ba* conjugal embrace *Pth.*; **óg-ma í-i-se** (for *krí-ste*) **rag** *W.* I have a sore throat, prop. I feel my throat tied up, I am choking; fig.: *kín-la kris-pa*, either as an adj. 'ensnaring', or as a sbst. 'ensnarer' = sin, cf. *kun-dkris* in *dkrí-ba*; *krí-sin* = *kril-sin*. — 2. mostly as a sbst.: the being attached to, given to, c.c. genit. (synonym of *čágs-pa*): *rañ-dón-gyi*, to one's own advantage, *bu-smád-kyi* to wife and children *Mil.*; fondness, attachment; *žen-kris* id. — 3. *kral krí-ba* to impose a tax *C.*, *Lex.*

འཇུག་པ་ *krig-pa* I. sbst. 1. (*Sak. मनुष्य*) coitus (of the two sexes), copulation, pairing, the usual, not exactly obscene, yet not euphemistic term for it; *krig-pa spyód-pa*, also *krig-čágs spyód-pa* *B.* and *C.*, **fig-pa čó-čé** *W.*, to lie with etc.; *krig-pai čós-la rtén-pa* to indulge in lust, to be given to voluptuousness; *krig-skád* *Sch.*, *krig-tsig* *Lex.*, obscene words, unchaste language; *krig-pa byin-pa* to talk smut. — 2. a sign of the zodiac, the twins. — 3. symb. num.: 2.

II. vb. 1. to cohere, to stick together *Cs.* — 2. to be clouded (of the sky), *ymam krig* the sky is getting overcast; also **figs son** *W.* without a sbst., it has become cloudy, dull; *čód-zér dan ja-čód krig-pa* wrapt in rays of light and the splendours of the rainbow *Pth.*; *tan tams-čád mes krig-pa* the whole plain was enveloped in a flame of fire *Mil.* Cf. *dkrigs-pa*.

འཇུག་པ་ *krid* v. *krid*.

འཇུག་པ་ *krid-pa*, pf. *krid*, fut. *bkrí*?, to lead, to conduct men or beasts to a place; to command, to head (an army); to bring along with, *krid-de ma óns-so* he has not brought (his wife) with him *Dzl.*; therefore *krid* equivalent to 'with': *bú-tsa krid byun-nas* coming out with their children

Glr. — *blo* *krid-pa* perh. a mistake for *brid-pa*.

འཁྲིམས་ *krims*, *bréd(-nas)-krims Lexx.* w.e.

འཁྲུལ་བ་ *krül-ba* 1. to wind or coil round (of serpents), to embrace closely, to clasp round, e.g. in the act of coition; *ma byams brü-la* *kril* a loving mother clasping her child *Pth.*; *kril-mkan* a plant furnished with tendrils or claspers *W.*; *kril-sin* *Wdn.* a climbing plant, creeper. — 2. to glide, slip into, of the soul when entering another body, = *kyüd-pa*. — 3. *ka* *kril-ba* *W.* to speak imperfectly (like children), to stammer, — 4. to heap up, = *dril-ba*, *sgril-ba*.

འཁྲིས་ *kris* 1. syn. with *gram*, bank, shore, coast, *rmá-čui* *kris-na yód-pai mkar*, a castle on the banks of the Hoangho *Glr.*; **kyo'-rán-gi* *xi-na yó** *C.* it lies just before you, under your nose; *blá-mai sku-kris-su* = *blá-mai pyógs-la* *Mil.nt.* — 2. v. *krí-ba*.

འཁྲུབ་ *krü-ba* 1. *Cs.* to wash, to bathe, = *krud-pa*, cf. *Krus.* — 2. diarrhoea, looseness; dysentery (?); *krü-nád*, *krü-sbyóns* (འཁྲུལ་པ་) id.

འཁྲུག་པ་ *krüg-pa* 1. vb., pf. *krugs*, cf. *dkrug-pa*, *bkrug-pa*, to be in disorder, agitation, commotion, to be disturbed; *krüg-par gyür-ba* to get disordered; of the blood: *rtsa tams-dád* *krüg-tu bčug*, it made all his blood boil *Glr.*; of the sea frq.; esp. of the mind, disturbed by wrath, fear, anxiety, or some other passion, cf. *kog-krügs*; to quarrel, fight, contend, *de nyis* *krügs-nas*, the two quarrelling; *bod* *ce nan* *krüg-go*, the nobles of Tibet are contending among one another, have internal feuds; *mči-ma* *krüg-pa* tears appearing, coming forth, (lit. tears being stirred up, excited *Thgy.*, *Mil.*, *Tar.* — 2. sbst. disorder, tumult, war, also single combat, duel, *krüg-pa* *šor* disorder arises; *krug-düs byas* he appointed the time of the duel *Glr.*; *krüg-dpon* = *dmág-dpon*; *krüg-pa byed-pa* to take up arms, to begin war; respecting subjects: to rebel; *krüg-*

pa byéd-pai dūs-su in times of war *Glr.*; *dmag-krüg*, *tab-krüg* war. — *mi-krügs-pa* n. of a Buddha (not = *mi-skyód-pa*). — *krug-lón* is the explanation given by *Lexx.* for *skyo-nógs*, hence prob.: contest, strife. — **fügs-mkan** *W.* having small cracks, flaws, of potter's ware.

འཁྲུང་བ་ *krün-ba* or *krüns-pa* 1. resp. for *skyé-ba* to be born, *bcom-ldan-dás* *krüns-pa dan dūs-mnyám-du* at the same time when Buddha was born *Glr.*; *nyis-la sras ma* *krüns-par* as by neither of the two (queens) a son was born *Glr.*; *krüns-dkái skyés-bu* (holy) men, such as are but rarely born (lit. with difficulty) *Mil.*; to arise, to originate, *krüns-rábs* legend of the origin . . .; *Kyed-rún-gi* *fügs-la* *krüns-pai tsig* words as they may just arise in your honour's mind *Mil.*; *snýin-rje* *fügs-la* *krüns-pas* compassion arose in the soul of his reverence *Mil.*; *tin-ñe-dzin* *krüns-pas* meditation arising. — 2. to come up, shoot, sprout, grow, of seeds and plants frq.

འཁྲུང་བ་ *krüd-pa*, pf. *bkrus*, fut. *bkrü* to wash, to bathe, *gos* clothes, *ka-lág* face and hands *Dzl.*; to wash off, *dri-ma* dirt; fig. *sa nan-gyis* *krud* *Ma.* is stated to mean: the country is fleeced, thoroughly drained of its resources.

འཁྲུམས་ *krums* carcass, carrion, game torn by beasts of prey, *Sch.*, (the word seems to be very little known).

འཁྲུལ་བ་ *krül-ba* (*Lexx.*: *Ssk.* འཁྲུལ་ to turn out of the way, to wander, to stray, hence perh. originally:) 1. to be dislocated, sprained, distorted, **tsig tül** *W.* the limb is dislocated; usually: 2. to be out, to be mistaken, almost always used in the pf. tense, *krül-pa* mistaken, deceived, *ña mig* *krül-pa yin-nam* does my eye deceive me? *Mil.*; *rná-ba* *krül dogs tür-re gyis* take care not to hear wrong *Mil.*; *nyis* *pyig-tu* *krül-bar byéd-pa* to make by mistake two to be one, to confound one thing with another *Tar.*; *di dge-slón-mar* *dód-pa* *krül-pa yin-la* she being frustrated in her wish to become a nun *Tar.* 85, 1; *gró-ba* *krül-pa* the deceived creature *Glr.*;

འཕྲུལ་བ་ *krul-ba*

ཁ

གད་ *ga-da*

frq. with *snan*: *ran-snan* *krul-par dug* I have been mistaken, it was a deception of the senses *Mil.*; *snan-krul*, and *krul-snan* illusion, delusion; *krul-snan-can delusive Glr.*; to err, as a syn. of *nór-ba*: *Kyód-čag* *krul-pai jig-rten-pa ye* deluded children of the world! *Mil.*; *žes* *din-pa-rnams* *krul* they who pronounce (read) in this manner, are mistaken; *a dogs* *krul* the adding of *a* is a mistake; *nor-krul* mistake, *nor-krul sél-ba Schr.*, **tón-če, sál-po gyáb-čé**, *W.* to remove mistakes, to correct. — 3. to be insane, deranged, syn. of *mayós-pa Dzl.* and others. — *krul-pa* 1. adj. mistaken, deceived. — 2. sbst. mistake; frenzy, madness; *krul-yži* mistake, error; *krul-so* (*errandi locus*) occasion for committing mistakes, a wrong way, peril; mistake, error, cf. *gól-sa*; *krul-kór* artifice *Sch.*, (*Cs.*: machine, contrivance; but this is spelled more correctly *prul-kór*).

འཕྲིན་པ་ *krén-pa* 1. to wish, to long for, *zas-skóm Med.*, *Kyím-la Lex.* — 2. *W.* to look upon with envy, jealousy.

འཕྲི་བ་ *kró-ba*, pf. *kros*, to be angry, *la at.*

འཕྲིག་པ་ *króg-pa* to roar, rush, buzz, hum, *rná-ba kúr-la* *króg Med.*, a tingling noise is caused in the ear; *rgyu-lón* *króg-čín* a rumbling in the bowels *Med.*; *sbo-króg* in the belly; *króg-króg* roaring, rushing, buzzing.

འཕྲོལ་བ་ *król-ba* pf. and fut. *dkrol*, imp. *król* 1. to cause to sound, to make a noise, to play, *ról-mo* on an instrument, to ring (a bell), to beat (a gong, cymbal); *ma dkrol-bar* without being played on. — 2. to sound, resound, **dód-pa tól-la rag** *W.* my bowels croak; *król-po* a player, performer, bell-ringer etc., cf. *król-po*; **trol-lo-lo-tse** *W.* a tinkling of bells.

ག

ག *ga* 1. the letter g, originally, and in the border countries still at the present time, as initial letter = the English hard g, as final letter = ck; in *C.* as initial deep-toned and aspirated (gh), as final letter more or less indistinct; as a prefix (in *Khams* and *Balti*) fricative = *ɣ* or *χ*; v. Preface. — 2. as numerical figure: 3, cf. *ka* 2.

ག *ga* affix (article) to some substantives, like *ka*.

ག *ga* (*C. *gha**) 1. = *ga* (*C. *gá**). — 2. = *gan*.

གཤམ་ *ga-kral* *C.* (pron. **gha-ŋat**) tax, duty (on cattle and butter).

གག་ *ga-gá* *W.* a title of honour: the old gentleman, the old squire e.g. **ga-gá ta-ra-čán** the old Squire Tara Chand, opp.

to *no-nó* the young Squire; instead of it in *C.*: **a-jho-lág**.

གགཞིལ་ *ga-ga tsil*, tickling *Cs.*; *ga-ga-tsil byéd-pa* to tickle.

གགཞོ་ *ga-gé-mo* such a one, such a thing *Cs.*; such and such; v. *če-ge-mo*.

གགོན་ *ga-gón* a melon *Cs.* (some *Lexx.* have: cucumber, others: barley).

གཞེན་, གཞེན་ *ga-čén, ga-čén* some (people), a good many; a good deal *W.*, *C.*

གཞང་ *ga-čad* without cause, involuntarily, e.g. to weep *Med.*

གད་ *gá-ta* *Ssk.*, *ga-tai sde-tsan* a particular kind of Indian hand-writing, besides *Nagari* and *Lantsa Glr.*

གད་ *gá-da* (མད་), club, mace.

གདུར *ga-dür* medicinal herb of an astringent taste.

གདོར *ga-dör* *Lex. w.e.*: *ša-bai ga-dör*; *Sch.* explains: the growth of a new branch on a stag's horn.

གའ་དྲཱ་ *ga-dräs* *C.* (pronounced **ghandé**) how?

གན *gá-na* = *gan-na*, where, used interr. and correl., frq.; *gá-na-ba* and *gán-na-ba* the same as a *sbst.*, the whereabouts of a person, his place of residence; *rgyál-po gá-na-bar*, (or *gá-na-ba der*, *gá-na dúg-par*, *gá-na bzugs-par*) soñ he went where the king was *Dzl.*, frq. — **ga-na-méd** *W.* absolutely, at all events, **ga-na-méd kal gos** it must be sent by all means; **ga-na-méd lóg-te tan yin** I shall give it back at all events (*B. čis-kyan*).

གདུར *ga-pur* camphor *Med.*

གའ་ *ga-bra* n. of a medicine *Med.*

གཅིན་ *ga-tšám* how, how much, how many how long, interr. and correl.; as much as, e.g. as much as you like* (you may take) *col.*

གའ་བཅོན་ *ga-btšón* an eruption of the skin *W.*

གཅོན་ *ga-tšód* *C.* how much, **rin gha-tšó** what is the price?

གཞ, གཞའ་, གཞའ་ *gá-ža*, *gá-yža*, *gá-ša* a jest, joke, laughter, *gá-ža dan rtséd-mo rtse* *Pth.* they jest and play; also *adj.*: inclined to jesting, **di-rin gá-ša mi dug** he is not in a good humour, in good spirits, to-day *W.*

གཞུག་ *gá-zug* *W.* how, interr. and correl.

གཞུམ་ *ga-yzi* *W.* squinting.

གའི་, དགའ་རིས་ *ga-ri*, *dga-ris* = *gá-ža* *W.*; **ga-ri mi rag** I am in low spirits, dejected.

གའུ་ *gá-ru* = *gan-du* 1. whither, which way, to which place, whereto. — 2. where, interr. and correl.

གའུ་ཌ་ *ga-ru-ḍa* the Garuda-bird. v. *Kyün*.

གའེ་ *ga-ré* 1. where is? *B.* and *col.* — 2. *Ld.* a species of *Lathyrus*.

གའ་ལ་ *gá-la* for *gán-la*, *či-la* *C.*; **ghá-la tén-ne né' jhun** owing to what, or from what cause did the disease arise? **ghá-la pen** to what does this serve, of what use is this? *Sch.*: whither, to what place? **ghá-la dó-ghi yim-pa** *Ü*, where are you going to? — *gá-la-ba* = *gá-na-ba*.

གའེ་ *gá-le* *C.* slowly, softly, gently, *gen.* in a good sense, opp. to every thing turbulent; therefore in exchanging compliments on meeting or parting: **o-ná ghá-le ku zu nan** (perh. to be spelled *sku bzugs snan*) says the person that has paid a visit, **o-ná ghá-le pèb** he that received the visit, when taking leave of each other, both phrases implying about the same as our farewell! good-bye! *Cf. snan-ba.*

གའེལ་ *ga-lóg* *W.* squinting.

གའ་ཤ་ *gá-ša* 1. v. *ga-ža*. — 2. girth or rope slung across breast and shoulder in order to draw or carry anything; also dog-harness; also the bandoleer or shoulder-belt, worn as a badge of dignity by constables and the like officers; sobriquet for the rope of meditation, v. *sgom-tág*.

གའ་ཤས་ *ga-šás*, *C.* **gha-šé**, some, part; **bhu-mo yan gha-šé čö jhè-pa yin** even girls, in part, take to religion (become nuns).

གའེཌ་ *ga-šéd* v. *šed*.

གའེལ་ *ga-šél* glass-beads, glass-pearls *Sch.*

གའིས་ *ga-sir*, instead of *تعزير* punishment *Ld.*

གཞག་ *gag* 1. silver in bars, ingots, small pieces etc., uncoined *W.* — 2. wad, wadding (for loading muskets) *W.* — 3. *Cs.* = *bya-gág*, *gag-tšé* a water-fowl.

གཞག་པ་ *gág-pa* *Med.*, a swelling in the throat *Cs.*; *gag-lhóg* id. (?)

གང་ *gan* I. interr. pron. 1. who? which? *B., C., W.*; when used adjectively, it generally follows its *sbst.* (so at least in good language), and if preceding it, it stands in the *genit. case*: *pyogs gan* which

གང *gan*

ག

གང་གྲག *gan-gā*

region or part of the world? *gán-gi dus* which time? in the latter case it may also mean **whose**: *gán-gi lam* whose way? *ñyi nan ñnyis čós lugs gan bzani* which of the two doctrines, the Brahmanic or the Buddhist, is the right one? *ñyogs gán-nas on, no mi čés-pas* not knowing from what part of the country she comes *Glr.*; *ma ni gan yin bu ni gan yin bye-brág ñyes* decide which is the mother and which the child *Dzl.*; *gan čé-na* lit. 'if one asks which?' corresponds sometimes to the English 'namely, to wit, viz.'; *gán-na* where? *gan-la* whither? *gán-nas, gán-las* whence? *gán-du* where? whither? *gán-na-ba = gan-na-ba* v. above; *gán-pa, yul gán-pa*, col. **gan-yul-pa**, from what country? — 2. C. for *či* what? **ghan zér-ra(m)** what shall I say? **kyó-kyi min-la ghan zér-ghyi yó-dham** what is your name? **ghán-la yon** what are you coming for? what do you want? — 2. rel., or rather correlative pron., **who, which, he who, she who, whoever, whichever, whatever**, *čstis: gan ñyir čón-ba de ni* she who follows *Dzl.*; *gan gos čód-pa-la gos byun* whoever wanted clothes, to him they were given *Dzl.*; *rig-pa gan rno-ba čig-la stér-ro* I give it to him who is the sharpest as to sagacity *Glr.*; *kyód-kyi dpá-ba gan yin-pa-la kó-bo ngu* the bravery which you have shown pleases me *Tar. 21, 13*; *rgyál-bu gán-du tse čós-pai ñnás-su són-no* they went to the place where the prince had changed life *Dzl.*; *gán-gi lam snón-du grub-pa des . . .* he whose way (of sanctification) will be completed first, shall . . . *Stg.* Often *tams-čád* or a plural-sign accompanies the partic.: *gan mi čés-pa-dag* they who do not understand *Dzl.* Rarely in *B.*, but frq. in the col. language of *W.*, the *pa* after the verb is supplied by a gerundial particle, such as *na, nas*: **gan tán-na kyad med** which you intend to give is all the same. Sometimes, however, particularly in more modern literature, no *pa* is added to the verb at all, esp. when *gan* is joined with *yin*, *yod*, or *dug*, so that such sentences in

their form are very similar to the relative sentences of occidental languages; but that this omission of *pa*, although sanctioned by long continued use, is after all an incorrect breviloquence, and that *pa* must always be understood, appears from the frq. occurrence of the plural sign immediately after *yod* etc.: *de ñnyis-kyi srid gan yód-rnams* the claims to government which both of these maintained *Glr.*; *gántse — déi-tse when — then; gan zig whoever, if any body* etc. frq.; vulgo in *W.* often pleon. = any or some, **gan zig tims-si pí-la** on account of some law-suit, instead of *tims zig-gi pytr*; *gan lu-lá zig* is of a similar meaning, but less frq. The import of the word is still more generalized by *yan* being added to *gan* or to the verb: *dnós-po gan mfon-yan Mil.* whatever he sets his eyes upon; *gan ltár-na yan, gan yin kyan* whatsoever it may be, however that may be, be that as it may, at all events, esp. *C.*; *gan-yan-rün-ba, gan-rün, gan-či-yan-rün* whosoever he may be, whatsoever it may be, *quicunque*; *ñnas gan-yan-rün-ba-na* wherever; *gán-nas gán-du skyes kyan* out of which class of beings and into whichsoever I shall be re-born *Dzl.* — 3. indefinite pron., used absolutely, **each, every, any, all**, when followed by a negation = **not any, none, no**: *čo dar ču sogs gan yan ka*, curdled milk, buttermilk, water, every thing tastes bitter *Med.*; *sañs-rgyás gán-gis kyan ma bčdgs-pa* not yet trodden by any Buddha *Glr.*; *ñan gan fogs gyis* be as useful as ever possible *Mil.*; *gán-dag* all *Glr.* and elsewhere; *dé-dag mi byun gan yan med* these are to be found everywhere; *gán-la gán-dul* converting each in the manner best suited to him; *gán-gis kyan = čis-kyan* by all means; *gán-gis kyan dgós-pa méd-pa* altogether useless *Mil.*; *gan dan gan Čs., Sch.* (more frq. *gan dan či*) every thing whatsoever *Glr.*

གང་གྲག་ཆུ *gan-ga-čün* an officinal plant *Med.*

གང་གྲ *gan-gā Ssk.* the river **Ganges**.

གང་བ་ *gán-ba*, sometimes *gán-po*, also *gan*

1. full, *rin-po-čes bañ-mdzód gán-ba žig* a treasury full of jewels *Dzl.*; *tál-ču kól-mas gán-ba-ste* being filled with boiling lye *Thgy.*; *yer-pyé bre gán-po*, *yer yžón-pa gan* a measure filled with gold-dust, a basin full of gold; *žobs-kyi nán-na sbrul ydug-pas gán-no* lit.: in the ditch it was full of poisonous snakes *Dzl.*; *brgyud gán-bar gyúr-to* the progeny increased *Glr.*; *mčód-rten kru gán-pa Glr.* a pyramid, a full cubit in height. — 2. *W.* also heaped (measure), opp. to **gan-čád** (lit. *bčad*) smoothed (measure).

གང་བ་ *gán-bu pod, shell, husk* (*Sch.* also also flower-bud?) *žod-zér-gyi gán-bur žril-nas* enveloping himself in a veil of rays, wrapping himself in a garment of light (another reading: *gón-por* in a lump, in one mass) *Glr.*; *gan-ló* an empty pod, freed from the kernels *W.*

གང་ཟུག་ *gan-zág* 1. man, as an intellectual being, a person; *gan-zág yžán-gyis brda sprád-pas* another person describing it to you (opp. to what we know by our own perception and observation) *Mil.*; hence philosophical term for the I or self, *ཡུན་མཁའ་* *Was.*; *batan-bčós-la mkás-pai gan-zág-rnams* learned or lettered men, men of science *Glr.*; esp. man in relation to religion: *žos pyi-bšól byéd-pai gan-zág Mil.*, men who postpone religion, not troubling themselves about it: *žágs-pai gan-zág-rnams-kyi rgyál-po* the king of reverend persons, i.e. Buddha; *lóg-lta-čan-gyi gan-zág* heretical people; *gan-zág pál-pa, ta-mál-pá* common people *Mil.* and others; also explicitly: people favourably disposed towards religion, religious people *Gyatch.* c. 26 & 27. (at present the word is generally understood in the latter sense); *dus pyis-kyi gan-zág Glr.*, *ma-žóns-pai gan-zág skál-ba dan ldán-pa Mil.* a pious posterity. The word, however, so little implies the clerical state, that it is used directly for 2. layman, one that has not taken orders *Dzl.* २९, 5 and elsewhere. — 3. (resp. *žal-zág*) tobacco-pipe, not the hukka, but

a small sort, similar to ours, gen. made of metal; *gan-mgó* bowl of a tobacco-pipe; *gan-mjúg* mouth-piece or tip of it *C.*

གངས་ *gans* 1. glacier-ice, glacier; *gáns-čan* adj. abounding in snow, in glaciers, also as a subst. a glacier; *gáns-čan-las byún-bai ču* the water issuing from a glacier *Med.*, and even as a p.n.: Tibet; *gáns-čan-gyi skad* the Tibetan language; *gáns-bšóg-pa* to cleave the snow, i.e. to have it trodden down by yaks sent in advance, in order thus to form a path for the travellers (v. *Huc Voyage II.* 421). — *gans-rgyúd* a chain of snow-mountains. — *gans-čen-mzod-liá* 'the five receptacles of the vast glacier-ice', or *gans-čen-rjé-liá* 'the five kings of the same', pronounced **ghan-čen-džg'-ná**, or **je-ná**, n. of a high mountain in Sikkim, commonly spelled Kinjunga; *gans-čen-mtsó-rgyál* name of a deity (?) *Glr.* — *gans-tigs Med.* perh. stalactite. — *gans-ri* a snow- or ice-mountain, as p.n. = Ti-se. — Seldom 2. col. ice in general; **gans-son** it has frozen *W.* — 3. snow in general, **ghan bab** it snows *Ts.*; **ghan-ma-čár** sleet. — 4. the sclerotic of the eye *Sch.*

གང་པ་ *gád-pa* 1. a bluff; precipitous river-banks, such as frequently inclose the mountain rivers of Tibet. — 2. In *W.* the word seems to refer more to the species of rock, which is favourable to the formation of such banks: conglomerate; *gád-púg* a cavern in such a bank; *gád-rgyál* the gigantic walls of conglomerate rock, through which mountain rivers have cut their way.

གང་མོ་ *gád-mo* laughing, laughter, *žig-rten-pai gád-mo* a laughter, a laughing-stock, to worldly-minded people; *nai gád-moi ynas* this is to me an object of laughing, it is ridiculous to me *Mil.*; *gád-mos žébs-pa* to laugh at a person *Tar.* 25, 15.

གན་ *gan B. and W., gám C., nearness, proximity*, used only in such connections as *gan-du to, towards, up to, nai gán-du žog* come to me; *rgyál-poi gán-du* he went to the king; *kán-pai gán-du son* he went

towards the house; *rgyál-poi gán-nas pyin* he came from the king; in col. language also c. accus.: **dóg-po gán-du** W. close by the brook, and c. termin. case, **čur gán-te** W. hard by the water: *rir-gán-pa* one living close to a mountain or hill.

གནཀུལ་ *gan-kyál*, and *rkyal*, supine, lying on the back, with the face upward, *gan-kyál (du) nyál-ba* to lie in that position; *gyel-ba* to fall backward; *sgyél-ba* to make one fall on his back; **ghan-kyál lóg-pa** to perform a somerset, to tumble over head and heels C.

གནཀུ་ *gan - rgyá* C., **gam - rgya** W., a written contract, an agreement.

གནད་ *gan-dár* Sch.: a silk handkerchief offered as a present in exchanging compliments on meeting, = *ka-btags*

གནམ་རྫོང་ *gan-mdzód* store-room, storehouse Sch.

གནམ་ལྷ་ *gándho-la* n. of a famous temple in rdo - rje - ydán (Vajrāsana near ྱ Gaya in Bengal) Tar. 16, 4 and elsewhere frq.; yet the words in *Glr.* 8, 10: *pyi gándho-la nán-du lhá-kan byás-pas* 'making outwardly a gandhola, inside an idolshrine', seem not to admit of a noun proper; a Lama explained it by *rysug-lag-kan*; more correctly perh. = *dri-ytsan-kan*, i.e. = གཤམ་ལྷ་. Cf. also *ghándhola*.

གནམ་ཁྱི་ *gánji-ra* *Glr.* 65, 8 obviously a *Ssk.* word, though not in our dictionaries; Lamas described it as an architectural ornament, consisting in small turrets or spires along the edge of a flat roof.

གནམ་སྒྲ་ *gáb-sgra* W. a belch (vulgar).

གནམ་པ་ *gáb-pa* to hide, to conceal one's self *Dzl.* and elsewhere frq.; *gáb-yig*, writing in secret characters, cryptography W., C.; *gáb-sa* a place of concealment, hiding-place.

གནམ་སྒྲ་པ་ *gab-spáns* *Glr.*, panels or little boards beneath the cornice of a roof, often filled out with paintings.

གནམ་ཅེ་, གནམ་ཅོ་ *gáb-tse, gáb-tse* a tableau containing numerous my-

thological and astrological figures, and used for fortune-telling.

གནམ་ཚད་, གནམ་པའི་ཚ་བ་ *gab-tsád, gáb-pai tsá - ba* a disease *Med.*; acc. to *Schr.* a hectic, consumptive fever.

གམ་ *gam* v. *gan*.

གམ་བྱུར་ *gám-bu-ra* W. citron, lemon.

གཟུ་ *gau* 1. a chest, box *Pth.*; a little box or case; when containing amulets, it is worn suspended by a string round the neck (v. *Schl.* 174). — 2. a squeaking sound W., **gau zér-čé** to squeak.

གར་ *gar* I. (Cs. *gár-ma*) a dance, *gar byed-pa*, W. **gár se-čé**, to dance; *glu gar rtséd-mo byéd-pa* *Glr.* to sing, to dance and play; *gár-mkan* 1. one dancing, a dancer, a performer, e.g. even Buddha or any saint, when displaying miracles. — 2. n. of a god *Tar.* 11, 17, acc. to *Schr.*, *Siwa*; *gar-stábs* a dancing gesture or motion. — II. = *gá-ru, gán-du*, whither, whereto, where; *gar yañ* anywhere, *gár yañ skyé-ba* growing everywhere *Wdn.*; *gar yañ mi gró-ba* to go nowhere, to remain where one is *Mil.*; *Pth.* — **gar-méd** W. at all events, by all means, = **ga-na-med** — *gar-báb* at random, hit or miss, at hap-hazard *Sch.*

གར་ནག་ *gar-nág* n. of a medicine *Lt.*

གར་བ་ *gár-ba* strong, *gar-čan* strong beer.

གར་བུ་ *gár-bu* solid, not hollow *Sch.*

གར་མོ་ *gár-mo* thick, e.g. soup, = *ská-ba*; *gar-slá* *Sch.*: thick and thin; thickness.

གར་ཇ་ *gar-za*, native name of the district called by the Hindoos *Lāhul* or *Lā-hōl* (acc. to Cunningham 'Lahul' is a corruption of *lho-yul*, southern country, which latter appellation, however, is not in use in that district itself). Here, in the village of *Kyelang*, a missionary station was established in 1857, by the Church of the United Brethren (Moravians), together with a school and a lithographic press, for dif-

fusing Christian knowledge by means of books and tracts.

གར་ལོག་ *gar-lóg*, *Tar.* 91, 7. 10. Transl. p. 317: 'acc. to *Was.* a rapacious mountain tribe, north-east of Tibet; in the Tibetan-Sanskrit dictionary mentioned as 'Turushka'. They are doubtless the same robbers, that are called 'Kolo' by Huc (II. p. 187), who were known to our Lama from Tashilhunpo as *mgo-lóg*, or *lcan-mo-mgo-lóg*, they having received this name ('queer-heads') in consequence of having their hair closely cropped. Possibly *gar-lóg* is the older and more correct form; cf. *dar-rgyas-glin*.

གར་ག་ *gar-sá* the muscles of the thumb (?) *Med.*

གལ་ *gál* 1. **importance**, *gál-du dzin-pa* to consider of importance, to esteem highly *Mil.*; *gál-can Cs.*, more frq. *gál-čé-ba* important, *de mi šin-tu gál-čé-bar yódo Glr.*, *bsláb-bya gál-čé-ba Glr.* important precepts; *gál-čün* unimportant, insignificant; undervalued, slighted *Mil.*; *gál-po* prob. = *gal*, *Schr.*; *gál-po-čé-yi bzá-dpon* the important, indispensable master of the house *Mil.* — 2. **constraint, compulsion**, **ñala ghal jhuñ** 'I have been compelled'. — 3. **trap, snare** *C.*, *W.*, also *Mil.*; **gal-ltém** *W.* id.; *gal dzug-pa* to set a trap or snare.

གལ་ལག་ག་ *gál-gág* *Med.* ?

གལ་ད་ *gál-ta* *W.* crow-bar, handspike.

གལ་དེ་ *gál-te* I. sbst., *gál-te mčän-kun bèug Pth.* ? — II. conj. if, in case, serves to introduce a conditional sentence, ending with *na* (which is the essential word, whereas *gal-te* may be left out as well): *gál-te . . . ðñ-na* if . . . comes (*ěáv . . . ěłŋŋ*); also followed by *yañ* (*kyañ*), although black snow fell *Dzl.* (*nas* instead of *na*, frq. to be met with, is either merely a slip of the pen, or an impropriety of speech). — *gál-te-na* as one word, and with the signification of **perhaps**, or the Greek *án* (not 'if', *Cs.*) I found only in a few passages of the Kye-

lang manuscript of *Dzl.*, where the edition of *Sch.* has *gál-te*, which makes no sense. *gal-srid W.* = *gal-te*. In Lewin's Manual it often occurs in the sense of **but, however**.

གལ་མདོ་ *gál-mdo* n. of a disease *Med.*

གལ་བ་ *gál-ba* to force, to press something on a person (cf. *gal* 2), *mi-la btson gal* in-door confinement is forced on men *Mil.*

གལ་རོ་ *gal-ró* *W.* refuse, rubbish.

གས་ *gas* v. *gás-pa*.

གི་ *gi* 1. num. for 33. — 2. affix instead of *kyi*, after *g* and *ñ*; for the signification v. *kyi*.

གི་གུ་ *gi-gu* the vowel sign ི, i.

གི་གུ་ཤེས་, *གི་གུ་ག་ gi-gu-šél, gi-gu-sá Sch.*; 'having a white speck in the eye, wall-eyed (of horses)'.

གི་འཁྲུང་ *gi-wán, Glr.*, *gi-bám Lt.*, also *giu*, or *giu-wán, Cs.*: 'n. of a concretion in the entrails of some animals, used for medicine'. But *Glr.* 35, 9 an elephant has it on its neck, and acc. to oral assertions it is to be found also in the human head; a man. for instance, is said to have *gi-wán* in his brains, if in his sleep he is heard to utter long-drawn humming sounds. *གི་ཁིང་ gi-lin* a strong-bodied, durable horse *Sch.*

གི་ཁིན་ *gi-lin Wts.* a fabulous animal.

གིང་ *gin Pth.* prob. a little drum, or the beating of it, as an accompaniment to dancing.

གིན་ *gin* affix, v. *kyin*.

གིར་མོ་ *gir-mo Ld.* the Indian rupee, = 5 *rau*.

གིས་ *gis* instead of *kyis* after *g* and *ñ*, v. *kyis*.

ག་ *gu* 1. num. for 63. — 2. sign of diminutives, e.g. *kyi-gu* puppy, little dog. — 3. **extension, extent, room, space** *gnás-sa gu-dóg, lün-pa gu-dóg, lam gu-dóg* a nar-

གུ་གུ་ཤཱ *gü-gu-ṣa*

ག

གར *gur*

row place, valley, road; *gu-yáns (-pa)* spacious, roomy, wide, *gu yáns-pa* *ḍug* there is much room here.

གུ་གུ་ཤཱ *gü-gu-ṣa* Ts. plate, flat dish.

གུ་གུ་ལ *gü-gul* (རྒྱ་གུ་ལ) Amyris Agallocha, a costly incense, one kind is white, another black.

གུ་གེ *gü-ge* n. of a province in the south-western part of Tibet.

གུ་ཏི *gü-ti* W. deaf (?).

གུ་རུ *gü-ru* Ssk., spiritual teacher, father-confessor.

གུ་རུ་ག *gu-rug* Ld. colt or foal of an ass.

གུ་ལཱ *gu-lái* n. of a deity, resorted to by mothers for being blessed with children; acc. to Sch.: *Sinca*.

གུ་ལེ *gü-le* W. for *gá-le* q.v.; *gü-le-la* id., slowly, softly, gently, without noise, **go gü-le-la čug** shut the door gently! *gu-yár* Sch. apparently the same.

གུ་སུ *gü-su* Wdk. garment, dress (?).

གུ་གེ་བེ་བ *güg-ge-ba* bent, bent downwards (?), of leaves Wdk.; *güg pa* id.

གུ་གུ་པ *güg-pa* W. to rub or scratch gently, to tickle.

གར *gür* I. Sch.: 'the broad-headed tiger' of Central Asia, Charachula' (*Mon-gol*); it is said to differ from *stag*, and is not found in Tibet. — II. also *dguñ* (Cs. *gün-ma*) 1. the middle, *gün-la* in the middle, e.g. the king in the middle (between his two wives); *stód-kyi gün (-nas) ton* taken out of the middle of the upper part Mil.; *gün-du byéd-pa* Thgy. prob. to divide through the middle, to dissect (anatomically); *gün sgrig-pa* Sch. 'to unite'; with respect to time: *dbýár-gyi gün-la* W. in the middle of summer; *nyin-gün*, and *mtsán-gün* mid-day, mid-night Cs.; *gün-rynyis*, the two middle times, mid-day and mid-night; *nám-gyi gün-tün-la* at the hour of mid-night. — 2. mid-day, *gün báb-pa* to take a noon-rest on a journey; *gün-tšigs* dinner Schr.; *gün sáns-la gró-ba* (W. *čá-čé*) to take a walk about the middle of the day,

at noon; perh. also generally: to take a walk; *gün-lón* Sch.: 'at noon', more prob.: afternoon. — 3. mid-night, *gün-la* at mid-night Glr.; *dguñ-yčig* one night (?) Sch. — 4. (Chinese?) title of a magistrate in Lhasa, something like Privy Counsellor; v. *dguñ*. *gün-stág* prob. = *stag* Ld.-Glr. Schl. fol. 13, 6.

གར་ཐང *gün-tán* n. of a monastery in *Mán-yul* Mil.

གར་མོ *gün-mo* the middle finger; **gün-dzüg** C. id.

གར་དམར་ལ་ཐུག *gün-dmár-la-pug* C. carrot.

གར་ལ་ཐུག *gün-la-pug* C. radish.

གར *gud* 1. slope, declivity Cs. — 2. separation, solitude, seclusion Sch.; *gud-du bór-bu* to place obliquely Cs.; *gud-du yšégs-pa* Dzl. 220, 18 to separate, to disperse (?) Sch. — 3. C.: loss, damage = *gun*, god. — 4. Ld.: heavy or thick of hearing, **gud-nág** quite deaf, deaf as a post. — 5. *gud-du жүр pa* v. *güd-pa*.

གར་པ *güd-pa* v. *güd-pa*.

གན *gun* (Cs. *gün-pa*) loss, damage, **nd-la gun pög** W. I have suffered a loss (prop. damage has come over me).

གན་པོ *gün-po* Lh. expensive, dear.

གན་དམ *gün-düm* a bottle-shaped or cylindrical basket to put fruit in, Ld. (perh. akin to *rkón-pa*).

གན་པ *güm-pa* v. *güm-pa*.

གར *gur*, resp. *bžugs-gür*, *yzim-gür* Cs., also *dbu-gür* C., tent, *gos-gür* Cs. a tent of silk, *pyin-gür* of felt, *sbra* and *re-gür* of coarse yak's hair felt, *ras-gür* of cotton cloth; *rgyal-gür* Cs. 'a king's pavilion', *dmag-gür* a military tent. — *gur-mčög* a magnificent tent, or *gur-rgyál*, is used by Chr. Prot. for the tabernacle. — *gur-tág* the tent-ropes, **gur-bér** W., or *gur-šin* Cs. the tent-poles. — *gur-tóg* Cs.: 'the upper covering or outer fly of a tent'. — *gur-žól* Cs.: 'the walls of a tent'. — *gur-klád* passage for the smoke out of a tent, *gur-*

gram lattice in the side of it, and *gur-lám* stakes supporting the roof *Sch.*, — peculiar expressions relating to the felt-tents of the Mongol nomads.

གུར་གུམ་, གུར་གུམ་ *gur-kum, gur-gum* 1. **saffron**, *Crocus Glr., Lt.* — 2. **marigold**, *Calendula*, and similar yellow flowers *C.*

གུར་གུར་ *gur-gúr* *Ld.* a small churn used for preparing tea.

གུར་ཐུགས་ *gur-lpags* a perforated skin, a hide full of holes *Sch.*

གུལ་གུལ་ *gul-gul* *Bal.* slowly, for *gü-le*.

གུལ་ནག་ *gul-nág* *Lt.* n. of a medicine.

གུས་པ་ *güs-pa* sbst. **respect, reverence, devotion**; also adj. **respectful, devout**; *dge-dün-la güs-pas pyag tsál-lo* the priesthood I respect with devotion; *ma-güs-pa* unbelieving, undevout *Thgy.*; **güs-záb cò-čè** *W.* to show a respectful willingness to serve; **humble**, *güs-par gyúr-ba Cs.*: 'to humble one's self'; in modern letters = *pran*, your most humble servant.

གུས་པོ་ *güs-po C., W.*, **expensive, costly, dear.**

གྲྀ *ge* num. for 93.

གྲྀ་གྲྀ་ *ge-sá* a kerchief for the head hanging down behind.

གྲྀ་སར་ *ge-sár* 1. *Cs.* n. of a flower, *Lt.* and elsewhere, prob. = རྒྱུ་མཚན་; it is said to grow in Nepal, and to be called also *pád-ma ge-sár*. — 2. *Sch.*: **pistil**, but, like *ze-brú*, it signifies undoubtedly the organs of fructification in general, as the natural science of Tibet is certainly not acquainted with the sexual difference in the parts of flowers; *ge-sár-can* the lotos flower *Sch.* — 3. n. of a fabulous king in the north of Tibet, with the epithet *dmág-gi rgyál-po Glr.* and elsewh.; *ge-sár-gyi sgruñ* the fabulous history of the same.

གྲྀ་མཐོང་ *gegs hindrance, impediment, obstacle, gegs-med-par* without hindrance, unimpeded, *te-tsóm dan gegs sél-ba* to remove doubts and hindrances *Mil.*; *gegs-byéd bgegs* a malignant spirit, causing im-

pediments or mischief *Zam.*; *čos-mdzád yóns-la gegs byéd-pa* to throw obstacles in the way of all pious people *Pth.*; *sañs-rgyás mi tób-pai gegs bzi* four obstacles to attaining the Buddhahip *Thgy.*; also without a negation: *tób-pai grogs gró-am gegs-su gro* will you help me or hinder me in obtaining . . . ? *Mil.*; *grúb-pai gegs* impediment to perfection.

གྲྀ་པ་ *gél-pa* branch of a tree, *ñin-gel-pa.*

གྲྀ་ go 1. numerical sign for 123. — 2. num. inst. of *dgu-bèu*, in the abbreviated numbers *go-yčig* etc., 91—99. — 3. for *gó-ča*. — 4. for *gó-bo*.

གྲྀ་ gó 1. **place, room, space** (prob. = *gu*); in this sense it is used in *go-mtsams-méd-par* without intermediate spaces, continuous; *bru sna tsogs go-mtsams-med-par skyes* grain of every kind grew densely, luxuriantly; *go-mtsams-méd-par gán-ba* closely filled *Tar.* 13; prob. also in *go-čod*: 'the space is cut off, or filled i. e. the matter is done with, settled, satisfaction has been made; col. also: I have got enough, I am full, (the thing lost or missed) has been found, restored; **gho čò' son** or **jhuni** *C.*, **go čód-kan yod** *W.* he has managed the business well, he has executed his commission satisfactorily; *des rgyál-bai gó mi čod* by this the victory has not yet been fully decided *Mil.*; *tos baam sgom ysim-gyi go čod* (by only once looking at the Ommanipadmehüm) every other hearing, thinking, or looking at is done away with, any thing further is rendered unnecessary *Glr.*; *kyéd-la go mi čód-pai čos* a doctrine not satisfactory to you *Mil.*; *bu tsab ña spyugs čè pyir go mi čod* why should it not be sufficient that I be condemned to exile instead of my son? *Pth.* — 2. the **proper place** of a person or thing among other persons or things, **position, rank**, condition of life, so in many of the following compounds, the word being seldom used alone: *pai gór* in the place, office, dignity of his father *Dzl.*; *gó-nas* according to, in proportion to *Glr.*; *go rgás-na* when rank and

dignity are grown old and gone, when the position in life has been lost *Glr.*; hence *go-rgás* may be applied to an old maid (*Schr.*); *ran-gi go dug* that is my place, my business, like *ča*; also **place, space, spot** in a still more general sense: *'a-mai go-na* at the place of my mother, with my mother *Glr.*; *ran-^otag-gi go-na* near the mill *Glr.*; *go ldóg-pa* (*zlog-pa, lóg-pa*) to change place, esp. to turn to the contrary *S.g.*; *nád-go* the seat of a disease *Sch.*; *go-byéd* is mentioned as a quality of the air *S.g.*; *sprin-gyi go-bar jýé-nas ons*, we came parting the space between the clouds *Mil.*; *sprin dkar ldin-gi go-cóg Mil.*? — 3. **armour, gen.** *gó-ča*. —

Comp. *go-skábs* lit. a chance of taking place, of existing, *bdé-bai go-skábs gá-la yod Pth.*, where is there a possibility of being happy? — *go-skál C.* the share or portion due to a person in accordance to his rank. — *go-Kán arsenal Schr.* — *go-kráb* coat of mail with helmet, **armour**. — *go-grál rank, dignity Cs.* — *go-grás id. Cs.* — *go-rgás v. go 2.* — *gó-ča 1. armour*; often fig.: *bzód-pai gó-ča bgó-ba*, or *gón-pa*, to put on the armour of patience; *mi-jigs-go-ča* the harness of intrepidity. 2. **gear, implements, tools in general, bkra-^{his} srún-bai gó-ča** (charmed) instruments used for securing future happiness (in behalf of a new-born infant) *Med.* — *go-mnyám C.* of equal rank. — *go-tém* degree of dignity or rank *Cs.* — *go-^odún = sna-^odún*, of different sorts, **various Lex.** — *go-ldóg* (cf. *go-ldóg-pa*) **the contrary, reverse, opposite; wrong, perverse, dé-las go-ldóg** the contrary of it *Med.*: **go jug go-lóg-la** *W.* head fore-most; **go-lóg cò-če** *W.* to go to work in the wrong way, **go-lóg di-če** to write wrong. — *go-pán(s) 1. degree, rank, dignity, blón-poi go-pán-la bkód-par gyir-ba Pth.* to be installed into the dignity of a minister; *go-pán spár-ba Lex.* to raise the dignity. 2. **model, pattern, standard of perfection (?) Cs.** — *go-mtsáms v. go no. 1.* — *go-mtsón* harness and weapons. — *go-rim 1. order*

of rank *Glr.* — 2. **succession, successive order, turn.**

གོ་ཀ་ *gó-ka* the place (near the hearth) for firewood *Mil.*

གོ་བ་ *gó-ba* I. vb. 1. **to understand, comprehend, W.** **há-go-če**; *go-dká-ba* difficult, hard to be understood, *go-slá-ba* easy to be understood, intelligible; **gho-dé-wa yon** *C.* now it becomes intelligible, thus it will be understood; *go-byed-brdá Lex.* an explaining, illustrating symbol; *gó-zin rtóg-pa* to take in and comprehend; *brdá-ru go* this I understand to be a symbol *Pth.*; *gó-bai yul, gó-byai yul* a subject intelligible to all *Schr.* — 2. **to mean, to imagine, par that. Glr.**; *go-nór-ba* to misunderstand, to mistake, to be mistaken. —

II. sbst. **perception, comprehension, gó-ba blán-ba Mil.** to come to a right comprehension, a clear perception (of some philosophical or religious truth); *gó-bai myál-ba Lex.*: *'myál-ba* in the sense of perceiving'.

གོ་བོ་ *gó-bo* a large eagle or vulture, *C., W.* and *B.*; *go-sér* the common black-bearded vulture of the Himalaya, with a yellow neck; *go-brün* excrements of it *Med.*

གོ་བྱི་ལ་ *go-byi-la Med.* n. of a poisonous medicinal fruit *Cs.*; *go-bye Med.* id.?

གོ་ཡུ་ *go-yu Med.*, n. of a flower *Cs.*

གོ་ར་ *go-rá Cs.*; 'prison, jail'; prop. a court surrounded by a wall.

གོ་རེ་ལོང་ *gó-re-lón* a waiting-servant, *page Cs.*

གོ་ལ་ *gó-la Ssk.* ball, bullet.

གོ་ལོག་ *go-lóg v. go-ldóg sub go Comp.*

གོ་ཤེན་ *go-shén v. go-čen.*

གོ་ས་ *go-sá rank, dignity, *go-sá čén-po, tón-po** *W.* high in rank.

གོ་ཏམ་, གཏུ་ཏམ་, གོ་ཏམ་ *Gó - ta - ma, Gau-ta-ma,*

Gou-ta-ma, the Gotamida, the descendant of Gotama, which, among others, was the name of the founder of the Nyaya philo-

sophy in India (Banerjea Dialogues on Hindoo Philosophy p. 56f.); but in the Buddhist legends it is mentioned as the name of one of the ancestors of the Sakya-race, on which account Buddha is often called Gautama. The different forms of this name are used promiscuously by Tibetan writers.

གོག *gog* W. for *gón-po* a lump.

གོག་པ་ *gog-tál ashes*, **gog - tál yúm - ðe, yóg-ðe, tin-ðe** W. to spread ashes (viz. on the snow, in order to increase the effects of the sun, and to accelerate the thawing of the snow).

གོག་པ་ *góg-pa* 1. to crawl (of little children).

— 2. to crumble off, to scale off (of the plaster of a wall, of scurf etc.).

གོག་པ་ *góg-po dilapidated, ruinous, kán(-pa) góg(-po)* a house in ruins; *mkar-góg* a dilapidated castle; of clothes: out of repair, ragged; *ñin-góg* a field lying waste; *dpe-góg* an antiquated, worthless book; *gog-góg* Cs.: 'the sound of a somewhat broken vessel'.

གོན་ *gón* 1. price, value, also *gón-tán* *Glr.*, frq.; *gón dpyád-pa* (often also *bád-pa*, inconsistent with etymology) to appraise, to fix a price; *gón brgyáb-pa* C. (*gón grig-pa* *Schr.*, *Sch.*) id. — 2. the above, in space as well as in time, (in *Khams* e.g. it is used as a subst., signifying: elevated, alpine pasture-grounds); the above said, the former, referring to a preceding part or passage of a book, *gón dan mtun*, *gón dan drá-bar*, *gón-bzin*, *gón-mtsúns* as above (mentioned); *prin gón og dzól-ba* to confuse a message, to make a medley of it *Glr.*; *gón-du*, *gón-na*, *gón-nas*, *gón-la* 1. adv. over it, on it, thereon, above, from above. 2. postp. c. genit. or accus.: on, above, over, before, *sgo gón-du* over the door; *yáb-kyi gón-du das*, he died before his father *Glr.*; *dèi gón-du* before this time *Glr.*; *ma tsogs gón-du* before they are assembled; *gón-gi* the former, the above mentioned; *gón-gi dè-rnams* those preceding; *gón-du bád-pa ltar* as

has been said, explained above; *gón-du smós-pa* the above mentioned; *gón-gi...* *ðes smós-pa* the above statement that...; *sña gón bód-kyi rgyál-po* the former (ancient) Tibetan kings; *gón* and *og* like our subdivisions of *a* and *b*, the first and second part, division or section of a book, *ba-gón* and *ba-og* Volume XV Section 1 and 2; the face and the back of a leaf: *bzi-gón* folio 4, a. — *gón-sku-γzògs*, a title, like our: his highness, excellence, eminence *Sch.* v. *sku*.

གོན་པ་, གོན་བུ་ *gón-po, gón-bu*, W. **gog**, lump, mass, heap, clot, *ðagón-po* a lump of flesh *Dzl.*; *krag-gón* a clot of blood *Glr.*; **bol-gón** C., **sa-góg** W., clod, glebe; **ka-góg** W. snow-ball.

གོན་པ་ *gón-ba*, W. **gón-na**, *gós-kyi gón-ba*, collar, *gón-ba-nas dzin-pa* to seize by the collar.

གོན་མ་ *gón-ma* a higher one, a superior; the former, the first named, *gón-ma bzin-du* like the former; *rgyál-ba gón-ma* the most high, the divine Buddha *Mil.*; *gón-ma ðe*, *gón-ma ðén-po* the most high, applied to worldly sovereigns, as: *rgya-nág gón-ma* the emperor of China C.; *gón-ma-rnams* *Mil.* the gods (the 'superi' of the ancients), among whom according to the doctrines of Buddhism the Lamas are included.

གོན་མོ་ *gón-mo ptarmigan, white grouse, lá-bya gón-mo* B. and C., **ri-bya gón-mo** W., *gón-srég* id. (?); *gón-yag* *Sch.*: wood-grouse, cock of the wood, *Tetrao urogallus*.

གོན་ལྗེ་ *gón-zu* C. paper lantern.

གོན་ *god*, W. **gód-ka** *Dzl.* *gód-pa*, Cs. *gód-ma* 1. loss, damage, *god gyúr-ba* *Thgy.*, **gho'-la dód-wa** C., **god-la ðá-ðe** W., to suffer loss, e.g. *nór-la* or *nor*, a loss of money and property; *gód-pa* vb. id., **nor gód-da** W. have you had a loss? 2. C. punishment.

གོན་ *gon* the common gourd, pumpkin W.

གོན་པ་ *gón-pa* I. vb. to put on (clothes, shoes), *mgó-la ða gón-pa* to put on a cap.

— II. sbst. **coat, clothing** *Sch.*; **gón - čé** *Lh., Ld., *gón-ma** *Bal. id.*

བོད་སྐད་ *gob-nón* (spelling uncertain), **gob-nón čó-če, tán-če, gyáb-če** *W. to tease, vex, irritate.*

བོད་སྐད་ *góm-pa* 1. a **pace, step**, *góm-pa bór-ba* to make a step, to pace; *góm-pa bdun bór-ba* *Gl. 5, 2* and elsewhere: to make seven steps, as a ceremony, which may also be counted equivalent to a religious pilgrimage, the actual performance of which is not possible: *góm-pa dór-ba* prob. = *bór-ba*; *góm-pa débs-pa* and *skyél-ba* *Lt. ??* — *góm-pai* stabs the (peculiar) manner of stepping *Zam.*; **prú-gu-la góm-tán láb-če** *W. to teach a little child to walk*; **gom čág-če** to stride solemnly along; **gom-jór** col. a veranda (?). — 2. the 'pas' in dancing.

བོད་སྐད་ *góms-pa* **accustomed, wonted, wont** c. dat.; *klóg-pa-la góms-ñin* practising (the art of) reading *Dzl.*; *góms-par byéd-pa*, and *gyúr-ba* c. dat. and accus., to accustom one's self to a thing, to practise; *mi góm-pa* unaccustomed; **mi dan góm-te** *W. accustomed to man, tame, domesticated*; **ghom-kyé** *C. a habit, custom.*

བོད་སྐད་ *gór - ma* *Cs.*: a general name for stone; *Sch.*: stones, rubble, bowlder-stones.

བོད་སྐད་ *gor-ma-čág*, eleg. *gor-ma-bkum*, **certain, sure, indubitable**, *de byin-ba gor-ma-čág-go* his coming is quite sure *Wdn.*; *dé yin gor-ma-čág-go* that it is this, is quite certain *Stg. frq*; *gor-ma-čág-par* adv. certainly.

བོད་སྐད་ *gór-mo* 1. **round, circular** *Sch.*; *gor-gór* *Med. id.* — 2. *W. a rupee.*

བོད་སྐད་ *gór-ši-ša* v. *tsán-da-na.*

བོད་སྐད་ *gól-ba* v. *gól-ba.*

བོད་སྐད་ *gos* 1. resp. *ná-bza*, **garment, dress**. — 2. in some compounds **silk**. — *rgyán-gos* fine clothes *Gl.*; *rgyin-gos* *C., W.*, an every day coat; *čos-gos* clerical garb or garments *Schl. 170, Burn. I. 306, Köpp. I. 339, II. 266*; *mťán-gos* a sort of petti-

coat worn by the monks, having many plaits and folds, like the kilt of the Highlanders, but longer and of one colour; *phó-gos* man's dress; *blá-gos* an upper garment, a kind of toga; *mó-gos* a woman's gown; *yzáb-gos* holiday clothes, opp. to *rgyun-gos* *C., W.* — *gos gón-pa, gyón-pa* to put on, *búd-pa* to take off, *brje-ba* to change clothes; *brtségs-pa* *Sch.*: to put one garment over the other; *gos btég-pa* to tuck up, by drawing the front skirts under the girdle; *gos ldáb-pa* to lay or fold a coat together; *gos spu-ma* a coat of napped cloth.

Comp. gos-skud silk-thread. — *gos-agáb* skirt or flap of a coat. — *gos-sgám* box, chest, or press for clothes, wardrobe. — *gos-čén*, col. *go-čén*, silk fabrics, silks. — *gos-rnyin* an old coat or dress. — *gos-tün* trousers *Gl., C.* — *gos-mťá* = *gos-sgab.* — *gos-nág* a black garment, a female dress. — *gos-bzán* a beautiful dress, fine clothes (as an object of show), festival raiment. *gos-lág* (in *W.* also pronounced **goi-lág, go-lág** in *C. *gho-lág**) dress, clothes, body-linen; **gos-lág tú-če** *W. to wash linen.*

བོད་སྐད་ *gós-pa* pf. of *bgó-ba.*

ག *gya* num. instead of *brgyád-ču*, in the abbreviated numbers *gya-yčig* etc. 81—89.

ག *gya*, a root, the meaning of which is not quite settled yet; it occurs in the following combinations: *gya-gyü* (*Cs.*: crookedness?) intrigues, secret machinations *C., W.*; *ynód-séms dan bslü-bai gya-gyü* sogs malice, deceitful tricks and the like; *gya-gyu-čan* crafty, deceitful, fraudulent, e.g. *séms*; *gya-gyü byéd-pa* to intrigue, to plot. — *gya-ma-gyü* 1. of rivers etc.: quiet, calm, gently flowing along *Mil.* 2. of a man: cautious, close, reserved, so that one does not know what to think of him, *ni f.* — *gya-nyés* *Mil.* was explained: marvelous, inexplicable, of men, occurrences etc. — *gya-nóm-pa* *Cs.*: 'contentment, joy'; yet the context in several passages of *Mil.* suggests the signification: abundance, sufficiency. — *gya-rtsóm, gya-tsóm* haste, hurry, rashness *Cs.*

གྲ་ *gyá-ba* deformed, disfigured, having lost his or her former beauty Cs.

གྲ་པ་ *gyág-pa* diminished Cs.; v. *gyág-pa*.

གྲ་, གྲ་ *gyan, gyén pisé*, earth or clay stamped into moulds, and frequently used as building-material in *Sp.*, *Ld.*, and other parts of Tibet; *gyan-sgróm* pisé-mould; *gyan-skór* pisé-wall round an estate or village *Glr.*; *gyan-ra* cattle-yard constructed of pisé; *gyan-tse* terrace wall of pisé *Ld.*; *gyan-rím* one layer of pisé, i.e. as much as is stamped in at a time, about one ell in height; this frequently serves for a measure of the depth of the snow *Mil.*; *gyan-ris* fresco or wall-painting.

གྲ་ *gyad*, also *gyád-pa*, *Ssk.* མགྲ 1. a champion, a man of great physical strength, an athlete, frq.; *da-diñ gyád-gyi tsal gran* let us try once more our strength in fighting *Mil.*; *gyád-rdo* giant-stone, i.e. a stone which only a giant is able to lift *Mil.* — 2. n. of a people *Tar.* 11, 10.

གྲ་གྲྱ་ *gyan-rgyu Med.*, *gyan-rgyui bu-ga*, *gyan-rgyui mtu?*

གྲ་ *gyam* a shelter, a grotto large and wide, but not deep (cf. *skyibs*), *brág-gyam* a shelter under a rock; *gád-gyam* a grotto beneath a conglomerate rock; *pon-gyam* (for *pa-boñ-gyam*) a shelter under a beetling rock: *gyám-bu* a little cover or shelter Cs.

གྲ་གྲོད་ *gyar-gyód* prob. = *gyod-ka*, *god-pa* loss, damage.

གྲྱ་ *gyi* for *gyi*, after *n*, *m*, *r*, *l*; v. *kyi*.

གྲྱ་(བ་) *gyi-na(-ba)* 1. bad, coarse, mean, poor, miserable, of food, clothes etc.; *gyi-na tsó-ba* a miserable, starving life *Pth.* — 2. unsteady, fickle *Schr.*

གྲྱ་ལིན་ *gyi-lin Glr.* n. of an excellent breed of horses.

གྲྱ་གྲྱ་ *gyig caoutchouc*, India rubber, *gyig-ñin*, *gyig-sdón* caoutchouc-tree *Sik.*

གྲྱ་ *gyin* n. of a deity *Pth.*, perh. = *kin-kán*.

གྲྱ་མོ་ *gyin-mo W.* gently sloping, gradually descending or subsiding.

གྲྱ་ *gyin* v. *kyin*.

གྲྱ་བཟ་ *gyim-bág amalgam*; *gyim-bág-gis byig-pa* to gild in the fire *Schr.*

གྲྱ་ *gyis* 1. inst. of *kyis*, after liquid letters. — 2. v. *bgjid-pa*.

གྲྱ་ *gyu* Cs. = *gya-gyü*; cf. also *sgyu*. — གྲྱ་པ་ *gyü-ba* v. *gyü-ba*.

གྲྱ་རོ་ *gyün-ro* v. *gyón-ro*; *gyur* v. *gyür-ba*.

གྲྱ་གྲྱ་ *gyé-gu* crookedness, curve; hunch, hump, crookback, crooked; *gyé-gu-can* of a camel, *gyé-gur dug-pa* being crooked, of trees, opp. to *dran-po*, *Stg.*

གྲྱ་གོན་ *gye-gón* n. of a Bonpo idol (?) *Mil.*

གྲྱ་ *gyén* v. *gyan*.

གྲྱ་པ་ *gyéd-pa* v. *gyéd-pa*.

གྲྱ་ *gyen* (opp. to *tur*) up, upward, up-hill, mostly followed by *du* or *la*, *gyén-du dzég-pa* to mount up, to ascend; *gyén-du rdzé-ba* to turn up, to cock (a hat or cap); above, on the surface, *gyén-du lüs-pa* to keep above (water) *Glr.* **gyen-la dän-po** *W.* perpendicular, vertical; *gyen-čád* (opp. to *man-čád*) the upper part of a country, *pü-rig gyen-čád* Upper Purig, *Ld.-Glr.* *Schl.* 26, b. also subst.: *gyen rzár-po* a steep ascent *C.*

གྲྱ་ *gyer* v. *dgyér-ba*.

གྲྱ་ *gyes* v. *gyé-ba*.

གྲྱ་མོ་ *gyó-mo* 1. gravel, grit *Dzl.*, *Stg.* — 2. potsherd Cs.; *gyo-düm* id. — 3. tile, brick *Sch.*; *gyo-mgó* id.; clay-vessel. In an allegorical comparison of the body with a house, the hair of the head is said to be like a *pó-gyo mo-gyóí rdza Med.*? *gyo-rtsi Wdn.*?

གྲྱ་པ་ *gyóg-pa* curved, crooked Cs.; *gyóg-pa* left-handed, awkward *Sch.*

གྲྱ་གྲྱ་ *gyogs* *C.* pronounced **ghyog, ghyo**, for *sgyogs* cannon, large gun.

གྲྱ་ *gyón* want, need, indigence, *lto-gós-kyi gyón tég-pa* to be able to endure want of food and clothes *Mil.*; *kur-ba* to be

reduced to want. — *gyón-po* (cf. *kyón-po*) hard, harsh, rough, rude, impolite, (*srab-*) *ka-gyón-po* hard-mouthed; *gyón-ró* a dried up body, a mummy *Sch.*; metaph. *dgra-gyón* a hard, cruel, dangerous enemy; *ka-gyón-čé* very rude, impudent *Mil.*

གྲོད *gyod* v. *gyód-pa*.

གྲོད་ཀ་ *gyód-ka* loss; quarrel, law-suit *Sch.*

གྲོད་པ་ *gyón-pa* to put on, to wear = *gón-pa*; *lús-la gyón-pai gos* the garment that one wears *Dzl.*; *gyón-rgyu* materials for clothing *Mil.*

གྲོད་པོ་ *gyós-po* father-in-law, *gyós-mo* mother-in-law, *gyos-sgyüg* parents-in-law *Dzl.*, *Stg.* (In *Ld.* this word is rather avoided, sounding, as it is pronounced there, much like the obscene *rgyó-ba*.)

གྲ་ *grva* 1. angle, corner *Dzl.* གྲ་, 13; lap, lappet, extremity, *gós-kyi grva* coat-tail *Tar.* 98, 10 (seldom used). — 2. school, *klóy-grva* a reading-school *Cs.*; *agóm-grva* *Glr.* and elsewhere: a meditating-school; *siágs-grva* a school for mystical theology *Cs.*; *dúl-grva* *Glr.* a training-school, seminary; *smán-grvá* a medical school; *rtsis-grva* a school where mathematics are taught; *yig-grva* a writing-school *Cs.* — 3. a cell *Cs.* (?) — 4. sometimes for *grvá-pa*.

Comp. *grvá-kan* school-house, school-room; **láb-da-kan** *W.* id. — *grvá-pa* scholar, disciple, generally; monk, the lowest ecclesiastical grade; *grvá-pa byéd-pa* to become or to be a monk. — *grvá-dpon* school-master *Cs.* — *grva-prüg* school-boy. — *grvá-tsan* the apartments in great monasteries, where the monks belonging to the same theological confession live together. — *grva-tsógs* convention of monks. — **da-ság** cell *C.*, *W.* — *grva-sa* monastery, *grva-sa čén-po* a great monastery; a school attached to such a one; *mśan-nyid-kyi grvá-sa žig* a school of the Tsannyidpa sect; *dei stón-pa-rnams* the teachers of such a school *Mil.*

གྲ་ཏི་ *grá-ti* plate, dish *Ld.*

གྲ་ *grá-ba* 1. sbst., also *gra-pád* 'a muzzle' *Sch.*; a net before the window, to prevent passers-by from looking into the room *Schr.* — 2. vb. to carve in wood.

གྲ་ *grá-ma* 1. a beard of corn, awn, *bru grá-ma-čan* bearded, awned plants, such as corn etc. (opp. to *bru gán-bu-čan* leguminous plants) *S.g.*; the bones of fish v. *nya*. — *Zam.*: a tree or shrub, prob. the Tibetan furze, *Caragana versicolor*. — 3. a disease of the genitals, perh. venereal boils (condyloma) *Med.*

གྲམ་པ་ *grág-pa* I. sbst. 1. noise, rumour, talk, *Cs.* — 2. the principal or most distinguished amongst several persons *Mil.* — II. vb. = *grág-pa*, *min yān mi grág-par* so that not even the name is mentioned any more *Pth.*

གྲམ་པ་ *grágs-pa* I. vb. 1. to bind *Thgy.*, *C.*, *W.*, e.g. *grés-po* a load, a burden, also *grás-pa* *Thgy.*; perh. also *grágs-pa*, *grógs-pa* q.v. — 2. pf. of *grág-pa*. — II. sbst. 1. fame, reputation, character by report, *grágs-pa nán-pa* ill name, bad repute *Pth.*; rumour, report, *dei grágs-pa čén-po byun* the report of it spread, was circulated; in most cases it signifies good name, renown, *snýán-pa dan grágs-pas sai stei tams-čád kyáb-pa* *Glr.* the whole earth was filled with (his) fame and renown; *snýan-grágs* id. (*Cs.*: good tidings); *grágs-pa-čan*, *snýán-grags-čan* illustrious, renowned; *rgyán-nas grágs-pa čé-ba* of great renown, of celebrity at a distance, (of less significance when more closely examined); fame, glory, *rnyéd-pa dan grágs-pa-la čágs-pas* *Dzl.*, greedy of gain and fame; *grágs-pa-čén-po* is also the name of a goddess = *dpal-lhá-mo*. — *grags* = *grágs-pa*: *grágs-dod-čan* desirous of glory *Mil.*; *grágs-čan* *W.* (pronounced **rág-čan**) famous, renowned; beautiful, splendid, glorious; proud, haughty (in this case perh. for *drégs-pa-čan*). — *grágs-dzin-ma*, *Ssk.* ཡུལ་འཕྲུལ་, *ཡུལ་འཕྲུལ་*, the second wife of Buddha, acc. to others the second name of his first wife. — 2. cry, outcry, clamour (perh. better

written *grág-pa*), *dga-grágs úr-ba* to raise shouts of joy.

གྲན་བླ་ *grán-ba*, *W.* **dán-mo**, I. adj. cold, cool, *grán-bai ynas* a cool place; **ddn-mo rag** *W.*, **ḍhán-ghi dūg** *C.* I am cold.

II. subst. coldness, cold, *grán-ba ni dró-bar gyur* the cold changed into warmth *Dzl.*: **mén-tog dán-mo jog** *W.* the cold has struck, killed, the flowers. — *grán-nád* the cold fit of the ague, **dhan-ḥi** (lit. *mkris*) *C.* id. — **dán-nád** *W.* synonym with *grim-bu*, gout, rheumatism, arthritic pain; *grán-dro* cold and warmth, *grán-dro-méd-pai ras-kyán di* this thin cloth which constitutes my clothing, in warm and in cold weather *Mil.*, v. *méd-pa*; also warmth in a relative sense, temperature. — *grán-ñum Lt.*, *grán-ñum byéd-pa* to shiver with cold *Schr.*

III. vb., also *grans-pa* 1. to get or grow cold, *grans-su bèug-pa Lex.* to let grow cold; *grans gró-bar dūg* it will grow cold *Mil.*; *grán mi bya* one must not suffer (the child) to catch cold *Lt.* — 2. to count, judge, consider, v. *bgrán-ba*; also *Zam.*: *ces grán-naañ* though such may be supposed; *Cs.* and *Schr.* have also *grán perhaps*, *yin grán* perhaps it may be so.

གྲན་ *grans*, col. also **dán-ka**, *Ssk.* संख्या number, frq., *lan grans-dū-mar* a number of times *Mil.*; *grans-méd-pa*, eleg. *grans-ma-mḥts-pa* innumerable; *grans-can* numerous (?) *Cs.*; *grans-can-pa* the atheistic Sankhya sect of the Brahmans (*Ban.* p. 66); **dá-dán zág-dan gyáb-ḥe** *W.* to date (lit. to write down the number of month and day); *grans dēbs-pa* or *rtst-ba* to count *Cs.* — *grans-brdú* (*Cs.* Gram. § 235) symbolical numerals, certain nouns, which in some books are used instead of the usual numerals, e.g. *mig*, eye, for 'two'.

གྲན་པ་ *grans-pa* to grow cold, v. *grán-ba* III.

གྲན་རྒྱལ་ *gráb-rgyág* pride, boasting *Sch.*

གྲན་པ་ *grabs* 1. preparation, arrangements, measures; a contrivance, *grabs byéd-pa* to make preparations for, to be on the

point of, frq., *gró-bai grabs byéd-pa*, to make preparations for departing, *ysód-grábsyód-pai tsé-na* just as preparations were made for slaughtering them *Mil.*; **ko kyug dhab jhe** *C.* he is getting sick, is going to vomit; *káb-grabs*, *dztin-grabs* the making one's self ready for combat. — 2. col. also for *gros*, deliberation, **ne ḥir dhab jhe dūg** *C.* they are deliberating about me; **nañ-nāñ-ni dabs tūn-ne** *W.* on mutual agreement.

གྲན་པ་ *grám-pa* 1. swamp, marsh, fen *Lex.* — 2. *grém-pa Mng.*

གྲན་ *gral*, *Ssk.* पङ्क्ति 1. row, series, class, esp. a row of persons, *gral(-du) sgrig-pa* to order, to dispose in rows, in rank and file; *grál-gyi tóg-ma*, *ltag*, *gon*, more frq. *gral-mgó* the upper end of a row, the uppermost place, the seat at the head of the table; *tā-ma*, *rog* or *gral-mjūg(-yžug)* the lower end; *gral mgó-ma* the first, the head person *Mil.*; *ryas-grál* the right-hand end, *ryon-grál* the left-hand end; *gral-rim C.* claim, title, *rgan-yžon-gral-rim* the right of seniority; *grál-pa* a beer-house customer; *gral-ytām* tap-house talk *Mil.*; *dbañ-grál* the row of supplicants for a benediction; *mčed-grógs dan dbañ-grál mfun dūs-su Mil.* if you sit with your fellow-believers in one row, on one mat; **ḥe -dāl-la čud son** *W.* he has entered into the row, the class, of adults. — 2. bench. — 3. proportionality (?), **žen-rñi dāl-méd dan** *W.* with his disproportioned length and breadth, his unwieldiness. — 4. **mī žig-la dāl žig dīg-ḥe** *W.* (lit. *sgrig-pa*) *W.* to play a trick to a person.

གྲན་མ་ *grál-ma* a small beam, rafter, *Cs.*; *grál-bu*, *gral-phyám S.g.* roof-laths, sticks which are laid close together and covered with earth.

གྲན་ *gras* class, order, series; rank, dignity; tribe *Cs.*

གྲན་པ་ *grás-pa* 1. for *drás-pa*. — 2. to bind, v. *grágs-pa*.

གྲི *gri* (so pronounced in *Pur.*) 1. knife, *grís yčód-pa*, **ḍi dan čád-ḥe** *W.*, to cut with a knife, but also *grir rñám-pa*, *ysód-pa*, *gum-pa Ma*: to kill with a knife;

གྲིམ་མག་ *gri-mág*

གྲི

གུབ་པ་ *grub-pa*

gri-só, *gri-dsób*, *gri-ká* the edge of a knife; *gri-lám* lit. 'the path of the knife', the cut, incision; *gri-güg Pth.* a short, crooked sabre or sword, falchion, cimeter; *gri-dá* flesh of a man that has been killed with a sword, (used in sorcery). — 2. *Lt.*: *dar-mai gri?* གྲིམ་མག་ *gri-mág* v. *grib-ma*.

གྲིན་པ་ *grin-pa* *Mil.*, prob. = *sgrin-po* skilful, clever.

གྲིབ་ *grib* 1. shade, *grib - kyi ju* *Glr.* the shady part of a valley on the north side of a mountain range, cf. *sribs*; *grib-pyogs* the side not exposed to the sun, north side, col., *grib-lhags* the coolness of the shade, the cool shade *Sch.*; *grib - ma* **di-mág** *W.* shadow (cast by an object); *dei grib-ma gán-la póg-pa* on whom his shadow falls; *grib - tsód* a dial *Cs.* — 2. spot, filth, defilement, contamination, mostly in a religious sense: *grib yon* pollution arises; *ro-grib* defilement by a corpse; *grib-sel* name of a Buddha; *grib-(kyis) nón-gyi ydon* a demon that defiles and poisons the food, a harpy; **kó-la dib póg son** *W. C.* he is crack-brained, not in his right mind; **dib - can** stubborn, refractory, whether from stupidity, or from ill-will.

གྲིམ་པ་ *grim-pa* to hasten, to hurry *Sch.*

གྲིམ་ཅེ་ *grim-tse* *Sik.* a pair of scissors.

གྲིམ་སྒ་ *grims* *Med.?* (*Lex.* རྒྱུ་རྒྱུ་ quadrangular, regular, harmonious) *Schr.*: intelligent, clever.

གྲིལ་ *gril* (cf. *gril-ba*) a roll, *dog-gril* rolled paper, a paper-roll; *gos -'gril* a garment folded up *Cs.*; *gril-ka byéd-pa* to make up a parcel *Sch.*

གུ་ *gru* 1. boat, ferry, ship, vessel, also a hide blown up with air, used for crossing rivers = **ko-dhu** *C.*; *gru-dán* id.; *gru-dán-pa* ferry-man; *grú-la zón-pa* to go on a ferry. *Comp.* *grú-ka*, *gru-dán-ka*, *grú-btai-na* *C.* starting- or landing-place of a ferry. — *gru-glá*, *gru-btsás* fare, passage-money, a boat-man's fee. — *grú-pa* ferry-man. — *gru-dpón* ship-master, master of a vessel. — *grú - bo*, gen. *gru - yztns*, ship. — *gru-*

dztn (ཐོན་མ) ancient name of Tatta, at the mouth of the Indus, ancestral seat of the Shūkyā race, whence the name is transferred to the residence of the Dalai Lama in Lhasa, v. *Köpp.* II, 342. — 2. (*Cs. grú-ma*) angle, corner, convex or concave, also edge, border, brim; *gru-ysum*, *gru-bzi* etc. triangle, quadrangle; *gru-ysum-pa* triangular; *dkyil- for gru-bzi-pa zig bri-ba* to draw a quadrangular figure, a square; *dom-gán gru-bzi*, a surface six feet square; *dbyibs gru-bztr yod S.g.*; **du-nar-can** *W.* rhomboidal; *gru-yon*, *Cs. gru-gyel*, oblique angled; *gru-drán* right-angled *Cs.*; *gru-kún* v. *mto-gon*. — *yül-gru* place, village, town, country. — 3. lustre, of precious stones, *gru-dmár* a reddish lustre *Mil.nt.*

གུ་ག་ *grú-gu* 1. clew, hank. — 2. n. of a country.

གུ་ཅར་ *gru-čár* 'a fine, fertile rain' *Sch.*

གུ་མོ་, གུ་མོ་ *grú-mo*, *gré-mo* elbow, *grú-mor ka-twám-ka bzún-ba* holding a trident in his arm *Pth.*; *dé-la grú-moi pul-rdég čig byás-nas* pushing him with his elbow *Mil.*; *gru-süg byéd-pa* id.; *grú-moi kug*, the hollow of the elbow-joint *Glr.*

གུ་འ་ *gru-dá*, or *gru-dá*, n. of a country *Pth.*

གུ་ཁ་པ་ *grug-pa* to break into small pieces, to crumble, to bruise *Dzl.*; *grug-pai bras* bruised rice *Schr.*; *rús-pa čag-grugs* fracture of a bone *Med.*; *grugs-bu* something broken.

གུ་ང་, གུ་ཤོ་ *grún-ba*, *grún-po*, fem. *grún-mo* 1. wise, prudent *Mil.*; also: *grúns-pa* lags very learned Sir! *Thgr.* — 2. meek, mild, gentle *Cs.*

གུ་བ་ *grub* *Ld.* all, **dub št son** all are dead; ཅུ་ **dub zas son** it has all been eaten up, (v. the next word).

གུ་བ་པ་ *grub-pa*, pf. of *grub - pa* 1. made ready, complete; perfect; (*ma grub-pa* also: not existing); *grub-pai ran-byón spyān-ras-yzigs* *Glr.* the perfect, by himself originated, Awalokiteswara = *lhün-gyis grub-pa*; *don tams-čád grub-pa*, *don-grub*, བློ་གྲོལ་པ་, བློ་གྲོལ་ 'the fulfilment of every wish' n. of Buddha, also of a spell or

magic formula. — *grub-pa lus Med.* either: the frame, the structure of the body, or more prob. an abbreviation of *ñün-po lü-las grub-pai lus Med.*, v. *ñün-po*. — 2. the state of perfection, *grub-pa tob-pa* to attain to this state, *grub-töb* བྱེད་ one that has attained to it, a saint; *grub-brnyes*, *grub-mčög* id.; *grub mta* (C.col. **dhum-tā**) *Ssk.* བཤམ་པ་ opinion, theory *Zam.*; *ñyi-nün-gi grub-mta ma* རྟེན་པ་མཐུ་མཐོག་ *Glr.* there being no conformity of opinion between Brahmanists and Buddhists; also n. of a philosophical work, *Was.* 262. — *ma-grub-pa*, *grub-pa-méd-pa*?

གུམ་པ་ *grum-pa* 1. S.g. n. of a burrowing animal, *Sch.*: badger. — 2. pf. of *grum-pa* lamed, crippled, *grum-po* a maimed person, a cripple; *grum-bu*, *grum-nád* gout, rheumatism, = *tsig-nád*; *drag-grum* gout, podagra; **da-düm** *W.*, a feeling of lameness in the limbs.

གུམ་ཅེ་ *grum - tse* a thick woolen blanket *Mil.nt.*

གུལ་གུམ་ *grul-bum* a class of demons, *grul-bum - mo* female demons; there are also horned demons of this kind.

གུས་པོ་ *grus-po* C. a yak two or three years old.

གྱེ་ *gre* a Naksatra, v. *rgyu-skár*.

གྱེ་ག་ *gré-ga* C. a sheet of paper (*W.* **šog-gān**)

གྱེ་བ་ *gré-ba* the fore-part of the neck, the throat, both the wind-pipe and the gullet; **dé-wa dé-mo**, or **nyán-pa dug** *W.* he has a good voice, sings well; *gre (-ba) gágs(-pa) Med.* hoarseness; **dé - wa tán-čé** *Ld.* to join in singing or shouting; *gré-ba dár-ba* a snoring or rattling in the throat; **dé - bsál tán-čé** *W.* to hawk, to hem, to clear the throat.

གྱེ་བོ་ *gré-bo* a species of demons; *gré-mo* 1. female demons of this kind. — 2. v. *gru-mo*.

གྱེ་མག་ *de-mág*, vulg. for *grá-ma* awn.

གྱེ་མོ་ག་འབྲུ་ *gré-mog-bu* *W.* ant, emmet.

གྱེ་ཁུ་ *greu* pea, pease, *món-sran-greu* acc. to *Wdn.* = མཐུ་.

གྱེ་སྐལ་ *grés-ma* the flashing, lightening, shining *Schr.*

གྱོ་ *gro* 1. wheat, *gro - yós* parched grains of wheat, parched corn; *gro-sóg* stalk of wheat, wheat-straw. — 2. breakfast, taken late in the forenoon or about noon, *gro dëgs-pa Glr.*, also **dho bóg-pa** C. to take breakfast, = *tsál-ma zá-ba*. — **dó žig** *W.* a morning's march, short day's march, reaching quarters already at 10 or 11 o'cl. a.m.

གྱོ་ག་ *gró-ga*, *W.* also **dó-wa**, the thin bark of the birch-tree, frq. used to write on (esp letters), or for ornamenting bows etc. *Mil.*

གྱོ་བོ་, གྱོ་མོ་ *gró-bo*, *gró-mo* reddish gray.

གྱོ་མ་ *gró-ma* 1. = *gro* 2. — 2. n. of a medicinal herb *Wdn.* — 3. **dho-ma*, *gya-dho** C. potato.

གྱོ་ག་པོ་ *gróg-po* (*Lex.* རྩམ་པོ་) 1. a deep dell, ravine, lateral valley C.; *gróg - ču* brook, rivulet; *grog-yzár* a torrent pouring down in a ravine. — 2. *W.* = *gróg-ča*.

གྱོ་མ་མ་, གྱོ་མ་མོ་ *gróg - ma*, *gróg - mo* ant, emmet; *grog - tsán*, *grog-mkár* ant-hill; *grog - spúr* acc. to some = *gróg-ma*, acc. to others some other insect.

གྱོ་མ་ཁི་ *grog-žin* n. of a medicine *Wdn.*

གྱོ་མ་སྐལ་ *grogs*, col. **rog** 1. friend; the more definite form is *grógs-po*, fem. *grógs-mo*; *ka - grógs* a seeming friend, a false friend; *ytin-grogs* a true friend; *sdig - pai grógs-po-la rten-na* if he attaches himself to bad friends *Dzl.*; *snýti-gi grógs-po* intimate friend, bosom-friend *Pth.*; *grógs-po(r) byéd-pa* to make friendship, to enter into connexion with, to make a league, *ma-mton-ma-prád-pai grógs-po byas*, they joined in friendship without knowing each other *Glr.* — *kye grógs-po* ho, friend! *Pth.* — 2. associate, companion, comrade, *grógs-podag* company, society *Dzl.* also used as address: comrades! friends! or more respectfully: honoured friends! honoured

གྲོན་ *gron*

ག

གྲག, གྲག་ *glag, bya-glag*

gentlemen! *Stg.*; fellow, *grógs - Kyeu* play-fellow, play-mate *Dzl.*; *dpün-grógs* fellow-combatant, brother in arms; *dug - grogs*, resp. *bzúgs-grogs* inmate, fellow-lodger *Mil.*, **dái-rog** *W.*, (v. *brañ-sa*) id.; also neighbour *W.*, *C.*; *dga-grogs*, *ytán-grogs*, *grogs*, companion in life, spouse, husband, wife, *grogs mi rnyed* she cannot get a husband *Mil.*; *tse dti grogs-skál* a man's destination as to marriage, the matrimonial lot assigned by fate *Glr.*; *dód-grogs*, *mdzá-grogs*, *bzán-grogs* *C.* one beloved, lover, sweet-heart, *mál-grogs* resp. *yzim-grogs* bed-fellow (not only 'concubine' *Cs.*); *dmág-grogs* ally, confederate (in war), hence also: — 3. assistant, fellow-labourer, *lās-grogs* journeyman, under-workman; *grogs byéd - pa* to help; *rgán-mo mčód-rten skud-pai grogs byas* they helped the old woman in anointing the pyramid *Dzl.*; *rtsig-grogs byéd-pa* to help in building a house; at present in *C.* a word of courteousness in making requests: **ten rog nan* (*ynan*) be so kind as to show me; **nan rog dze** would you kindly give me; **dha na fon rog dzo** now please let me go! cf. *rogs*.

གྲོན་ *gron* an inhabited place, a human habitation, house, village, town, *bryá-gron*, *stón-gron* a place of a hundred, of a thousand houses or house-holds (*mi-kyim*). —

Comp. *gron-kyér* 1. a large town, city, *B.* and *C.*, *gron-kyer* (*gyi*) *mčog* chief city, capital *Tar.* 2. fig. place, scene, sphere, (e.g. this world is a scene of illusions *Mil.*) — *gron-gran*s the number of houses in a village or town. — *gron-mčóg* *Mil.*, *gron-mčóg drim-pa*, *gró-ba*, *rgyug-pa* one that wanders about among the peasantry as a fortune-teller; clerical charlatan, hedge-priest. — *gron-ýtám* prob. = *gron-tsig* — *gron-rdál* (*Lex.* *अनपद* 'an extension of houses') a large town, also a suburb. — *gron-pa* 1. *W.* a villager, peasant. 2. *C.* = *gron*. — *gron-po* = *gron* *Mil.* — *grón-dpon* village-chief, *Sch.* — *grón-mi* peasant. — *gron - tsig* *Lex.* provincialism. — *grón - tso*

village, borough. — *gron-bzís* farm *Sch.* — *grón-yul* village *Mil.*

གྲོན་བླ་ *gron-ba* *C.* col. for *gran-ba* cold, in *Glr.* occasionally.

གྲོད་པ་ *gród-pa* 1. belly, *gród-tsil* suet. — 2. col. stomach; of ruminating animals the first stomach or paunch. — 3. a dried paunch, or bullock's stomach, for keeping oil etc. *Glr.*

གྲོན་ཅན་ *grón-čan* disadvantageous, injurious, *gron-čé* very noxious, *gron-méd* harmless, innoxious *Lex.*

གྲོད་བླ་ *gról-ba* pf. of *gról-ba*, as sbst. = མུག་ the having been delivered, deliverance (from the pain of existence).

གྲོས་ *gros* 1. advice, counsel, *gros debs-pa* *B.* to give advice; *gros byéd-pa* *B.*, **dós gyáb-čé** *W.*, to consider, to deliberate; to resolve, decide; *gros dri-ba* to ask (a person's) advice, to consult (with one); *grós-dri-sa* the place where advice may be asked, an oracle *Glr.*; *grós-pa* adviser, counsellor, senator; *grós-mi* id., head-man of a village; *gros mtún-par* by unanimous decree, unanimously *Dzl.* — 2. speech, talk, = གྲམ་ *Mil. nt.* — 3. council (?). — 4. *Cs.*: care, heed, caution, *grós-čan* careful, cautious, *grós-med* careless, heedless.

གྲམ་ *gla* pay, wages, fee, *gla zá-ba* to live on wages, to work for daily wages *Dzl.*; *gla-ltó* food and wages; *glá-pa*, *glá-bo* (col.), *gla-mi* a day-labourer, hired workman, *glá-mo* (*Cs.* *glá-pa-mo*) fem.

གྲམ་བླ་ *glá-ba* 1. the musk-deer, *Moschus moschiferus*, *glá-mo* the female of it, *gla-prüg* the young of it; *glá-bai lté-ba* musk-bag (lit. navel); *glá-rtsi* (*W.* **lar-si**), *Ssk.* *अकूरी* musk, *glá-rtsi-me-tog* *Pedicularis megalantha*, **gla-dá-ra** *W.* *Delphinium moschatum*, two alpine plants smelling strongly of musk; *gla-sgán* n. of a medicinal root *Cs.*; *gla-glád* v. *glán-glád*. — 2. n. of a pretty large tree, similar to, or the same as *stár-bu* *Glr.*

གྲམ་, གྲམ་གྲམ་ *glag, bya-glág* eagle, vulture; *glag krá-mo* *Sch.*, **lag-kyi** *W.* (an eagle which is said to bark like

a dog), *rgyab-glág* perh. different species of eagles.

གླག་པ་ *glág-pa* often used erroneously instead of *riag-pa*.

གླགས་ *glags* opportunity, occasion, possibility, *glags tsól-bá* to seek an occasion, to look for an opportunity; *da glags rnyéd-par dug* now the favourable point of time seems to have come *Glr.*; esp. opportunity of doing harm to another, of getting a hold on him; *glags rnyéd-par mi gyur*, he will not be able to get at you, to do you harm; *gsó-glags med* there is no possibility of helping him, he is incurable *Med.*; *bzód-glags med* intolerable, insupportable, frq.

གླང་ *glan* (Bal. **χλαν**) 1. ox, bullock. — 2. elephant. — 3. Taurus, the Bull, in the zodiac.

Comp. *glan-glád* 'bullock- or elephant-brains'; soap being made of such, acc. to popular belief: *C. soap* (*Schr. gla-glad*). — *glán-to* the Indian bison, *Bos taurus indicus*, *Lh.* — *glan-tüg*, *glan óg-dan* a bull. — *glan-dár-ma* n. of a king of Tibet, living about 1000 after Christ, notorious for his hostility against the hierarchy of the Lamas. — *glan-dór* a team of bullocks. — *glan-sná* the trunk or proboscis of an elephant; a plant so called on account of the long spiral spur of its corolla, *Pedicularis Hookeriana*. — *glan-po* = *glan*. — *glan-po-čé*, *glan-čén*, elephant, *glán-mo* a female elephant, *glan-prüg* the young of an elephant. — *glan-bu* a young bullock, *glan-rú* a bullock's horn; also a large fork used by the Tibetan soldiers to rest the musket on, when firing (*Hook. II.*, 235). — *pa-glán* = *glan-tüg*.

གླང་, **གླང་ཐབས་** *glan, glan-tábs Med.*, *gyer-glán W.*, colic, gripes, spasms in the stomach, and similar affections; *glan-đu Med.?*

གླང་ས་ *glán-ma* a large kind of alpine willow.

གླང་ *glad* 1. the head, *glád-la* round the head, e.g. to brandish a sword, *Glr.*; as postposition used in a general

sense: close over, *čui glád-la* close over the water. — 2. brain *Med.*, cf. *klád-pa*. **གླང་པ་** *glád-pa* to thin *Sch.* Cf. *lhád, slád-pa*.

གླང་པ་ *glán-pa* 1. = *glón-pa*, to patch, betch, mend; *glan brgyáb-pa Sch.*, *glán-par byéd-pa Lt. id.*; *lhan-pa glán-pa* to sew on a patch *Lex.* — 2. to return, *lan* an answer, to reply, rejoin *Lex.* — 3. *C.* col for *glén-pa*; so also occasionally in books.

གླལ་བ་ *glál-ba* to yawn.

གླིང་ *glín*, **གླིང་པ་**, prop. island, but usually: continent, part of the globe, viz. one of the four imaginary parts of the earth, as taught by the geographers of Tibet, or rather of ancient India: *lus-págs* the part east of the Sumeru, of a semicircular shape; *dzam-bu-glín* in the south, triangular; *ba-glán-spyód* in the west, circular; *sgra-mi-snyán* in the north, square. The general character of the first of these parts is described as being *zi-ba* tranquil; that of the second as being *rgyás-pa* rich; that of the third as being *dban-lán* strong, and that of the fourth as being *drág-po* wild. In a more general sense: region, country, so Nepal is frq. denominated *rín-po-čei glín* the country of jewels and treasures, Ugyan *mka-groi glín* the country of the Dakini, as is also Lahoul, in local chronicles; *byai glín* region or country of birds *Glr.*; the word is also not unfrequently a component part of the names of towns and villages. — *glín-prán* prop. a little island, generally one of the small continents, of which there are eight, acc. to the above mentioned geographical system; also island in general. — *glín-ka* a small uncultivated river-island, or low-land *C.*

གླིང་བུ *glín-bu* (*Ssk. बह*) fife, flageolet, made of one piece of wood and much like those used in Europe as play-things for children; it is the common musical instrument of herdsmen, and often consists of two pipes; *pred-glín* flute, *piccolo-flute*, mostly of metal; *dge-glín* a larger musical

ཀླ glu

ག

གླ glo

instrument like a hautboy, used in sacred ceremonies; *rkañ-glin* lit. a fife made of the human femur bone, but sometimes also of metal.

ཀླ glu (*Ssk. नोति*) song, tune, mostly, though not always, of a profane nature, opp. to religious hymns; *glu-dbyāns*, *glu-sgrá*, id.; the word is also used of the singing of birds; *glu-čün* a little song, ditty, hummed by a person *Glr.*; *glu-rés* alternate song; *glu-gar-rtśéd-po* rejoicings of every kind *Glr.*; *glu lén-pa* *B.*, **lu gyáb-pa** *C.*, **tān-čē** *W.*, to sing.

ཀླ, ཀླ, ཀླ་ཚབ *glud*, *blud*, *glud-tsab* a ransom, a thing given as a ransom, *sróg-gi glud* a ransom for one's life *Lex.*; *koi glud-du lug brgya ysód-pa*, to slaughter a hundred sheep as a ransom *Mil.*; **lü'-la tan** *C.* he is made an expiator, a scape-goat; **mí-lu** *C.* in a special sense: a man's image which in his stead is cast away in the *ytór-ma*: therefore **ko mí-lu** *ytín** *C.* he is a curse, an anathema, one deserving to be cursed (n.f.). ཀླ *glum* boiled barley, wheat, or rice, used instead of malt in brewing beer (not for food).

ཀླ gle 1. *Glr.* 60. a small uncultivated island, = *glín-ka* (*Ld. *zal**). — 2. n. of the capital of Ladak, usually *sle*.

ཀླ་དང་མས་ *gle-dams* n. of a distemper *Cs.*; involuntary discharge from the bowels, or of urine *Sch.*

ཀླ་མས་ *glegs* (*Cs. glégs-ma*) table, board, plate; *zāns-kyi glégs-bu* copper-plate *Tár.* 26, 10; *glegs-bām* (ཤུག་མ་) book, also *dpé-ča glegs-bām* *Glr.*; *glegs-bām mán-po bzéns-so* he made a present of, dedicated, many books (for the use of a temple); *glegs-šin* the wooden boards which in a Tibetan book supply the binding; *glegs-tág* a thong etc. fastened round a book; *glegs-čáb* a buckle, clasp, or ring attached to this thong. — *sgó-glegs* the pannel of a door; **núm-lag** writing-tablet, a small board, blackened, greased, and strewed over with scraped chalk, on which the school-children write with wood-pencils.

གླེན་བ་ *glén-ba*, pf. *gleñs* to say, talk, converse, *ytam (-du) glén-ba* id., resp. *ysuñ glén-ba*; **lám-la ma tar** *žes gléñs-nas* as word was sent: 'the road is not passable!' *Glr.*; *ytam glén-ba ni bdág-gis byas* I have made this speech *S.O.*; *yèg glén ynyis glén rim-pas mčéd-de btsün-moi bārdu glén-žin* the rumour spreading from one to the other, until it came before the queen *Pth.*; *čós-kyi sgrog-glén byéd-pa*, (resp. *mdzād-pa*), to preach *Glr.*; *gros-glén* council, consultation, perh. also disputation.

Comp. and deriv. *glén-brjód*, *glén-mo* sbst. conversation, discourse, lecture, *glén-brjód ma mañ dar-yèg yson* listen a little to a short discourse *Mil.*; *čós-ytam glén-mo byed* let us converse on religious subjects *Mil.*; *glén-mo* the act of speaking, opp. to *yi-ge*, the act of writing, the written letter etc. *Lex.* — *glén-yži* 1. the subject of a discourse *Cs.* 2. table of contents, index *S.O.* and elsewh. 3. place, scene, of a conversation or discourse *Stg.* frq. — *glén-ba-po*, *glén-mo-mkan* a story-teller *Cs.*; *glén-bum* 'a hundred thousand stories', title of a book, *Sch.*

གློན་པ་ *glén-pa* 1. *B.* and *C.* stupid, foolish, *glen lkugs bkol-spyód-kyi sdug-bsñal* the misery of stupidity, of dumbness and of servitude (the state of animals) *Thgr.*; *byol-són-las kyan glén-po* more stupid than a brute *Mil.*; fool, *kyód-rnams re glen* fools that you are all of you *Dzl.*; often in the sense of 'fool' in the Bible, = the wicked, the ungodly: *glén-pa yti-mug-čan* infatuated fools *Dzl.* ३२, 9 = profaners of holy things; **len-nág** *W.* id.; **len-nág-gi pé-ra** foolish talk. — 2. *W.*: idle, lazy, dull, imbecile, e.g. a sickly child, an animal affected with a disease (opp. to **lām-pa*, *šan-po** being in good health, active, lively).

གླེབ་པ་ *gléb-pa*, pf. *glebs*, to make flat, plain *Cs.*, *léb-mor gléb* *Lex.*

གླེམ་པ་ *glém-pa* to press, squeeze; to crush, squash *Stg.*, *C.*

གློ་ *glo* (*Ld. ལྷོ་* **ldo**), resp. *gžogs*, 1. the side, esp. of the body, *glos páb-pa* to lie down on one's side (lit. by

means of the side); *gló-ča* (*Ld.* **ldó-ča**) ornaments, suspended on the side of the body, strings of pearls, shells etc., worn by women in the girdle; also in a general sense: *srán-gi glo rvas ryon-na* on both sides of the street *Stg.*; perh. also side of a house, wall, in the expression: **kún-me lo tol** the thieves broke through the wall *W.*; *glo-skár* window *Pth.* — 2. **saddle-girth** *W.* — 3. **cough**, **lo gyág-pa** *C.* to cough; (*Sch.* has: to err, to act foolishly, to lose, to neglect); **lo lán-wa** *C.* to cough; *gló-ka sra* a bad cough *Sch.*; **lo-kóg** *C.*, *W.*, cough; *glo-rgyál* *Lt.* a chronic cough; *glo-bstúd* *Lt.* a permanent short cough. — 4. Not quite clear is the etymology in *glo rdég-pa* *Sch.*: to be frightened, timid, and *glo rdég* (-*tu*) suddenly, = *gló-bur* q.v.

ལྷོ་བ་ *gló-ba* the lungs, *gló-ba ma lia* prob. the five posterior lobes of the lungs, *gló-ba bu lia* the five anterior ones *Med.*; *gló-ka* of a colour like the blood of the lungs, **pale-red** *Sch.*; *glo-dón* windpipe *Cs.* — *glo-rdól* a disease of the lungs; *glo-rkó* perh. the same. — *glo-sbúbs* (*Sch.* *spub*) wind-pipe. — **gló-ro** *W.* prob. pulmonary consumption. — *glo lú-ba* *Lt.* 'convulsion of the lungs' *Cs.*, or simply: cough, v. *lú-ba*.

ལྷོ་བར་ *gló-bur* 1. **suddenly, instantaneously**, also *gló-bur-du*, *gló-bur-bar*; *glo-bur-du mi mán-po* ལྷོ་བའི་བའི་སྐད་ཀྱི་སྐད་ the calamity of many men dying suddenly; *glo-bur-nád* diseases that arise on a sudden (opp. to *lhan-skyés* inherited diseases) *Med.* — *gló-bur-ba* adj., *gló-bur-bai don* the signification of suddenness *Lex.* — 2. *Cs.*: 'recently, *gló-bur-du* ལྷོ་བའི་པ་ a new comer'.

ལྷོ་བར་ *glo-bur* a rise, an elevation above a surface *Sch.*

ལྷོ་ག་ *glog* (*Bal.* and *Kh.* **χlog**), col. also *glóg ka*, lightning, flash of lightning; *glog bar* it lightens; *glog kyug* id.; *glog kyúg-pai yun tsám-las ma lón-par* with the rapidity of lightning *Mil.*; *glog rgyü-ba* the flashing of light, *Dzl.*; *glog-sprin* thunder-cloud, also as a symbol of the transitoriness of things.

ལྷོ་ག་བ་ *glóg-pa* a disease, = *lhóg-pa*.

ལྷོ་ད་བ་ *glod-pa* 1. to loosen, relax, slacken vb.a. (*Cs.* — 2. to comfort, console; to cheer up *Sch.*; *glód-la rgyün-du bzuḡs* your honour may be easy about staying here always *Mil.*, cf. *lhód-pa*. — 3. *Ū*: to give, *ma bzun ma glód(-par)* without any regard to taking or giving *Gl.*

ལྷོ་ན་བ་, **ལྷོ་ན་བ་** *glón-pa*, *glán-pa* 1. to return an answer, to reply. — 2. to patch, to mend, cf. *klón-pa* etc.

གན་དོ་ལ་ *ghán-dho-la* n. of a mountain in ཅ་ ཅ་ *Lh.*, perh. incor. instead of *gan-dho-la* q.v.; it may also be derived from རྒྱུ་ bell, and thus the word would signify the same as *dril-bu-ri*, which is the name of another holy mountain, at the foot of which the nobleman's seat *Gondla* is situated.

དགའ་ག་བ་ *dgág-pa* v. *gég-s-pa*.

དགའ་ད་བ་ *dgái-ba* v. *géis-pa*.

དགའ་གཟར་ *dgañ-γzár* v. *γzar*.

དགའ་མོ་ *dgád-mo* v. *gád-mo*.

དགའ་བ་ *dgáb-pa* v. *gébs-pa*.

དགའ་བ་ *dgá-ba* (*Ld.* col. **γá-ðe**) I. vb. to rejoice, to be rejoiced or glad, *la* at, in, or of; *dé-la dgá-ste*, rejoiced at it, glad of it, — *mi dgá-ste* grieved, vexed, indignant at it; *krims yód-pa-la dgá-nas* if you wish to have the law introduced *Gl.*; *γsód-pa-la dgá-zin* sanguinary, delighting in blood-shed *Dzl.*; *bu-mo de-nyid-la dgá-bas*, as I wish to have none other but this girl *Dzl.*; *bód-la dgá-ba γcig kyan* *ma byun* nobody took an interest in Tibet *Gl.*; *Kyed cii pýir mi dga* why are you so dejected, low-spirited? *dga bzin-du* with pleasure (e.g. I shall accept it); rarely with the gerund: *bram-ze da-run dug-ste rab-tu dga-nas* much rejoicing, very glad, when (that) the Brahmin was still there *Dzl.*; with the termin. of the inf.: to do a thing readily, willingly, *nyán-par dgá-ba* to like

to hear, to listen eagerly; to be willing, *su* *zig* *dgug-par dgá-na* if anybody will stay here voluntarily *Dzl.*; to have a mind, to intend, to wish, *Kyod ráb-tu byün-bar dgá-am* do you intend to take orders? *Dzl.*; *bdág-gis ras di* . . . *sbyin-par dgao* I should like to present this cloth to . . . *Dzl.*: *méd-par byá-bar dgá-na* as I wish to annihilate . . . *Dzl.*; *gar dgá-bar* (or *gar dgá-ba der*) *son* go wherever you like *Dzl.*; seldom with the accus.: *dzóm-pa de dga-ste* as you now enjoy an abundance *Mil.*; with the instr. case: *des dgá-bar dóg-čig*, may you be cheered, comforted by it *Dzl.*; frq. absolutely: *dgá-bar byéd-pa* to make glad, to rejoice, *C.* also: to caress, to fondle.

II. sbst. joy, *dgá-bai rtam byéd-pa* to express one's joy *Dzl.*; *dgá-bai sems* id.; *dé-la ráb-tu dgá-bai sems skyés-so* he found great delight in it *Dzl.*; compounds v. below.

III. adj. 1. glad, pleased, enjoying, *ria dgá-ba ma yin-pas* as I was not pleased with it *Dzl.*; *de-la mi dgá-ba*, *W. 'mi gá-kan'*, not favourably disposed towards, unfriendly, inimical to; *dgá-bar byéd-pa* to make glad, to delight, *bu čün dgá-ba byéd-pai yo-byád* things which delight little children, play-things *Glr.* — Less frq. 2. charming, sweet, pleasing, agreeable, beautiful, *lhág-par dgá-ru gro* she is getting more and more beautiful; *C.* in a general sense: good, cf. below: *dga-bdé*. — 3. as a proper name = ཇར་ *Tar*.

Comp. and deriv. *dga-grágs žur-ba* to give cheers, to raise shouts of joy *Mil.* — *dga-grógs* a participator of joy, gen. with reference to husband or wife (col. **gar-róg**). — *dga-mgú* great joy, *dga-mgú-ba*, *dga-mgu-rán-ba* to have great pleasure, to be very glad, to be delighted, frq., *dgá-žin mgú-la yi-ráns-pár gyúr-ba* id. *Glr.* frq.; yet *dga-mgúr spyód-pa* to indulge in sensual pleasure *Pth.*, *Stg.*, *bú-mo dan* with a girl. — *dga-stón* feast, public festivity; *dga-stón-gyí rdán-sa* the place of a feast *Glr.*; *bsú-ba dgá-ba* festivities of welcome *Glr.*; *dga-stón byéd-pa* to celebrate a festival; *gyéd-pa* to spread a feast, to distribute

festival dishes; fig. *rná-bai dga-stón* a feast or treat to the ears *Glr.* — *dga-bdé* 1. joy, *lus sems dga-bdé kyáb-par gyur* *Glr.* 2. (Ts. col. **gan-dé**) good, = *yág-po*, (of servants, dogs etc.) *C.*; **mi-la gade jhé-pa** to treat a person kindly, with affection *C.* — *dga-dün* wedding, nuptial festivities *Sch.* (seems to be a word not generally known). — *dga-dód* n. of the plain of Lhasa, or at least of the northern part of it. — *dga-ldán* joyful 1. n. of a residence of gods, or of one of the heavens, *Ssk. ཐུགས་འཇུག་ v. Kōpp. I. 265.* 2. n. of one of the great monasteries near Lhasa, founded by Tsongkhapa, about the year 1407, *v. Kōpp. II, 345.* 3. *žžün-sa dga-ldan* n. of the royal castle of residence at Lhasa; *dga-ldán-pa* n. of a sect = *dge-lugs-pa*. — *dgá-bo* = *dga-bdé* 2. good *C.* — *dga-sdug-drag-žan* good and bad, strong and weak, of articles of merchandise and the like *C.* — *dga-spró* joy, *dga-spró dpag-tu-méd-pa tób-pa yin* he entered into a state of indescribable joy *Mil.* — *dgá-ma* n. of the goddess of joy *Cs.* — *dga-ma-dár C., W. (col. *gá-man-dár*)* the trembling with joy, the state of being enraptured, in ecstasy. — *dgá-mo* 1. delightful, pleasing, charming, of news, of a speech *W.*, of a landscape *Mil.* 2. delighted, joyous, cheerful *W.*, **sem gá-mó rag** I am cheerful; **gá-mo-čan** *W.* id.; **gá-mo jhé-pa** *C.* to caress, to fondle. 3. pure, holy *Sch.*, *Dzl.*, prob. also *Mil.*; *čós-pa dgá-mo* a godly priest. — *dga-tsór* joy, **ko ga-tsór mün-po jhé** *C.* he is very joyful; *dga-tsór čé-ba* gratifying, delightful *Mil.* — *dga-ráns* being glad, rejoicing, **dhé-la ga-rán dhág-te** *C.* being greatly delighted with it, — *dga-ris* v. *ga-ri*, = *gá-ža*.

དག་པོ་ *dgar* = *dgá-bar*, *ran-dgár* at pleasure, ad libitum, frq.: *či dgar* *Pth.* seems to mean: why.

དག་བྱ་ *dgár-ba* I. to separate, confine, fold up (men, cattle, goods), *dgár-byai jnyugs* cattle to be penned in a fold *Cs.*; *rnás-nas dgár-ba* to banish, to exile; *dgár-bai dón-du* in a special sense, in particu-

lar Sch. — **gár - te bór-è** W. to set apart, exclude, shut out; to lock up, shut up, to lay up or by, to preserve; **gár-gya èó-è** W. to store up; **tób-èi gár-è** to button up. — 2. to hang up, to fasten, to attach, **dhar-èóg tág-pa-la** C. a flag to a rope. Cf. *skár-ba*.

དགའ་བ་ *dgál-ba* v. *gél-ba*.

དགས་པ་ *dgás-pa* v. *gás-pa*.

དགུ *dgu* 1. nine, *dgú-bèu* (*tám-pa*) ninety; *dgú-bèu rtsa r̥cig*, or *go-èig*, W. **gu-bèu-go-èig** ninety one etc.; *dgú-pa* 1. the ninth. 2. having, comprising, measuring, nine, e.g. *kru-dgú-pa* measuring nine cubits (in length, height etc.); *dgú-po* the nine, those nine; *lan-dgú* nine times; *dgu-ni* three years ago col. — 2. many, *dgú-èig* id. Mil.; *tab̥s dgus bsags*, gathered by many efforts, with great difficulty; used as sign of the plural: *skye - dgu* men, *skye - dgui bdág-po* (Ssk. *ब्रह्मापति*) the lord of creatures, the lord of men; *skye-dgui-bdág-mo* n. of the aunt and wet-nurse of Buddha; *yód-dgu* Lex. those that are, the existing beings; *nor yód-dgu-èog* Mil. the goods that one has, property; *bzán-dgu* Lex. the good and the brave (among men); *lus dod dgur sgyúr-ba* to be changed, transformed, ad libitum Mil.; *ñan-dgu túb-pa* Lt. to overcome every evil; *mi šes dgu šes-po* Thgy. he that knows every thing; **mi jhe' gu jhe' mi yon gu yon** C. if you do many things which ought not to be done, many things will take place which ought not to take place; *či-ba yid - kyí dgú - la mi byéd - de* Thgy. not counting death among things to be thought of. — 3. inst. of *dgün*, *dguzlá* winter-month Mil. frq — *zer - dgu, smra-dgu?* ?

དགུ་ཁྱི་ *dgu-kri* litter, bier C.

དགུ་མཁྱེན་ *dgu-rtór*, for *tses nyer-dgui ytor-ma*, a sacrifice on the 29th day of the month W.

དགུ་ཐུབ་ *dgu-túb* 'all-conquering', n. of a plant.

དགུ་ཕྱགས་ *dgu-prúgs* Mil., Thg., a particular kind of meditation.

དགུ་བ་ *dgú-ba* 1. vb. to bend, to make crooked; **go gú-è** Ld. to bend, bow, stop; to submit. — 2. sbst. the act of bending, bowing, inflection. — 3. adj. bent, stooping; *dgú-po, dgú-mo* Cs. id.

དགུ་རྩེགས་ *dgu-rtségs* n. of a yellow flower Cs.

དགུ་རྩེགས་, དགུ་རྩེགས་སྐྱོམ་ *dgu-tségs, dgu-tségs skya-mo* the galaxy, the milky way Mil.

དགུ་མཚན་ *dgu-mtsán* prize (of combat) C.

དགུ་པ་ *dgúg-pa* v. *gúg-pa*.

དགུན་ *dgün*, another form for *guñ* (the former of the two appears to be prevalent) 1. the middle. — 2. noon, mid-day. — 3. mid-night. — 4. heaven. *dgün-la* reg it reached up to heaven Mil.; *dgün snón-po* the blue heaven, *yá-gi dgün-snón* the blue heaven above Mil.; *dgün-du* (or *-la*) *r̥ségs-pa* (lit. to repair, to withdraw, to heaven) to die Mil. and elsewh. — 5. before dates, esp. before the word *lo*, it serves as a respectful word, and is e.g. frq. used in stating the age of a Buddha or a king; yet it occurs also in compounds, where no such bearing is discernible: *dgün-žág, dgün-zla* Cs.; *dgün-do-nüb* Mil. this evening, to-night; *dgün-snyin* a year, a year of one's life; *dgün-kág* division of time (?); *dgün-bdün* a week. (Cs. has also *dgün-tig*, and *dgün-tig-gi dkyil-kor*, which terms were prob. framed by him, and meant to denote the meridian line and meridian circle.)

དགུན་མོ་ *dgün-mo* evening Sch., perh. a corruption of *dgón-mo*.

དགུན, དགུན་གྱི་ *dgün, dgün-ka*, W. **gün-ka** winter; *dgün* is also used adverbially: in winter(-time), during winter; *dgün-dus* winter-time; *dgün-tóg, dgün-tog-tág*, W. **gun-tag-tóg**, all the winter through; **gun tse re** W. every winter; *dgün grán-bai dús-na* during the cold of winter Dzl.; *dgün-nyi-ldog* the win-

དགུམ་པ་ *dgum-pa*

ག

དགེ་བ་ *dgé-ba*

ter solstice; *dgun-nyi-ldog-gi tig*, or *Kor-tig* the tropic of Capricorn Cs. (cf. the remark at the end of *dgun*); *dgun-stód*, *dgun-smád* the first and the last half of winter, (v. *das*).

དགུམ་པ་ *dgum-pa* v. *gum-pa*.

དགུར, རྒུར, སྒུར *dgur, rgur, sgur*, three different spellings of the same root, all of them pronounced *gur*, **crooked**, *dbyiba-dgur* of crooked stature *S.g.*; *rgur zig* stoop down! bend your back! *Dzl.*; *sgur-te* writhing (with pain) *Dzl.*; *sgur-po* crooked, hump-backed, by birth *Lt.*; with age *Thgy.*; *C.* col. *gur-gur* id.; *mgo dgur-ba* to duck, to bend vb.n.; to submit, to humble one's self (cf. *dgur-ba*). *Cs.*: *dgur-po*, *dgur-mo* a crooked man, a crooked woman; *tsigs-dgur* a crooked back, crook-backed; *lag-dgur* having crooked hands etc.; *dgur-gro* of a stooping gait.

དགུས *dgus* 1. instr. of *dgu*. — 2. *C., W.*, this day five days (the present day included).

དགེ་བ་ *dgé-ba* (*Ssk.* རྒྱལ་ལོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་; also སྒྲིལ་ལོ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་, seldom རྒྱལ་ལོ་ལྔ་) 1. happiness, welfare; happy, propitious, *dgé-zin sis-pa Wdn.* More frq.: 2. virtue (opp. to *mi-dgé-ba*, and *sdig-pa*), also adj. virtuous, *sems dgé-ba* a virtuous mind *Glr.*, *las dgé-ba*, *mi-dgé-ba* good and bad actions *Stg.*; *dgé-bai rtsá-ba* roots of virtue, meritorious actions, from which afterwards the fruits of reward come forth; *dgé-rtsa skyéd-pa* frq., *spyéd-pa Thgy.*, *byéd-pa Mil.* to produce such a root, to achieve a meritorious action; *dgé-ba séms-par gyúr-ba* to become inclined to virtue, i.e. converted *Dzl.*; *dge-tsógs* (v. *tsogs*) a virtuous work, a good deed; *dgé-ba bcu* the ten virtues, viz. 1. *srog mi yéód-pa*, not to kill anything living (by which Buddhism has replaced our scriptural interdiction of murder); 2. *ma byin-par mi lén-pa* not to take what has not been given (those who closely stick to the word go even so far, that they will not touch or accept an alms, unless it be

put into their hands); 3. *lóg-par mi yyém-pa* not to fornicate; 4. *rdzun mi smrá-ba* not to tell a lie; 5. *tsig-rtsúb mi smrá-ba* not to abuse or revile; 6. *riag-kyál* (or *kyal*) *mi smrá-ba* not to talk foolishness (cf. *kyál-ka*); 7. *prá-ma mi byéd-pa* not to calumniate; 8. *brnáb-sems mi byéd-pa* not to be avaricious or covetous; 9. *ynód-sems mi byéd-pa* not to think upon doing harm or mischief; 10. *lóg-lta mi byéd-pa* not to entertain heretic notions, or positively, *yán-dag-par ltá-ba Stg.* to be orthodox. — 3. **fasting, abstinence**, in the phrase: *dgé-ba srún-ba* to fast, to abstain from food, frq. — 4. **alms, charity; banquet, treat**, as a religious work, *si-dge yson-dge* largesses, treats, taking place at funerals, or given in one's life time *Mil.* (*W.* *yá-tra*, and *ku-rim*).

Comp. and deriv. *dge-bskos* censor, and at the same time provost and beadle in a monastery, who has to watch over strict order, and to punish the transgressors *Köpp.* II. 259, 276; in *Ld.* he is also called *čos-krim-pa* (vulg. *čosrimpa*). — *dge-rgán* surety, moral bail, a monk that is made answerable for the moral conduct of an other, who is placed under his care and called *dge-yžón*; also in a gen. sense: teacher, schoolmaster. — *dge-b snyén*, fem. *dge-b snyén-ma* (*Ssk.* དཔལ་སྒྲིལ་ལོ་ལྔ་ and དཔལ་སྒྲིལ་ལོ་) 1. the pious of the laymen who retaining their secular occupations have renounced the five cardinal sins (murder, theft, fornication, lying, and drunkenness) and provide for the maintenance of the priests (so in *Dzl.* and gen. in the earlier writings). 2. in in later times as much as a novice, probationer, catechumen, i.e. either a kind of clerical apprentice (the Shabi of the Mongols, *brāmanera Ssk.*, v. *Köpp.* II., 252), or one of a next higher degree, a candidate (v. *Schl.* 162). — *dge-ltás S.g.* a propitious omen, a favourable prognostic. — *dge-dün* (col. *gen-dün*), prop. *dge-slón-gi dun* (*Burn.* II., 435) *Ssk.* རྒྱལ་ལོ་ལྔ་, the whole body of the clergy, **priesthood**; *dge-dun-dkon-mčóg* the priesthood as one of the

three great jewels, or as part of the god-head (in which latter sense the word now is usually understood) cf. *dkon-mčög*; *dge-dun-dpal-čén Mahāsaṅghika*, n. of a Hinayāna school *Tar., Was.*; *dge-dun-grub-pa* n.p., the first Dalai Lama about the year 1400; *dge-dun-rgyā-mtso* n. of the second Dalai Lama, v. *Köpp.* II., 131. — *dge-ldán* virtuous; *dge-ldan-pa* n. of the most numerous sect of Lamas, founded by Tsonk'apa; it is also called *dge-lugs-pa*, or *dga-ldán-pa* from Galdan, a monastery near Ihasa which, as well as Sera and Da-pun, belongs to his sect. The Lamas of this community wear for the most part yellow garments; they are said to approach nearer to perfection in mysticism (the highest aim of Buddhist priests) than any other sect, since they apply themselves more systematically to the preparatory studies of morality etc. — *dge-sdig* for *dge-ba dan sdig-pa*. — *dge-sbyōn* Ssk. རྩམས་ a Buddhist ascetic, or mendicant friar, *Burn.* I. 275. *Köpp.* I., 330. — *dge-sbyór* seems to have corresponded in its original acceptance to our conception of piety, sanctification and practical religion, but in later times the sense of expertness in the art of meditation was attached also to this word, as: *dge-sbyór pel* (this man's) expertness increases, is making progress *Mil.* — *dgé-rtsa* instead of *dgé-bai rtsā-ba* v. above. — *dge-rtsis* the amount of virtue, the sum of merit, *dge-rtsis rgyās-pa* a considerable amount of merit. — *dge-tsul* 1. a young monk; in the older writings it may be understood as novice; 2. in later literature it denotes the degree next to the *dge-bśnyén*, being that of a subordinate or under-priest, *Köpp.* II. 252, 335. *Schl.* 162.; *dge-tsul-ma* a young nun, a novice. — *dge-mtsán* a lucky omen *Glr.* — *dge-γzón* v. *dge-rgán*. — *dge-γyóg* (seems to be pronounced **ger-yóg** in col. language) constable, beadle, a servant of the *tsógs-čén zal-nó*, or chief justice of Sera and other monasteries. — *dgé-las* a good deed or action, but by later writers also applied to magic ceremonies

and the like. — *dge-lugs-pa* v. *dge-ldán-pa*. — *dge-légs* good fortune, prosperity *Glr.* — *dge-slon* Gelong, 1. originally 'beggar of virtue', mendicant friar, བྱུ་མཚན་ one that has entirely renounced the world and become a Buddhist priest, 2. in later writings the highest clerical degree, a priest that has received the highest ordination, v. *Köpp.* I., 335. The Gelong is bound to observe all the 233 commandments of the *so-sór tar-pai mdo*. — *dge-slob-ma* a young nun Cs. — *dge-bśés* 1. v. *bśes-γnyén*. 2. n. of priests or monks. — *dge-slon-šin* is said to be a provincial name of the cedar, Cedrus Deodara.

དགོང་ལ་ *dgén-la*, also *dgán-la*, on, upon, in, at Ts.

དགོང་བ་ *dger-ba* = *γyo-ba*, to prepare, (food), *kür-ba dgér-ba* to bake pastry; **tü-ma gér-wa** C. = *túd-pa*.

དགོངས་པ་ *dgés-pa* = *dgyés-pa* frq.

དགོ་ *dgo*, in *Lexx.* explained by *dum-bur*, to divide (?).

དགོ་བ་ *dgo-ba*, a species of antelope, living on high mountains, *Procapra picticaudata Hodgson*, v. *Hook.* II. 157 and 139; *dgó-ba-mo* the female of this antelope Cs.

དགོག་ *dgog* *Lexx.* w.e.; *dgog-tiñ* pestle C.

དགོང་(ས་) *dgón(s)*, also *dgón(s)-mo*, *Sch.* *dgón(s)-ka* 1. evening, *dgóns-γéig* one evening, once on an evening *Glr.*; *nan re dgóns re* every morning and evening; **góns-zán** W., **góns-zé** C., resp. *dgóns-γsál* evening-meal, supper; *dgóns-γám* resp. evening-soup; *dgóns-su Dzl.*, *dgóns-mo* and *dgóns Glr.* in the evening; *dgóns dan to-ráns* in the evening and in the morning *Med.* frq.; *dgóns bab-pa* to hold an evening's rest, to take up night-quarters. — 2. supper C. — 3. a day's journey, *dgóns-žág* col. id.; *rta-dgóns* a day's journey for one travelling on horseback, *lug-dgóns* a day's journey for a drove of sheep.

དགོངས་པ་ *dgóns-pa*, resp. for *sém-pa*, *śnyám-pa* etc., and *séms*, *blo* etc. I. vb.

1. **to think, to meditate**, *dgóns-pa-la jug-pa* to enter into meditation *Glr.*; ཏི་སྙམ་ཏུ་དགོས་པར་གྱུར་ཏེ་ he thought so in his mind *Dzl.*; *rgyál-po koñ-rán yin dgóns-nas* the king thinking that he himself was meant, referring the allusion to himself *Glr.*; **to regard as**, *bu dan drá-bar dgóns-pa* to treat one like a son *Dzl.*; **to remember, to think of, to devise**, *mna-ris-kyi ydul-bya-la* remembering those of Nari that were to be converted, thinking of the conversion of Nari *Glr.*; also with *pyir Pth.*; *ná-la tugs-brtsé-bar dgóns-sig* remember me graciously, *frq.*; so in a similar manner: to hear graciously, to take a kind interest, share, or concern in, to interest one's self for, to try to promote; so our Lama explained the passage *Glr.* 101, 9: *sañs-rgyás-kyi bstán-pa-la dgóns-nas = bstán-pa yé-l-bai pyir bsám-blo btán-nas*; **to intend, to purpose**, with the termin. of the inf., *frq.*, *tugs-kyis ma dgóns-so* he did not intend, he had no mind *Pth.* — 2. **to die**, *més-kyi dgóns-dus-kyi mčód-pa btsug Glr.* is stated to mean: he instituted sacrifices for the remembrance of his grandfather's death; and so similarly in other passages.

II. **subst.**, also *tugs-dgóns*, 1. the act of **thinking, meditating, pondering**, *tugs-dgóns yton-ba Mil.* to meditate; **thought**, *rgyál-poi tugs-kyi dgóns-pa-la 'gán-du pyin' snyám-pa* lit. in the king's 'mind-thoughts' was thought: where shall I go? *Glr.*; **meaning, sense**, esp. the sense of sacred words or writings, therefore *dgóns-pa grél-ba* to explain that sense, *dgóns-grél, dgóns-bgról* commentary; **a will, a wish**, *rgyál-poi (or -pos) dgóns-pa bžin-du bsgrub nus-so* I am able to fulfil your majesty's wish *Dzl.*; *skyón-bai dgons-pa-čan Glr.* 104, poetically, one having the desire of protecting, one wishing to protect. — 2. **soul**, *dgóns-pa mya-nán-las dás-so* his soul quitted (the abode of) misery. — 3. **permission** (C., *W.*, **gón-pa zu-wa** to beg leave, to ask permission, **gón-pa tán-wa**, resp. **nán-wa** to give permission, in *Sik.* also: to grant admission; but gen. it is used for leave of

absence, and **kó-lu gón-jog jhuñ son** C. signifies: he has been dismissed, turned out. དགོད་པ་ *dgód-pa* 1. **to laugh**, *Glr.*; gen. in such expressions as the following **gə'-dho* (lit. *bro*) *yim-pa** C. to make one's self ridiculous, a laughing-stock, also *Glr.*; **hab-gód cò-čə** *W.* to set up a loud laugh, to burst out into laughter; *dgod-bág* a jest, joke *Sch.*; cf. *bgád-pa*. — 2. *v. gód-pa*.

དགོན་པ་ *dgón-pa* 1. **a solitary place; desert, wilderness**, *dgón-pai rnas* a desolate place or region *Stg.*; *dgon-dün* a sandy desert, sands *Sch.* (*Zam.* རྩུམ་པ་ and *dgón-pa*: རྩུམ་པ་ forest). — 2. **hermitage**. — 3. **monastery**, *frq.*; *dgón-pa-pa* 1. a man dwelling in a desert, a hermit. 2. a man dwelling in a monastery, a monk; *dgon-pa-ma* fem.

དགོས་པ་ *dgós-pa* I. **vb.** implying necessity, as well as want: **to be necessary, to be obliged or compelled; to want**, to stand in need of; also where we use 'ought'; it is gen. used with the verbal root or with the termin. of the inf. present, *byed dgos*, but sometimes also of the inf. future or perfect, e.g. *rin-po-čes brtsigs dgós-na rin-po-čə mēd-pas sá-las bya dgos* though it ought to have been built of precious stones, yet for want of such, it will have to be constructed of earth *Dzl.* — *la* gen. denotes the person standing in need of a thing, e.g. *ná-la dgos* I want, I stand in need of, but it also refers to the object for which a thing is wanted: *rgya-gár-du gró-ba-la yser dgos-pa yin* for a journey to India gold is wanted (required); in such a case the termin. may also be used: *ci žig-tu dgos*, for what purpose is it wanted? *zas za ma dgos* I did not want to eat *Mil.*; *dgós-pai dūs-su blañs* they took them when they wanted them *Glr.*; *bžéñs ma dgos* he was not obliged to erect . . . *Glr.* — In commanding, the word is used to paraphrase the imperative of a verb: *žón-bar dgos* come! in entreating, the respectful term is chosen: *byon dgos Mil.*, or in *W.*: **skyod dgos zu** 'you must come, pray!' =

please, do come! *krid dgós-pai ysol-ba*, or *zu-ba*, a request to be taken along with (by another person) *Mil. C.*: to wish, *kyo' de-pa di na go-pa yin* I wish you to know this *Lew.*

II. sbst. **necessity, want, use, purpose** (*W. dgós-če*, pronounced **gó-še(s)**), *mán-po tsol dgós-pa byun* we have been under the necessity of looking for you a long time *Mil.*; *na-la yyui dgós-pa med* I have no use for that turkois, I do not want it *Mil.*; **tin-la gó-še pi-la** *W.* for future use; *dgós-pai čün-bas* as it is rather useless; *dgós-pa čii pyir* for what purpose? frq.

III. adj. (*C.* also **gó-gyu**, and **go**, *W. *gó-še**, as in II.), **necessary, due, needful, useful**, *med kyan dgós-pai Kral-bśdud* a tax necessarily to be paid, unrelentingly exacted *Mil.*; *rán-la dgós-pai skál-ba* the portion due to you *Mil.*; *dgós-pai bśláb-bya* useful doctrines *Glr.*; *dgós-pa yin* or *yod B.* and *C.*, **gó-šes yod** *W.* it is requisite; *dgas(-pa) med B.*, **gó-gyu men** *C.*, **gó-še man** or **med** *W.*, it is unnecessary, unfit, not wanted; *mi-dgós-pa useless*, noxious, *mi-dgós-pai pra-mén* pernicious witchcraft *Pth.*; *dgos-byéd useful*, *don dgos-byéd čt dug* what there is in it of useful contents *Mil.*; *dgos-dód wishes and wants*, *dgos-dód byün-bai dpal* a treasure out of which all wishes and wants come, i.e. are satisfied *Glr.*; *dgos-dód nags-tsál* a forest for wishes, i.e. a forest which grants every wish; *dgos-dód* necessary expenses *Cs.*

བྱེད་ dgyé-ba to bend, to be curving or crooked; *dbyibs dgyé-ba* stooping, cringing, ducking *S.g.*

བྱེད་པ་ dgyér-ba, *glu dgyér-ba* for *glu lén-pa* to sing, chant, expression of the Bonpas; the word is also pronounced **ghyér-wa**.

བྱེད་པ་ dgyél-ba *Sch.* = *sgyél-ba*.

བྱེད་པ་ dgyés-pa, resp. for *dgá-ba*, to rejoice, to be glad; often with *tugs*: *rgyál-poi* (or *-po*) *tugs dgyes* the king rejoiced; with *la* (to rejoice) at or in, (to be glad) of; to please, to be pleased, to choose, *io-bo byón-pa-la tugs-dgyés-par dug* it

seems the lord is pleased to walk *Glr.*; *mi dgyés-te* sorrowful, sad, discouraged, dejected; angry, indignant; cf. *dgá-ba*.

བྱེད་པ་ dgyés-su *júg-pa* to bend, to double down *Sch.*, v. *dgyé-ba*.

དྲ་ dgra, also *dgrá-bo*, *Ssk.* དྲ་ 1. enemy, foe, *śdāni-bai dgra* the hating enemy, (opp. to *byáms-pai rnyen*), frq. used of imaginary hostile powers, that are to be attacked and withstood only by witchcraft; *dgra rnyen med* there is no difference between friend and enemy = no such thing exists (viz in the golden age); *dgrar gyúr-ba* to become an enemy (to one) *Tar.*; *dgra byéd-pa*, *dgrá-ru ldān-ba*, *lān-ba* to act in a hostile manner, *la*, against; *dgraslón-ba*, causative form, to make a person one's enemy *S.g.*; *dgrar śem-pa*, *dzin-pa* to look upon one as an enemy, to take him for an enemy; *dgrar śes-pa* id.; *dgrá-bčóm-pa* Arhant, Arhat, the most perfect Buddhist saint (*Ssk.* འཇམ་འཛོམས་ venerable; the Buddhists, however, explain it as a compound of *ari* enemy and *han* to extirpate, he who has extirpated the enemies i.e. the passions *Burn.* I. 295, II. 287. *Köpp.* I. 400). Also *dgra bgegs dül-ba Glr.* is interpreted as referring to the subduing of spiritual enemies. — *śnā-dgrá* a former foe, *dā-dgra* a present foe, *pyi-dgra* a future foe *Cs.*; *pyi-dgra* prob. also a foreign enemy. — *čī-dgra* a mortal, deadly enemy *Cs.* — *dgrá-ča* weapon, arms *Wdn.*, *dgrá-sta* battle-axe; *dgrá-lha* v. *lha*. — 2. In *W.* also punishment, **kó-la da póg soñ** he was punished; also for any self-incurred misfortune: **kyód-la da póg yin** you will draw upon yourself trouble, fatal consequences.

དྲ་པ་ dgrám-pa v. *grém-pa*.

དྲ་པ་ dgrón-ba v. *grón-ba*.

དྲ་པ་ dgról-ba v. *gról-ba*.

བག་པ་ bgág-pa *Cs.* another form for *gégspā*.

བག་པ་ bgád-pa to laugh *Dzl.*, cf. *dgód-pa*.

བགམ་པ་ *bgám-pa*

ག

བགྲོ་བ་ *bgró-ba*བགམ་པ་ *bgám-pa* v. *gám-pa*.

བགམ་པ་ *bgags* 1. = *yegs*, hindrance, obstruction, seldom. — 2. an evil spirit, demon, devil, like *ydon*; *bgags-kyi rgyál-po bi-na-ya-ka* *Mil.* frq. (*Ssk.* བྱིན་པ་ a remover, of obstacles; the god Ganesha etc.).

བགོ་བ་ *bgó-ba* 1. vb. 1. to put on clothes etc., pf., imp. *bgos*; *lham rtág-tu bgos* always wear shoes *S.g.*; esp. to put on armour. — 2. v. under *bgód-pa*.

II. sbst. clothes, clothing, *bgó-ba dan bá-ba* food and clothes *Dzl.*

བགོད་པ་ *bgód-pa* (*bgog-pa* *Sch.* is perh. a provincialism) pf., imp. *bgos*, fut. *bgo*; *W.* inf. **gó-è**; imp. **gos tón** to divide, nor an inheritance; to divide in ciphering, *grans* a number; to distribute, *das-dás-sa* into shares, *mi-rnams-la* to or amongst people *Dzl.*

Comp. *bgod-byéd* divisor *Wlk.*, and accordingly also *bgo-byá* dividend. — *bgo-skál* 1. share, lot, *B.* and *col.* 2. the doctrine of strict retribution *Thgr.* frq. — **gó-kan** *W.* sharer, partaker, heir, joint-heir, — *bgo-báa* = *bgo-skál*, *bgo-báa byéd-pa* to distribute, allot, apportion, nor the property *Thgy.*, *la* among *Stg.*

བགོམ་པ་ *bgóm-pa*, pf. *bgams* *Sch.*, to walk, to step, to stride, *góm-pa* *bgóm-pa* *Lex.* to make steps; *tém pa-la* *bgóm-pa* to step over the threshold; *bgom gró-ba* to pace, to walk slowly; *bgoms túb-pa* to begin to walk (?) *Sch.*

བགོར་ *bgor*, supine of *bgó-ba*.

བགོར་བ་ *bgór-ba*, *Cs.* = *gór-ba*.

བགྲུད་པ་ *bgyán-ba*, acc. to *Zam.* = *brgyán-ba*, v. *rgyón-ba*.

བགྲི་བ་ *bgyi-ba*, eleg. for *byá-ba*, 1. fut. of *bgyid-pa*. — 2. sbst. action, deed.

བགྲིད་པ་ *bgyid-pa*, pf. *bgyis*, fut. *bgyi*, imp. *gyis*, eleg. for *byéd-pa* 1. to make, to manufacture; *gyis zér-bai yzugs* the images regarding to which there had been said: 'make them!' i.e. the bespoken, ordered images *Glr.*; to do, to act, to perform, *las*

bgyid-pa to do a work, *bká bzin-du bgyio* according to the word will be acted *Dzl.*; *nye-ynás bgyid-pa* to act the disciple = to be a disciple *Dzl.*; *mi-la ynod-pa bgyis* I have hurt the man, I have done him harm *Dzl.*; *bu yód-par gyis sig* make, bring it about, that a child be (born)! *Dzl.*; *rgyál-bu ma sór-ba gyis sig* see that yo do not let the prince escape *Pth.* (*ba* for *bar* in the more careless popular style). — 2. to say, *zes bgyis* so he said *Dzl.*; *zes bgyi-ba* the so called *Dzl.*

བགྲན་པ་ *bgrán-ba*, pf. *bgrans*, to number, count, calculate *bsód-nams-kyi tsad* the amount of merits *Glr.*; *bgrán-bya* what may be numbered, numerable; *bgrán-bar mi byá-ba*, *bgrán-du méd-pa*, *bgrán-yás* innumerable; *bgrán-prén* rosary, beads *Glr.*, also the garland of human skulls, often seen as an attribute of terrible deities.

བགྲུད་པ་ *bgrád-pa* 1. to open wide, *mig bgrád-pa* to stare, goggle, *ka bgrád-pa* to gape *Glr.*, *Cs.*; *rkán-pa* to part the legs wide, to straddle, cf. *bgrád-pa*. — 2. to scratch *Sch.* (spelled more corr. *brád-pa*).

བགྲུན་པ་ *bgrün-ba*, pf. *bgruns* to cause to deposit, to strain, to depurate *Cs.*, e.g. *rnyóg-ma* impure water *Lex.*

བགྲུད་པ་ *bgrúd-pa*, pf. *bgrus*, fut. *bgru*, to clear from the husks, to husk, to shell, *bgrus-pai bras* *Lex.* husked rice.

བགྲེ་བ་ *bgré-ba*, pf. *bgrés*, resp. to grow old, often with an additional *sku-nas* in years (v. *na*) *Dzl.*; *bgres-rgyüd* weakness of old age, infirmity *Pth.*; *bgrés-po*, in *W.* pronounced **ré(s)-po**, an old man, a man gray with age, hoary; **ré(s)-mo** fem.

བགྲེན་པ་ *bgrén-ba*, occasionally for 1. *sgrén-ba*. 2. *bgrán-ba*.

བགྲེན་པ་ *bgrén-pa*, *Sch.* = *bkren-pa*.

བགྲོ་བ་ *bgró-ba*, pf. *bgrós* (resp. *bka-bgrós mdzad-pa* *Pth.*) to argue, discuss, deliberate, consider; the subject discussed is gen. a direct quotation: *cií pyir di-ltar gyur del bgrós-nas* to converse on the cause of the present state of things *Dzl.*; *zes pán-*

tsun-du bgrós-nas thus declaring their opinions to one another *Tar.*; **to ask advice**, *ci-ltar bya zes bgrós-nas* asking what they should do *Dzl.*; **to resolve, decide**, *byá-bar* to do *Dzl.*; *bgró-glén byéd-pa* to dispute, to debate *Lex.*

བཀྲོན་བ་ *bgrón-ba Tar.* = *bgrán-ba* to count.

བཀྲོད་ *bgród* 1. **the walk, gait, mode of walking.** — 2. **symbol. num.: 2.**

བཀྲོད་བ་ *bgród-pa* to walk, *bgród-la pán* this assists in learning to walk *Lt.*; **to go, wander**, *lam bgród-pa* to travel over *Glr.*; **to get through**, *kyód-kyis bgród-pai skubs med run* although until now you have not been able to get to this place *Mil.*; *ču bgród-par dká-ba* a river difficult to cross; *nyi-ma-lho-bgród* the sun's going to the south, in the winter half-year, the sun's south **declination**, *byañ-bgród*, north **declination**, *bgród-dus ynyis S.g.* both **declinations**; *bud-méd-la bgród-pa* to lie with a woman *Schr., Cs.*

བཀྲོས་བ་ *bgrós-pa v. bgró-ba.*

མག་ *ngar* n. of a noted crafty vizier of the king Srontsangampo *Glr.*

མག་བ་ *ngár - ba* (col. **gár-ra**) **smith**, *ngár-bai bzo* smith's work; **gár-zo cò-čé** *W.* to forge; *ngár-kan, ngár-sa* smithy; *rser-ngár* gold-smith *Cs.*

མག་པ་ *ngal jaw, jaw-bone, ya-mgál* the upper, *ma-mgál* the lower jaw-bone; *mgal-čág* a broken jaw-bone, *mgal-búd* a dislocated jaw-bone *Cs.*

མག་པ་བ་ *mgál-pa*, also *gál-pa* a **billet of wood**; *mgal-düm* 1. a large piece of wood split or cut, 2. a piece of wood half-burnt *W., C.*; **gal-dó, gal tsig** *W.*, **gal-ró** *C.* id.; **gal-mé** a burning piece of wood, a **fire-brand; torch**, consisting of long chips or thin billets of wood; *mgal-mé kór-lo* a circle of light produced by whirling round a fire-brand.

མག་བ་ *ngú-ba* to rejoice, to be glad, joyful, content; *ngú-nas* delighted *Mil., Tar.*; *ngú-bai lan ma byun* he did not receive a gratifying, satisfactory answer

Tar. 17, 27; *tams-čád byin yañ mgú-dus med* he is never content though every thing be given him *Mil.*; *ngú-bar byéd-pa, W.*: **gu čug-čé**, to exhilarate, to gladden, to make content; *dga-mgú-ba, dga-mgu-rán-ba* are intensive verbs; *ngur* = *ngú-bar*.

མག་ *ngur* (Ssk. 𑖦𑖳𑖦𑖪) resp. 1. **throat, neck**, *gyu ngur-du pul-nas* presenting (the great teacher) with a turkois for his neck *Ma.* — 2. **voice**, *ngur snyán-pa* a sweet, harmonious, voice *Cs.* — 3. (col. **gúr-ma**) **song, air, melody**, hence a religious song is always designated by the respectful word *ngur* (not by *glu*), although the term in itself has no immediate reference to it. *ngur (-du) ysün-ba, bzés-pa* resp. for *glu lén-pa* to sing a song; *Sch.*: *ngur ten-pa* id. — *ngur-büm* a hundred thousand Songs, title of the Legends of Milaraspa, which are richly interwoven with songs. — *Sch.*: *ngur bsál-ba* to clear the throat, to hawk, to hem; *ču-boi ngur* 'by-water', a tributary, a subsidiary stream (?).

མག་ལྷ་ *ngúr-lha* the god of hunting with the Shamans *Sch.*

མག་པ་(བ་) *ngül (-pa)* Ssk. 𑖦𑖳𑖦𑖪 1. **neck, throat**, *ngul-du dōgs-pa* to tie, fasten to one's neck e.g. magic objects; *rán-gi ngül-pa rěd-pa* to cut one's own throat *Dzl.*; *ngül-pa* sub his throat is stopped, choked *Mñg.*; *ngül(-pa)-nas dzin-pa, ju-ba*, to seize by the throat, sometimes also used for *ngül-pa-nas kyid-pa* to fall on a person's neck, to embrace. — *ngül-nad* disease of the throat, **sore throat**. — *ngul-čis dkár-po* a white neck-cloth *Pth.* — *ngul-dár* or *dpa-dár* a silk cloth tied round the neck as a badge of honour. — 2. **the shoulder** of a mountain *Mil., gyón-ngul-na* on the left slope.

མག་ཁྲ་ *mgeu* = མགོ་ཁྲ་ *ngou Cs. v. ngo.*

མགོ་ *ngó* (Ssk. 𑖦𑖳𑖦𑖪) resp. *dbu* 1. **head**, **gó-la zug rag** I have a headache, a pain in my head *W.*; **ngo kór** my head turns, I feel dizzy, I am getting confused, perplexed; *ngo skór-ba* to cheat, swindle, deceive; *mi-mgo ma skor* do not cheat

people! *Mil.*; *mgo dgú-ba, dgúr-ba* v. *dgú-ba, mgo tóm-pa* v. *tóm-pa*; *mgor jóg-pa* to carry on the head *Sch.*; **go yúg-čé** *W.* to shake one's head, **kug tán-čé** *W.* to nod with the head, either as a sign of affirmation, or of beckoning to a person; **kyog-kyóg čó-čé** to wave the head from one side to the other, expressive of reflection. — 2. **summit, height, top**, *ri-mgo ká-bas pyogs* *Mil.* the hill-tops were covered with snow. — 3. **first place, principal part**, *mgo byéd-pa* to lead, to command, to be at the head *Glr.*; to educate cf. *dbu mdzad-pa*; to inspect, look after, superintend, control, *bú-mo zig-gis mgo byéd-pai mi mái-po* a number of (labouring) people looked after by a girl (the farmer's daughter) *Mil.*; **dos gó čó-čé** *W.* to preside in a consultation. — 4. **beginning**, *W.*, **go-ma**; *grós-mgo* the beginning of a consultation; *mgo dzug-pa* to begin; *bod sdug-pai mgo dzugs* that was the beginning of the misfortunes of Tibet *Ma*; *brtán-gyi skyid-mgo dé-nas tsugs* with this my constant good-fortune commenced *Mil.*; *ló-mgo-la* at the beginning of the year *Mil.*; *mgó-nas* from the beginning *Dzl.* — 5. *Gram.*: a superscribed *r, l, s* e.g. *rá-mgoi ka, ཀླ, k* with *r* superscribed; *dé-rnams bas pul sá-mgoi kao* these are the words beginning with *bsk.*

Comp. and deriv. *mgo-klád* brain *Cs.* — *mgo-dkyíl* col. crown of the head, **vertex**. — **go-kár**, or **gar** *Ld.* a tight under-garment, drawn over the head when put on, (*Ssk. परिधान, Hd. प्रहरवन*) something like a shirt, but not in general use. — *mgo-skór* **imposture, deceit**, *bdud-kyi mgo-skór de na mi dod* I detest these diabolical tricks *Mil.* — *mgo-skyá* a gray head, *mgo-skyá-čan* a gray-headed person *Cs.* — **go-kyñi** *C., W.*, **protector, patron**, = *mgo-dren*. — *mgo-kra* scald, scald-head *Sch.* — *mgo-mkrégs-čan* **obstinate, pertinacious, stubborn**, esp. in buying and bartering, selfish, bargaining, haggling: **go fag čó-čé** *W.* to have these qualities. — *mgo-rgyán* head-ornament. — *mgo-čan* having a head, **mi-*

*go-čan** having a man's head, such as English rupees and other coins (bearing the image of a head) *W.* — **go-čñi** *C., W.* = *go-dren*. — **go-(l)odg** a blow or knock on the head *Ld.* — *mgo-lédgs* little shoots, **spreuts, branches** *Sch.* — *mgo-čá* = *mgo-rgyán*. — *mgo-mjug* beginning and end (head and tail), *šin dii mgo mjug gan yin-pa bye-brág pyes sig* find out which is the upper and which the lower end of this piece of wood *Dzl.* — *mgo-jón* *Cs.*: 'an oblong head.' — *mgo-rjén* bare headed. — *mgo-nyóg* *Cs.*: 'a compressed, contracted head'. — **go-nyi-pa** *C.* two-headed, double-tongued; a double-dealer, backbiter. — *mgo-snyóms* indifferent, unconcerned. — **gor-tñi tsán-ma** from head to heel, the whole from top to toe, = **go-lus-ča-tsan**. — *mgo-dón* = *mgo-dren*, with *byed-pa* = *mgo don-pa* to bring or draw forth, to raise, to lift up a person's head, gen. with *rañ*, one's own head, used in the sense of: **to be self-dependent**, one's own master, to come off well, **to be uppermost** *Mil.*; *mgo ton-pa* id. — *mgo-dren* **protector, patron**, used frq. in letters as a complimentary title. — *mgo-nág* po. for man *Glr.* — *mgo-nád* headache. — **góbú** *W.* **first-born**. — *mgó-ma* 1. adj. **first**, *gral-mgo-ma* first in order, the first in a row or line of persons *Mil.* 2. **subst. the beginning** *W.*, **go-ma tsug-čé** to begin. 3. **adv. in the beginning, at first** *W.* — *mgo-tsém* 'stitched at the head' denoting a book which is so stitched, that the lines run parallel to the back, whilst one stitched in our way is called *rta-mgó-ma*. — *mgo-yžún*, col. **gog-žún** crown of the head. — *mgou, mgeu* a small head *Cs.* — *mgo-yór* = *tsá-bai nad* *Ts.* — *mgo-pyógs* a covering for the head (hat, cap etc.). — *mgo-ril* 1. a round head. 2. **cattle without horns** *W.* — *mgo-rég* for *mgo brégs-pa* one that has his head shaved, a monk; *mgo-rég btsün-ma* *Lt.* monks and nuns, or: nuns that have their heads shaved. — **go-lus-ča-tsan** a complete suit of clothes, **gor-tñi-tsán-ma** id.; **go lus sum kón-čé** *W.* to furnish a person with new clothes; **go lus spó-čé** *W.* to

give one's own clothes to a person (e.g. when a king honours any body by arraying him in splendid garments). — *ngo-léb* a flat head *Cs.* — *go-ðóg*, resp. *u-ðóg* cover, of a copy-book etc. *Cs.* — *ngo-srin* n. of a disease *Lt.*

མགོན་པོ་ *mgón-po*, *Ssk.* རྒྱལ་པོ་ protector, patron; principal, master, lord; tutelar god; *gro-mgón* protector of beings; *skyabs-mgón* v. *skyabs*; *ciü p̄yir nai mgon mi byed* why do you not assist me? *Dzl.*; *lhai, bdud-kyi, yšin-rjei mgón-po* the principal of the gods, of the devils, the lord of death *Cs.*; *mgón-po mčód-pa, stód-pa, rbád-pa* to honour, to praise, the tutelar god, to stir up or urge him to aid one's cause. The special tutelar god of Tibet, called *mgón-po* by preference, is *Awalokiteśwara*, *Spyan-ras-zyigs*; *ḡig-rten-mgón-po*, or *mi-mjed-žin-gi mgón-po* lord of the world, *ḡig-rten yšum-gyi mgón-po* (*Hindi: trīloknāth*), lord or ruler of the three worlds, an epithet 1. of Buddha, 2. of *Awalokiteśwara*, 3. of the *Dharma-Rājā* of *Bhotān*.

Comp. *mgon māns* many patrons or defenders of religion; many small pyramidal sacred buildings *Cs.* — *mgon-méd* unprotected, *mgon-med-zas-sbyin*, རྒྱལ་པོ་མེད་, n. of a certain house-owner in *Bud-dha's* time, often mentioned in legends.

མགྱོགས་པ་ *mgýógs-pa*, *C.* **gyóg-po** quick, speedy, swift; *mgýógs-par* (seldom *mgýógs-la Mil.*) adv. quickly, speedily, soon; **gyog-rin** *W.* speedy, hasty, rash, **gyog-lám** *W., C.*, a straight, short way, a short cut; *rkañ-mgýógs* v. *rkañ*. — *sum-gýógs*, pronounced **sun-gyóg(s)** *W.*, (lit. 'who is quick?') a race, a racing or running-match.

མགྱིན་པ་ *mgrin-pa*, (*Ssk.* མགྱིན་པ་) 1. neck, *mgrin rin-ba*, a long neck, *mgrin tün-ba* a short neck *Lt.*; *mgrin-sñón* blue-necked, an epithet of gods. — 2. throat, as passage or organ of the voice, *mgrin yčig-tu* (to call as) with one voice, frq.; *mgrin-bzán* a loud voice *Cs.*

མགྱོན་ *mgron* feast, treat, banquet, entertainment, *mgron ytón-ba*, resp. *sku-*

mgrón būl-ba to entertain; **ḡón-tai-kan** *W.* host, entertainer; *mgrón-la bod-pa*, resp. *mgrón-du spyan-drén-pa*, to invite to an entertainment; *mgrón-du ynyér-ba* to treat, to regale *Dzl.*; *mgrón-du gró-ba* to go to an entertainment, a party *Dzl.* (cf. *grón-du gró-ba* to go abroad); *zas-mgrón* an entertainment consisting in eating; *ja-mgrón* a tea-party; *čai-mgrón* a treatment with beer or wine *Cs.*

གཤམ་ *gag* 1. obstruction, stoppage, esp. in comp.: *yi-ga-gág* want of appetite; *yčín-gág*, also *-dgag*, strangury. — 2. a place or spot that has to be passed by all that proceed to a certain point, **zám-pe gág-tu güg-na kým-ma dzin tub** *C.* the thief may be stopped, if you are on the watch in the thoroughfare of the bridge; *ri-bo dpal-bár-gyi gag* the place on the *Palbár* mountain, where there is the only passage *Mil.*; *sgo-gág* the door of the house, because through it all that enter or leave have to pass; *ka-gág* the mouth, through which every thing must pass that is eaten; fig.: *far-lám-gyi ynad-gág*, the main point for obtaining salvation; *gag yčig-tu dril-ba* to unite, to be concentrated in one point *Mil.*

གཤམ་པ་ *gág-pa* 1. vb. (cf. *gegs-pa*) to stop, to cease, to be at a stand-still; mostly in the perfect form *gags*; *dán-ka gags* the appetite is gone *Mil.*; it is also used of the passions having been suppressed, having ceased *Mil.* — 2. sbst. door-keeper, v. *sgo-gág* sub *gag*.

གཤམ་ གཤམ་ *gan* v. *rgan*.

གཤམ་སྤྲུག་ *gánspa* difficult, troublesome *Sch.*

གཤམ་(པོ་) *gán(-po)* the burden of an office, business, commission, *gan kúr-ba* to bear such a burden, *bskúr-ba* to impose it on a person.

གཤམ་ *gáb* = *mái-ma, mjúg-ma*, the end, of a bench, a garment etc. *Mil.*nt.; as postpos. c.genit. after, behind *C.*

གཤམ་པ་ *gáb-pa* 1. *Sch.*: to take care, to be cautious; orderly, decent. — 2.

W. to suffice, **mi gáb-ṭe med** the workmen will not suffice.

འགམ་པ་ *gám-pa*, pf. *gams* Sch., *bgams* Cs., fut. *bgam*, imp. *goms* 1. to put, or rather throw, into the mouth, e.g. grains of wheat, a mouthful of meal, as Tibetans use to do; *ṣṣye túr-mgo re tsam gams* I took a small spoonful of meal Mil. — 2. to try, *bgám-mo* I will try him, I shall put him to the proof Dzl.; *tsód gám-pa* id. Lex. — 3. *W.* to threaten, to menace.

འགམ་ *ga* (*ga-bo* (Cs.?) some, a few, several, *Kyi-ra-ba ga* some huntsmen Mil.; *ṣṣón-pa ga ṣṣig* some young men Mil.; *ko-rán ga* some of them Mil.; *ga-ré = ga ṣṣig* Pth.; *gál-te nún-gyis ga ṣṣig bṣṣag-na* if I appoint some by a peremptory decree Dzl.; *skabs gar* in some cases; *lan ga* (*ṣṣig*) sometimes, now and then (opp. to frequently, as well as to once, one time); *res ga* 1. sometimes. 2. col. for some, several; *bar ga* sometimes; *lan ga — lan ga, res ga — res ga, bar ga — bar-ga* at one time — at another time, some — others; *ga tsam* a few, few. *Thgy.*: *ga ṣṣas* some, part (of them) Mil.; *ga yañ* followed by a negation: no, no one, not any, none.

འགམ་ *ga Ghr.*, also *ga-ti* n. of a place in the east of Tibet.

འགམ་ *gar*, termin. of *ga*.

འགམ་པ་ *gár-ba* 1. sbst. (*W.* also **gár-ru**, Ts. **gar, gir**) masc. *gár-po*, fem. *gár-mo*, a mixed breed of cattle, of a *mdzo* (q.v.) and a common cow, or a bull and a *mdzö-mo*. — 2. vb. v. sub *dgár-ba*.

འགམ་དུས་ *gál-düm* v. *mgal*.

འགམ་པ་ *gál-ba*, c. *las* or *dan*, to be in opposition or contradiction to, as: *rtág-pa dan dñós-po ṣṣnyis gál-ba yin* the ideas of 'perpetuity' and of 'thing' are contradictory; commonly of persons: to counteract, to act in opposition to, to transgress, violate, infringe, break, a promise, law, duty; *yid dan mi gál-bar Dzl.*, resp. *fugs dan mi gál-bar*, (he gives them) to their wish, to their heart's content; *bka bṣṣin-du mi*

gal-bar bgyio I shall act faithfully according to the order Dzl.; **gal mi dug** *W.* he has not committed anything, he is innocent; *lha* or *klu dan gal-ba* not to honour a *Lha* or *Lu* according to duty.

Comp. *gal-rkyén mishap*, untoward accident, impediment (opp. to *mtun-rkyen*); *gal-rkyen sél-ba*, or *méd-par byéd-pa*, or *zlóg-pa* to avert, to remove such accidents or impediments. — *gal-krül transgression*, *gal-krül spans-te*, conscientiously; **gal-ful só-ra** to make amends, to atone for a transgression. — *gal-mtün-ṣes-pa Chr. Prot.*, the knowledge of what is conformable or contrary to the divine law, meant to express our 'conscience'; the term was formed after the Tibetan phrase: *dge mi-dgé ṣes-pa*, or *rig-pa*, knowledge of what is virtue and what is vice; cf. however *ṣes-bṣṣin*, *ṣṣón-ba*, and *byas-ṣós*. — *gál-ba-po* (Cs., *gál-po* Sch., a transgressor. — *gal-tsábs* (Cs. a great fault, a crime: *gal-tsábs-can* faulty, criminal, a criminal (?).

འགམ་པ་ *gás-pa*, pf. *gas* (cf. *ges-pa*) to be cleft or split, of rocks etc.; to chap, of the skin, the lips; to break open, to burst, of a bag etc., *ka liá-ru* into five rents, in five places; to crack, to break or burst asunder, of a vessel, the heart, a fruit, *bdün-du* into seven pieces; *ṣin-gi rigs-la byás-na ni gas* if it be made of wood, it will split, crack *Ghr.*

འགྱུ་ *giu* v. *gi-wán*.

འགྱུ་མདའ་ *gu-mdá gun-stock*, (spelling not certain) v. *sgum-mdá*.

འགྱུ་པ་ *gú-ba*, incorr. for *mgú-ba*.

འགྱུག(ས)་ *gug(s)* a mesh *W.*

འགྱུག(ས)་པ་ *güg(s)-pa*, pf. *bgug*, fut. *dgug*, imp. *kug* 1. (cf. *kug*) to bend, to make crooked, *ṣnya gugs-pa* C. to bend, bow, stoop; *mgo gugs-gugs-par sóñ-no* he went off bowed down, crestfallen. — 2. to gather, to cause a gathering, *rnág-tu* of matter, pus, to suppurate. — 3. to call, to summon, to send for, e.g. the gardener Dzl.,

one's daughters *Dzl.*; **to conjure up, ghosts,** *des bdag giug-par gyür-ro* by this (charm) I may be conjured up; *blo nân-du kûg-la* calling the spirit back into its inner domain, abstracting the mind from the external world. — 4. **to draw back, to cause to return, to convey back** *Mil., C.*

བྱུང་བ་ *gud-pa*, pf. *gud*, = *rgud-pa?* *gud-du bcug-pa* to ruin, to reduce to an extremity *Schr.*; *rtsa byin-gud dal* *Med.* a pulse slow and sinking.

བྱུས་བ་ *gum-pa* 1. pf. *gum*, *gums* eleg. **to die.** — 2. pf. *bkum*, fut. *dkum*, imp. *kum(s)*, **to kill, to put to death** *Dzl.* frq.; **to slaughter** (butcher), *ysâr-du bkum-pai sa*, meat of an animal just killed, fresh meat *Dzl.* — 3. **to bend, curve, make crooked, to contract**, v. *kum* and *skum-pa*.

ཁུག་བ་ *gul* neck, v. *mgul*.

ཁུག་བ་ *gûl-ba* (cf. *sgul-ba*) to change place or posture, **to move, shake, to be agitated**, **ri-gu död-pa-la gul dug** the kid moves in the womb (of the goat); *gul-dka* (the limb) moves with difficulty *Med.* frq.; *gul yan ma nus-so* (they) would not even stir (from terror) *Dzl.*; **to waver, tremble, shiver**, *dâr-zin gûl-ba*; *sa-gûl* (pronounced **san-gûl**) earthquake *W.*

བཞུག་(ས)་བ་ *gêgs-pa* pf. *bkag*, fut. *dgag*, imp. *kog* **to hinder, prohibit, stop**, *bdag-gis bkag-na yan ma tûb-kyis* though I was preventing it, I could not (carry my point) *Dzl.*; *ma bkag-ste nân-du btañ* he admitted him without impediment *Dzl.*; **kag-če med zér-kan-gyi ka-šog** a warrant, a permit to traffic without hinderance, a pass-bill, and the like *W.*; **to shut, to lock (up), to close**, *sgo* the door *Glr.*, *lam* the road frq., to close one's nose with the hand *Pth.*; **to retain, keep back** excretions *Med.*, *bšan-dgag* obstruction (cf. *gag*); **zä-če kag-te ši** *W.* his food sticking fast he died; **to lock up, shut up** (things for keeping), **to pen up** (sheep, cattle), **kag-te bór-če** *W.* id.; *dgag-dbyé* the ending of the seclusion, viz. of the monks who have to stay in their houses during the

rainy season *Schf.*, *Tar.* 10, 10, cf. *Köpp.* I, 369; **to forbid**, *dgag-sgrub* *Sch.*: 'to forbid and to allow'(?); *gag-pai sgra*, *gag-tsig* a prohibitive particle *Gram.*; *bkag-ča byéd-pa* to forbid, prohibit *Sch.*; **ka kag-če** *W.* to silence, to hush; *dgag-pa* a negative, a negation; *bkag-ča* the negative side *Was.* (282).

བཞུངས་བ་ *géns-pa*, pf. *bkañ*, fut. *dgañ*, imp. *Koñ* 1. **to fill**, *tib-ril čus* or (seld.) *ču-las*, or *tib-ril-du čus*, or *ču*, (to fill) a tea-pot with water; **to soil, smear, stain**, the bed with blood *Glr.*; *dgân-dka* difficult to be filled, not to be satisfied, insatiable *Stg.* — 2. **to fulfil** (more frq. *skôn-ba*) *tugs-dâm* *Lex.* — 3. *gzu gëns-pa*, *mda gëns-pa* to prepare bow and arrows for shooting, frq.; **tû-pag kân-če** *W.* to load a gun.

བཞུད་བ་ *géd-pa*, *Cs.* = *gyéd-pa*.

བཞུཅས་བ་ *gëbs-pa*, pf. *bkab*, fut. *dgab*, imp. *Kob* (*W.* **bkob**), **to cover**, e.g. one's breast with the hand; **to cover up**, *ka* an opening, aperture; **to spread over** or on, **to set up, to put on**, a cover, lid, cork, plug etc.; **to protect**, *btsün-mo mi-ma-yin-gyis gëbs-su jûg-pa* to have the queen protected by ghosts; **to disguise**, metaph: **bkab-ste** in disguised language, euphemistically *W.*, **káb-če yi-la** in order to express it euphemistically.

བཞུམ་བ་ *gëm-pa*, acc. to *Cs.* another form for *güm-pa*, **to kill, to destroy**; *Schr.*: *klád-pa gëms-pa* to surprise; to overthrow an argument by reason; cf. *mgo-gëms* *Lex.* w.e.; as a partic.: stupid *Schr.*; the few passages, where I met with the word, leave its meaning doubtful.

བཞུལ་བ་ *gél-ba*, pf. *bkal*, fut. *dgal*, imp. *Kol*, 1. **to load, to lay on** a burden, *brui kal čig bkál-te* loaded with a load of grain *Dzl.*; fig. to put a yoke upon a person's neck, *byur* to bring down misery on a person; *W.* to bring accusations against a person, **mi 'ós-pe lās-ka žig mi žig-la kal tán-na** *Ld.* if one is accused of an unlawful action; *kral gél-ba* to impose

tribute *Lex.*; to commission, to charge with, to make, appoint, constitute, **mi zig gád-po-la kál če** *Ld.* to appoint some one to be an elder or senior, cf. *čöl-ba*. — 2. to put, to place on or over, *ydün-ma bkül-ba* a beam placed over it *S.g.*; to set or put on, e.g. a pot on a trevet; to hang up, *gos-gel-ydün* a stand to hang clothes on; fig. *či-bar nūs-pai tog gel dgos* one must set on it the roof of being able to die, i.e. one must crown the whole edifice by being free from fear of death *Mil.*

འགོ་སྒྲིལ་ *gés-pa*, pf. *bkas*, fut. *dgas*, imp. *kos*, trs. to *gás-pa*, to split, cleave, divide, *bkas-šti* *Lex.* cleft or chopped wood; *düm-bur* (to divide) into pieces *Lex.*, to cut up or open, e.g. a fish, gourd, pumpkin, *Dzl.*

འགོ་ *go*, = *mgo* in some figurative applications of the word: *dmág-go* commander of an army *Cs.*; *mkār-go*, *rdzön-go* commander of a fort *Cs.*; *go-snám* a sort of fine cloth made of shawl-wool, or also: Europe-cloth, i.e. broad cloth = *sag-lád*; *gó-pa* officer, captain, head-man of a village or district, esp. in *W.*; in a general sense: **kon-čog jig-ten-gyi gó-pa yin** God is the ruler of the world; **kon-čog-gi sañ gó-pa med** God is the only and highest ruler; **go-pön** *C.* rector, director, head-master, principal e.g. of a school; *gó-ma* *Zam.* beginning, origin, source; *gó-mi* *Lex.* = *gó-pa*; **go-yód** = *gó-pa* *Ld.*; *gor* in the beginning, at first, originally *Sch.*, *sér-bai gor* when it began to hail *Mil.nt.*

འགོ་སྒྲིལ་ *gób-pa*, pf. *gos* (or *gos*), cf. *bsgo-ba*, 1. to stain, to lose colour; to dirty, sully one's self, *dé-la* with it, *nan-skyügs lis-la* to soil one's self with vomit. — 2. to infect, with a disease, *gób-bai nad*, *gonád*, *gób-bai rims*, a contagious or epidemic disease, a plague, frq.

འགོ་སྒྲིལ་ *góg-pa*, pf. *bkog*, fut. *dgog?* imp. *kog* 1. to take away forcibly, to snatch, tear away, pull out, *rtsá-ba* a root *Lex.*, so a tooth *Schr.*; to tear up, e.g. a floor *W.*; to peel *Sch.*; **kóg-te kyér-če** *W.* to rob, plunder frq.; **kóg-te kyers** *Ld.* it

has been robbed. — 2. to take off, a cover, a lid, a pot from the fire *W.*

འགོ་སྒྲིལ་ *gógs-pa* another form for *géys-pa*, to prevent, to avert unfortunate events, fatal consequences; to suppress, the symptoms of a disease by medicine; to drive back or away, to expel e.g. spirits, ghosts; to repel people that are trying to land.

འགོ་རྒྱུ་ *gón-ba* 1 *Cs.*: to bewitch, enchant (?), *gón-ba-po*, *gón-po* an enchanter, sorcerer, *gón-ba-mo* enchantress, sorceress *Cs.*; more frq. *gón-po* an evil spirit, demon, also fig. demon of concupiscence, of fear, of terror *Mil.*; *gón-mo* fem. — 2. pf. *bkon*, perh. more corr. *sgón-ba*, *spá-sgón-ba* *Lex.* to despond.

འགོ་རྒྱུ་ *gód-pa*, pf. *bgod*, fut. *dgod*, imp. *kod* (cf. *kód-pa*), the Latin *condere*, 1. to design, to project, to plan *Schr.* — 2. to found, to establish, to lay out (a town), to build (a house); hence *bkód-pai rig-byéd* books on architecture *Glr.*; to manufacture, to form, to frame. — 3. to put, to fix, to transfer, into a certain state or condition, *bdé(-ba)-la* *Dzl.*, *bder* *Lex.*, into a happy state, *dge-ba-la* *Dzl.* into virtue, *čos-la* *Pth.* into the true doctrine, *rdám-par gról-ba-la* *Dzl.* into salvation, *mya-nán-las dás-pa-la* into delivery from existence *Dzl.*; *žag-gráns* to fix a certain time or term *Schr.*; *tsad* (to determine) the measure or size of a thing *Schr.* — 4. to set, put, or place in order, *gral-pyám bgód-pa dra* as the rafters of a roof are placed side by side *S.g.*; *mtar dgód-pa* to add or affix e.g. ciphers to a certain number *Wdk.*; *bkód-par mdzės-pá* beautiful as to arrangement, nicely ordered, (*b*)*rgyan dgód-pa* *Lex.* to arrange ornaments (tastefully), to decorate, adorn, to construct or adjust grammatical forms, sentences *Zam.* — 5. to put down in writing, to record, *min ká-ba-la* to write names on a column *Pth.*; to compose, draw up, write, a narrative etc., frq.; to mention, to insert, in a writing; **ka kú-pa** *C.* to publish, to make known. — 6. to rule, to govern *Schr.*; *byol-són bkód-pai rgyál-*

po yin he is king over all subjugated animals *Mil.*

The partic. pf. *bkód-pa* is also abst.:
1. plan, ground-plan, draught of a building *Schr.* — 2. delineation, sketch, *zin - bkód* map. — 3. form, shape, figure *Schr.* — 4. sample, copy, even of one's own body, e.g. when a person multiplies himself by magic virtue, = *sprúl-ba*. — 5. building, edifice, structure, *bkód-pa mdzes* the structure (is) beautiful *Glr.* — 6. frame, body, *bkód-pa lus* id. *Mil.*; *nai bkód-pa nám-mkai rai-zin* my body of an ethereal nature *Pth.*

Note. The Lexx. have for *bkód-pa* always རྒྱལ་པ་ putting down, depositing; but often it has the signification of རྒྱལ་པ་ orderly arrangement; as vb. it comes nearest to རྒྱལ་པ་. As the meaning of the word is almost quite the same as that of *κτίζειν* and *condere*, it recommends itself as the most suitable term for 'to create', to call into existence, *gód-pa-po* for creator, and *bkód-pa* for creature, notions which are otherwise foreign to Buddhism.

འགོམ་པ་ *góm-pa*, *Cs.* = *góms-pa*, *Sch.* also = *gém-pa*, *gúm-pa*.

འགོར་ *gor* 1. v. the following article. — 2. termin. of *go*, in the beginning, at first *Sch.* — 3. supine of *gó-ba*.

འགོར་བ་ *gór-ba* to tarry, linger, loiter, *W.* frq. **mán-po gor son** you stayed away very long; **lám-la gor** he lingers on the way; **mán-po ma gó-r-te** without long delay, = *rin-por ma lón-par*, and *rin-por mi fogs-par* *B.*; *de gor-yzi yin* that impedes, delays; *zlá - ba rnyis kor* (the work) lasted two months *Glr.*

འགོལ་བ་ *gól-ba*, pf. *gol* 1. to part, to separate vb.n.; *gól-bai ynas* a hermitage *Pth.*, *gól-po* hermit, recluse. — 2. to deviate, err, go wrong or astray; *gól-sa* 1. the place where two roads separate. 2. error, mistake.

འགོས་ *gos* n. of a monastery *Tar.*

འགོས་པ་ *gós-pa* v. *gó-ba*.

འགྲུག་པ་ *kyág-pa* cf. *skyág-pa*, to be sold, spent, expended *Cs.*

འགྲུབ་ *kyón-ba*, pf. *gyaṅs*, to be delayed, deferred, postponed, *pyir gyaṅ-na* if one defers it; **nyin gyaṅ zag gyaṅ jhé-pa** *C.* to delay again and again; *lo man-po mi gyaṅ-bar* before many years shall have passed; *dus gyaṅs* *Lex.* w.e.

འགྲིང་བ་ *gyin-ba* 1. to look about haughtily, to look down upon, to slight, *mi-la* a person; also of things: to despise, condemn, neglect them *B.* and col.: **gyin-bhág jhé-pa** *C.*, **gyin cò-cé** *W.* id.; **gyin-čan** supercilious, contemptuous. — 2. = *sgyin-ba* *Glr.*; *Mil.* — *ñel-kyi gyin-kar* a sceptre of crystal, an attribute of gods, in pictures represented as a plain, unadorned staff.

འགྲུབ་ *gyü-ba*, pf. *gyus*, to move quickly to and fro, e.g. as lightning, the quivering air in a mirage, the motion and versatility of the mind etc.

འགྱུར་བ་ *gyúr-ba* I. vb., pf. *gyur(-to, -pa)* imp. *gyur (-cig)*, cf. *sgyúr-ba*, 1. to change, to be altered *B.* and col.; *mirnams-kyi spyód-pa gyur* the behaviour of men changes *Ma.*; *gyúr-bai čos* a changeable (and therefore perishable) thing *Cs.*; and *gyúr-du yód-pa* changeable, variable, *gyúr-du méd-pa*, *gyur-med* unchangeable, invariable; sometimes to decrease, abate, vanish, die away, *mṅs-stobs*, *nád-med-pa*, *yi-rjid yóns-su gyur-ba* the total decay of strength, health, and esteem (in old age) *Thgy.*; *bdág-gi sems ma gyur, ma nyáms-so* my mind has not been altered, nor my resolution weakened *Dzl.*; also with *las*: *dád-pa di-las ma gyur cig* do not depart from that belief *Mil.* (I have therefore availed myself of this word, combined with the active (transitive) form *sems sgyúr-ba* 'to change the mind' for expressing the *μετανοεῖν* and *μετάνοια* of the N.T., though the Buddhist is wont to regard the *mi-gyúr-ba* as the thing most to be praised and desired.) With the termin. it signifies to be changed, transformed into, *B.* and col.; hence — 2. to become, to grow, *dge-slón-du gyúr-ba*, *rgyál-por gyúr-ba* to become

a monk, a king *Dzl.*; *skra mton-mñi-gi ka-dóg-tu gyür-to* his hair turned azure (sky-blue) *Dzl.*; *sbrüm-par gyür-ba* to get with child; *bdün-du gyür-ba* to reach the number of seven *Dzl.* (In all these cases the more recent writings and the col. language in *C.* usually have **dó-wa**, in *W.* **čá-čé**.) *gyür-ba* is also frq. used in conjunction with verbs: *yód-par gyür-ba* 'to become being', i.e. to begin to exist, 'to become having,' i.e. to gain possession; *srog-la mlta-bar gyür-pai dños-po di-dag* these acts of having become indifferent to life, i.e. acts of contempt of death *Dzl.*; *na-bar gyür-na di mñon-ba tsám-gyis nad sós-par gyür-ro* when taken ill, they get well again, as soon as they obtain a sight of this *Gl.*; *čan mi smrá-bar gyür-to* he became speechless *Dzl.*; *gyür-ba* denoting both the pass. voice, and the fut. tense, the context must decide in every instance, how it is to be understood: *su zig rgyal-srid byéd-par gyür* who shall have the government, who shall rule? *Tar.* 21.; *de rgyál-por gyür-bar śés-so* they knew that this man is made king (for: would be made king); *kó-mos kyód-kyi bu bád-par gyür-na* if your son has been killed by me *Dzl.*; *Kyod mi-ša zá-bar gyür-čig* may you be obliged to eat human flesh! *Dzl.*; *čii pyir Kyod di-ltar gyür* by what means have you come into this state? *Dzl.*; *ya-mtsán-du* (or *-par*) *gyür-ba* to be surprised, astonished; with *ynús-su*: to come to a place, to arrive at *Mil.*; *dód-pai dños-grub-tu gyür-ba* to be endowed with the perfect gift of wishing, viz. of having every wish fulfilled; to happen, to take place, to occur, *ya-mtsán-du gyür-ba či yod* lit. what is there that has wonderfully happened, what wonderful things have happened? *gyós-par gyür-ba* to become moving, to begin to move. — 3. to be translated, *bod-du* into Tibetan *Tar.*; *bka-gyür* the translated word, v. *bka*; cf. *sgyür-ba*. — 4. joined to numbers it signifies time or times, *řán-pas brgya-gyür ston-gyür-du řágs-pa* a hundred times, nay a thousand times more sublime than others *Dzl.*;

kyód-pas brgya-gyür-bas lhág-par bzán-ba yod there are (girls) a hundred times prettier than you *Dzl.*; *řsum-gyür ltá-bur* three times as much *Dzl.*; *de ynyis-gyür tsam zig* one twice as large as that *Mil.*

II. sbst. change, alteration, vicissitude, *dus bzii gyür-bas* through the change of seasons *Thgy.* — *gyur-skád*, or also *gyur-kúgs* singing or humming a tune in a trilling manner *Mil.*; *gyur-lčam nya* *Mil.* perh. a fish swiftly moving to and fro; *gyur-rtén bzág-pa* to pay money in hand, as an earnest that the bargain is not to be retracted. — Instead of the imp. *gyur*, *śóg* is frq. used.

འབྱེད་ *gyé-ba*, pf. (and imp.?) *gyes*, to be divided, e.g. a river that is divided into several branches; *rdám-pa ynyis-su* (a ray of light divided) into two parts *Dzl.*; to separate, to part, *bem rig gyes dus* when body and soul part from each other *Mil.*; to disperse, of a crowd, with or without *so-sór* *Dzl.* and elsewh.; of a single person: to part, withdraw, go away, **mi-tsóg dan ghyé-ne** *C.* withdrawing from the crowd; to issue, proceed, spread, *dé-dag-las gyés-so* they have proceeded from those (their ancestors); of a disease: *gyén-du gyes* (opp. to *túr-du zug*) *Med.*?

འབྱེད་ *gyéd-pa* (*W.* **kyé-čé**) pf. *bgyes*, fut. *bkye*, 1. to divide (trs.), to scatter, disperse, diffuse, e.g. rays of light; it is also used when the neutral form *gyé-ba* would seem to be more correct; to let proceed, *sprul-pa*, an emanation; hence to send, a messenger *Lex.* and *Schr.*; to dismiss, *tsogs*, an assembly *Sch.* — 2. *řáb-mo gyéd-pa*, *řyul gyéd-pa*, also *gyéd-pa* alone, to fight a battle, to fight, to combat, *gyéd-pai tse* in the dispute; similarly *dziñ-ga bkyé-ba* to quarrel *Med.*; hence prob. *W.*: **ka kyé-čé** to abuse, to menace. — 3. *stón-mo gyéd-pa* frq. to give an entertainment, banquet, prop. to dispense a feast; nor *gyéd-pa* to distribute a property *Lex.* *འབྱེད་ gyér-ba* to drop or let fall, to throw down *Schr.*; to quit, abandon, throw away *Sch.*

འགྲོལ་བ་ *gyél-ba*, pf. *gyel* (-to), imp. *gyel*,
to fall, to tumble, **gyel ma gyel**
W. don't tumble, take care not to fall;
gyél-kan W. lying, (not standing), e.g.
a bottle.

འགྲོས་པ་ *gyés-pa*, another form for *gyé-ba*,
pyi-gros-su gyés-par gyur back
foremost they retreat *Glr.*

འགྲོད་པ་ *gyód-pa* (Ssk. कौतव्य) vb. (W.
gyód-ce) to repent, to grieve for,
and sbst. repentance, sorrow for, not only
for bad, but also for good actions, when
the latter are attended with disadvantage
or loss; *pyis gyón-par gyur* you will have
to repent it hereafter *Dzl.*; with *la*, to re-
pent of a thing; *gyód-pa skye* repentance
arises, I feel repentance, I repent frq.;
sems gyód-par gyur id.; **da gyód-pa yon*
*dug** W. id.; *gyód-pa med* I do not regret
it; *gyód-pa-can* repenting *Pth.*; *gyód-pai*
sems méd-par kyód-la shyin-no I give it
you readily and with all my heart *Pth.*;
gyód-med without repentance, without grud-
ging, also: in good earnest; *gyod - tsáns*
byéd-pa, *fol-zin gyód-pa*, *gyód-cin bság-*
pa Dzl. to acknowledge repentingly, to
confess with compunction; *gyod-tsáns byéd-*
par ynán - ba to accept a repentant con-
fession = to forgive, to pardon *Dzl.* (p. ८७,
१७, २०, २२८); *gyód-rmo-ba*, c. *la*, to make
repent, to make one suffer, feel, or pay
(for a thing) *Dzl.*; *ynon-gyód* repentance
proceeding from consciousness of guilt *Pth.*

འགྲག(ས)་བ་ *grág(s)-pa*, pf. *grags*, to sound,
to utter a sound, of men, ani-
mals, thunder etc. *Dzl.*; to cry, to shout,
dei rná-lam-du grágs-par gyúr-na if it is
shouted into his ear; *des grags* so it is called,
so he was called, by this name he goes,
under that name he is known, celebrated;
bód-la yi-ge med des grags Tibet, so it is
said, was without letters, without a written
language; *Zam.*

འགྲགས་པ་ *grágs-pa* to bind, v. *grágs-pa*.

འགྲན་བ་ *grán-ba* 1. Cs. to number, to count,
v. *bgrán-ba*. — 2. to satisfy with
food, to satiate, **dán - ce med** W. he is

insatiable; gen. only the pf. is in use:
gráns rjes after having eaten one's fill *Med.*;
śá-ba bsád-pas mi grán-te not yet having
enough of deer-killing *Mil.*

འགྲད་པ་ *grád-pa* Cs. = *bgrád-pa*, to spread,
to extend (vb. a).

འགྲན་པ་ *grán-pa* (Ssk. खर्च) 1. to vie with,
contend with, to strive (for victory),
wa sên-ge-la a fox (contending) with the
lion *Dzl.*; *čö-*prül** in magic tricks *Dzl.*;
rig-pa in shrewdness, cunning *Glr.*; *pyug-*
kyád rnam-tós-kyi bu dan grán-te to cope
even with Plutus as to riches *Dzl.*; *bstód-*
par gran let us vie with one another in
songs of praise *Glr.*; *grán-pas čog* let us
now draw a parallel between (these two)
Glr.; *grán-du jüg-pa* to cause (two per-
sons) to strive (for the victory) *Dzl.* —
2. in a general sense, to fight, to defend
one's self, to make resistance.

Comp. *gran-tsig* words of contention,
a quarrelling speech *Glr.* — *gran-sems* 1.
contention, emulation. 2. jealousy. 3. quarrel-
some temper, spirit of controversy; *gran-*
sems rčog-pa to stop, put an end to con-
tention. — *grán-zla* (pronounced **dál-za**
in the north of *Ld.*), rival, competitor, equal
match; *grán-zla-med-pa*, *gran-zla dan*
brál-ba, also *grán-gyi do-méd*, *grán-ya-*
med, without a rival, matchless, unequalled,
applied also to things.

འབྲས་ *gram* 1. shore, bank, *ču-gram* id.;
ču čén-poi grám-du son they went
to the bank of a large river *Dzl.* — 2.
side, *sgo-gram ryás-na* on the right side
of the door *Glr.*; *sgoi pyi-gram-na* before
the door, outside, out of doors *Pth.* — 3.
wall, *kán-pai óg-gram* the lower wall of
a house (opp. to the roof) *Mil.*; *gram-rži*
C., S.g. foundation, basis, *gram-rži dín-ba*
to lay a foundation. — In a more general
sense: *grám - du* near, close to, just by,
rgyán-nas syra čé-la grám-du don čui he
has a great voice, is making much noise,
at a distance, but looking nearer, you do
not find much in him *Mil.*; *šin-gi grám-*
du close to the tree.

འགྲུམ་པ་ *grám-pa*

འགྲུམ་པ་ *grám-pa* cheek (cf. *kur - tsós*), **dam-pa hom soi** W. his cheeks are fallen; *lag-pa grám-pa-la rtén-pa* to lay one's hand on the cheek (in a pensive or sorrowful mood) Dzl.

Comp. *gram-lèg* a slap on the face, box on the ear; **dam-èg gyáb-è** W. to box a person's ears. — *gram-çu ldan* that makes one's mouth water Sch. — *gram-jug* Lt.? — **dam-dzóg** C. a blow or cuff with the fist upon the cheek, **gyág-pa** to deal such blows. — *gram-rüs* cheek-bone, jaw-bone. — *grám-ša* the flesh of the cheek. — *gram-yòg* the hinder part of the jaw-bone Sch. — *grám-so* cheek-tooth, molar-tooth, grinder.

འགྲུམ་ཡིག་ *gram-yig* edict, proclamation, publication Sch.

འགྲུམ་པ་ *gráms-pa* to hurt Lt.; of wounds: to get inflamed, ni f. Mil. nt.

འགྲུམ་མཚན་ *grams-tsán*, a disease, fever in consequence of great exertions Med.

འགྲུམ་པ་ *grás-pa* to hate, to bear ill-will, to have a spite against, **na kó-la ze dé dug** C. I hate him in my heart.

འགྲིག་འགྲིག་ *grig-grig* 1. gelatine, jelly of meat C. 2. v. the following article.

འགྲིག་པ་ *grig-pa* (cf. *sgrig-pa*) to suit, agree, correspond, to be right, adequate, sufficient, in B. seldom, col. very frq., **dig-pa yin** C. that will do, I am satisfied; **da dig** W. now that will do! just enough now! **dig-dig** W. to be sure! quite so! of course! **o dig gog** W. yes, to be sure! **tsó-è mi dig** W. it is not yet time for cooking; **tó-re tság-na dig-ga** W. will it be early enough, if I sift it to-morrow? **de yan mi dig-pa dug** W. also that is not practicable; *na jo'-yan di ma dig-na* if my pronunciation is not correct C. (Lewin).

འགྲིབ་པ་ *grib-pa*, pf. *grib*, 1. to grow less, to decrease, to be diminished, syn. to *bri-ba*; *mi grib mi lúd-pa* neither to grow less nor to flow over Dzl.; but gen. *pél-ba* is opposed to *grib-pa*, and both

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འགྲུབ་པ་ *grúb-pa*

words refer not only to bulk, size, and quantity, but also to strength, well-being etc., so that *grib-pa* also means to sink, decay, be reduced; *bskál-pa mar grib*, acc. to Schr. = Treta yuga v. *dus* 6; *mar grib-pa* also opp. to *yar skyé-ba* to be re-born in lower regions. — 2. to grow dim, to get dark, cf. *sgrib-pa* Cs.

འགྲིམ་ *grim*, in *lag-grim* Glr. 45: *lag-grim-gyis brgyus-pas* passing from hand to hand, v. *grim-pa* II, 1.

འགྲིམ་པ་ *grim-pa* I. sometimes for *brim-pa* Pth. II. pf. *grims* 1. to go, walk, march about, perambulate, to rove or stroll idling about, *rgyal-kams* over the countries Mil.; *yèig-pur ri-krod-la* Mil.; *bár-dor* in the bardo (q.v.) Thgr.; *mi-sér jág-pai grim-sa yin* it is a resort of robbers Mil.; it is also used of the course of the veins in the body Med. — 2. W. to go off, to sell, to meet with a ready sale. — 3. *rig-pa grim-pa* v. *rig-pa*.

འགྲིལ་པ་ *gril-ba*, pf. *gril* (cf. *sgril-ba*) 1. to be twisted or wrapped round, Dzl.

WS, 17. acc. to one manuscript, for *kri-ba* Sch.; to be collected, concentrated, to flock or crowd together, *kun gril-nas* all in a heap, all together Mil. — 2. to be turned, rounded, made circular or cylindric, e.g. a stick Mil. — 3. to fall, e.g. leaves from a tree; in B. seldom, in W. frq. (*dril-ba* is the same word).

འགྲིས་ *gris* v. *dris*.

འགྲུབ་ *grú-ba*, pf. *grus*, to bestow pains upon a thing, *slob-pa-la* upon study Dzl.

འགྲུབ་པ་ *grúb-pa*, pf. *grub* 1. to be made ready, to be finished, accomplished; *grúb-pa mi srid* it is not possible that this be accomplished Glr.; *ma grúb-par* before its having been finished Glr.; *ma-grúb-pa-rnams grúb-par gyur-ro* (frq. of charms, regarding their desired effect) prob. means: all that has not yet been effected, will be accomplished by it; *grúb-pa-rnams* is applied in a special sense to the ordained Gelongs (v. *dge-slón*); *šugs-la grub* the

thing is brought about quite of itself *Mil.*; so esp. in the phrase: *thün-gyis grüb-pa* being produced spontaneously (opp. to making, procuring) e. g. clothes, food etc. were always at his disposal, viz. in a supernatural way *Dzl.*; *dpál-las grub* it devolved on me in consequence of my perfection, my superior qualities *Mil.*; *dön-la grüb-pa med kyañ* though it did not actually happen so (still, being meant to frighten by appearances etc.) *Glr.*; *byéd-na don čen grub* if you do so, you will have many advantages (lit. great welfare) by it *Mil.*; *gru grüb-pa Tar.* 25,6; 34,20 *Schf.*: to take in a full cargo, though from the wide meaning of the word, it may also signify: to accomplish a journey happily, so esp. in the passage *Tar.* 35,3 — 2. to be made, fabricated, *rdó-las* out of stone. — 3. to be fulfilled, granted, of wishes etc., also with *bžin-du*. — 4. to be performed according to rule, of charms; cf. *sgriub-pa* and *grüb-pa*. — *grüb-sbyór* is an expression occurring in almanacs, relative to the proving true of certain astrological prognostics of good luck, similar to, but not identic with *rten-brél*.

འགྲུམ་པ་ *grüm-pa*, pf. *grum(?)*, to pinch or nip off (the point of a thing), to cut off, to prune, lop, clip, the wings, *W.*, cf. *grüm-pa*.

འགྲུལ་བ་ *grül-ba* I. 1. to walk, to pass, to travel, *grül-bar byéd-pa* to cause to go, to send off, despatch, a messenger *Dzl.*; **ñün-la dül** *W.* walk first! take the lead! *grül-ba-po*, *grül-po Sch.*, **dül-kan, dül-mi** *W.* a walker, foot-traveller, pedestrian; *grül-pa Sch.* id.; *grül* sbst. passage, the possibility of passing, *nyan-nän-gi grul čäd-pas* the passing from Nyanan being made impracticable (viz. by snow) *Mil.* — 2. fig. to walk, to live, act, or behave, **tim-si** (or **tim-mi*) nani-tar** *W.* (to live) in conformity with one's duty, in accordance to the law. — 3. to pass, to be good, current, of coins.

II. i. o. *brül-ba Mil.*

འགྲུས་པ་ *grüs-pa* 1. pf. of *grü-ba*. — 2. sbst. zeal, diligence, endeavour; more freq. *brtson-grüs*.

འགྲོ་བ་ *gré-ba* 1. to roll one's self, *sá-la* on the ground; *gre-ldóg Glr.* (or *gre lóg Pth.*) *byéd-pa* id., e. g. from pain, despair etc.; also of horses etc. — 2. to repeat *Cs.*

འགྲོང་བ་ *grén-ba* (cf. *sgren-ba*) to stand (not in use in *W.*) *dön-gi kar grén-nas* standing at the top of the pit *Dzl.*; *dñáns-pa ltar grén-bar gyur* they start up as if frightened *Dzl.*; of the *po-mtsán*: to be erected *Med.*; *mi greñ ysum* three lengths of a man *Tar.* — *grén-bu*, also *grén-po (Glr.)* the sign of the vowel e.

འགྲོམ་(ས་)པ་ *grém(s)-pa*, pf. *bkram*, fut. *dgram*, imp. *kroms (W. *tam-čé**, imp. **tom*)* 1. to put or lay down in order, e. g. beams, spars etc. *B.* and col; to spread out, to display, goods, books, on the table or ground; to scatter, blossoms by the wind *Stg.*; to draw, a curtain. — 2. to sprinkle, water, *B.* and col. — 3. to distribute, for *brim-pa C.*

འགྲོལ་བ་ *grél-ba*, pf. *bkral*, another form for *grol-ba*, to explain, comment, illustrate, *dgóns-pa* the import (of the words or writings of the saints); *grél-ba Cs.*, *grél-pa Zam.*, *Tar.* explanation, explication, commentary; *don-grél*, resp. *dgóns-grél* explanation of the meaning; *tsig-grél* explanation of a word, of the words; *ržui-grél* 1. explication of the text 2. text and commentary; *rañ-grél* prob. self-explanation, an explanation contained in the book itself *Wñ.*; *grél-ba-po Cs.*, *grél-po Sch.*, *grél-byéd Cs.* an explainer, commentator. (*pan-tšün grél-ba*, and *kral grél-ba Lexx.?*)

འགྲོ་སྒོ་བ་ *gró-sgo C.* expense, expenditure, of money, **do-gor tán-ba** to lay out (money), to spend.

འགྲོ་ཁྱིང་ *gro-ldiñ* *Dramila*, country in the south of India *Schf.*; another reading gives *Draviḍa* (coast of Coromandel).

འགྲོ་བ་ *gró-ba* I. vb., pf. and imp. *son*, the imp. *gro(s)* seldom used, 1. to

walk, *Kyeu gro mi nus-pa góg-pa tsam* an infant, a child, that creeps only, and is not yet able to walk *Dzl.*; *gró-ba dan nyál-ba dan düg-pa* the walking, lying and sitting *Dzl.*; com. in a more gen. sense: to go, to move, *gró-am mi gro* will you go or not? *rgyál-poi mdün-la gró-bai lág-ča* the things going, i.e. carried, before the king *Glr.*; to go away, *da na gró-bar zu* now I beg to be permitted to go *Pth.*; *ynás-nas gró-ba* to go away from a place, to leave, *Kyim-nas gro mi pód-na* if one cannot leave his house, part from home *Ph.*; to go out, *Kyod nyin-par rtág-tu gró-na* if during the day you always go out, are from home *Dzl.*; to travel, *ñan-tsündu gró-ba Dzl.*, *ñar gro tsur gró-ba Pth.* travelling there and back; *yar gro mar gró-ba* to travel up and down, up hill and down hill *Glr.*; *gró-čos-su* as a spiritual vademecum *Mil.*; *gró-tse* on the way, on the road; opp. to *ón-ba* (more fully: *ñar gro tsur on-ba*, col. *yon-ba*) to go and to come back; hence *gro-tse* may also mean: on the way thither; *gro-on-méd-pa* a thing that is neither going nor coming, but always remaining in its place *Mil.*; to go, move on, to continue one's way, esp. in the phrase *soi(-son)-ba-las*. Connected with adverbs and postpositions: *pyir gró-ba* to return, go home, to come back, also: to go out, *mdün-du*, *siñon-du*, *siñun-la gró-ba* to go before, pass before, precede (*mdün-du* referring to space only, *siñon-du* and *siñun-du* both to space and time); *rjes-su gró-ba* to follow, come after or later, to succeed, also to give one's self over to, to addict one's self to (e.g. ill courses) *Ld.-Glr. Schl.* p. 7, b; *gro čug*, *C.* let it be, let it take its course! — *rkyál-gro* a swimming fish *Cs.* — *dgur* (or *rgur*)-*gro* = *dud-gro*. — *grul-gro* pacing, walking *Cs.* — *rgyug-gro* running, galloping *Cs.* — *ñan-gro* going to damnation, *ñan-son* having gone to damnation, *ñan-son ysum* the three damned, or not saved, classes of beings (v. sub II); *ñan-son ysum* is opposed to *bdé-gro*, and often used in

a general sense = 'hell'. — *siñon-gro* 1. preceding, foregoing, previous, former. 2. preface, introduction, opp. to *dios-γῑ*, the thing itself, the text etc. *Thgr.* and elsewh. — *čos tams-čad-kyi siñon-groisláb-bya* Petersb. Verzeichniss no. 409) does not mean: 'advice given by the former (teachers)' *Sch.*, but: introductory and preparatory doctrines. — *mčóni-gro* (going in leaps) a frog *Cs.* — *nyál-gro* (creeping, crawling) a worm. — *ltó-gro* (crawling, sliding on the belly) worm, snake, frq. — *dud-gro* (*Ssk.*, तिच्य) walking in an inclined posture, an animal, v. sub. II. — *bdé-gro* going to happiness: the happy, the blessed, also *bdér-gro Was.*, opp. to *ñan-gro*, v. above; usually in a gen. sense, like our 'heaven'; *bdé-gro mto-ris-kyi lus tób-pa* to receive a heavenly, glorified body, v. *lus*. — *dur-gro* trotting *Cs.* — *ñur-gro* a bird *Cs.* — *pyé-gro* = *ltó-gro*. — *lans-gro* walking erect, man. — 2. to get, to get into, to enter *či-bdag-gi dbün-du son-ba* having got into the power of death *S.g.*; *grál-gyi tá-mar son* they got (in a miraculous manner) to the end *Dzl.* *V.S.* 4. b.; *de nyid mig-tu son-na* if the same (a little hair) gets into the eye *Thgy.* — 3. to find room in, to be contained in, like *don-ba: til-rjān Kal brgyād-ču gró-ba žig* a sesame store-room that will hold 80 bushels; *Kal yeig gró-bai žin* as much land as can be sown with a bushel of corn (prop. a field holding a bushel) *Pth.* — 4. to turn to, to be transformed into, syn. to *gyur-ba* and often used instead of it, but only in more recent writings, and in the col. language of *C.* (in *W.* *čá-čé* is much more in use): *dug-tu gro* it turns to poison, it is changed into poison *Mil.*; *kyi-mo žig-tu son* she was changed into a bitch *Mil.*; *mfar gyur-nas sdug-bśiñal-du gró-bas-na* because they finally change and are turned into misery *Thgy.*; *lóg-par gró-ba* to take an unfavourable turn, to have a fatal issue (of a cure) *Lt.*; *da agrub-ynas-su son yod* it has now become a place of meditation, it has been transformed into sacred ground

Mil.; *stobs* *ñün-du gró-ba* the state of declining, the decay of strength *Med.*; *ñol-bar gro* they get intermixed, confused *Ma.*; similarly *Tar.* 210,10; *las zin gró-na* when there is no more work, when work ceases. In a somewhat different sense: *mé-tog smán-la gro* the blossom is used for medicines. — 5. In *W.* *gró-ba* is gen. joined to a supine in *te*, and used to express uncertainty or probability: **dí-rin der léb-te do** he has probably arrived there to-day; **zér-te yod do** very likely he has said so; **ñro zi-te do** his anger will have abated, I think. The origin of this particular use of the word may perh. be traced to such sentences as the one following: *ñün-ste gro* we are going to be ruined, we are likely to be ruined. — 6. to be spent, expended, v. *gró-sgo*; **són-to** col., account of expenses.

II. sbst. a being, a living creature, *gró-ba mi* the being 'man', *Mil.*; *gró-ba rin-čen Cs.*, *gro-médóg*, the highest being, or creature. man; *gró-bai rigs drüg, gro-drüg* the six classes of beings, viz. *lha, lha-ma-yin, mi, dúd-gro, yi-dwags, dmyál-ba-pa*. The *lha-ma-yin* are sometimes omitted, or placed after man. — *gro(-bai) don byéd-pa*, or *mdzad-pa* to care for the welfare of beings, which expression is frq. applied to the benevolent activity of the Bodhisatvas etc., at present as much as: to perform divine service, to officiate, = *sku-rim byéd-pa*. — *gro-ñán = gro-dón Tar.* 13, 16. — *gró-sa* 1. way, road *W.*, **dó-sa med** one cannot go there. 2. aim, scope, *gró-sar ñyin* he reaches his aim, attains his end *Glr.* 3. access, approach, *gró-sa mi dug* one cannot gain access, admission

འགྲོགས་པ་ *grógs-pa* 1. (cf. *grogs*) to be associated, *kyo-ñug rnyis grógs-na* husband and wife together *Dzl.*; *de dan grógs-te ñis* he came with him, had joined him *Dzl.*; *grógs-te dón-ño* let us go together *Dzl.*; *ña dan kyéd-rnams bral-méd rtág-tu grogs* I and you, we shall always remain inseparably united *Glr.*;

grógs-dgos-rnams those with whom we are to keep close fellowship, our nearest relations and associates *S.g.* — 2. cf. *grágs-pa, sgróg-pa* to cry, to shout *Dzl.*, esp. joined with *bod*. — 3. (cf. *grás-pa, grágs-pa* I.) to bind, to tie, *tág-pa-la dar-lédóg*, a flag to a rope; to hang, fix, fasten, *nyi-mai zér-la* hanging on a sun-beam *Glr.*

འགྲོང་(ས)་པོ་ *grón(s)-po*, or *gróns-pa*, straight, = *bsráns-pa*, *Ts.*

འགྲོང་བ་ *grón-ba* 1. pf. *gróns* 1. resp. to die; *gróns-ka* the very time of one's death *Cs.*, cf. *ñi-ka*; sometimes it stands 2. for *drén-pa, Mil.* and *C.* — 2. pf. *bkrons*, fut. *dgróns*, resp. to be killed, murdered, put to death, of Lamas and kings.

འགྲོད་པ་ *gród-pa*, = *bgród-pa*, to go, to travel *Glr.*

འགྲོན་ *gron* alienism, the state of being a foreigner; *grón-du gró-ba* to go on travels, to go abroad *Dzl.*; *grón-po*, fem. *grón-mo*, guest, foreigner, stranger, traveller frq.; *grón-po bód-mkan* one inviting guests, an inviter col.; *ñzis-gron* a native guest, *byés-gron* a foreign guest *Cs.*; *gron-kán inn*, public house *Mil.*; *gron-nyér* 1. that servant in a household who has to announce visitors, to receive and hand over requests etc.; in *W.* an official in the monasteries attending on strangers and travellers. 2. a mediator, one supporting a petition, one taking care of sacrifices etc. — *gron-lám* road *Cs.*

འགྲོན་པ་ *grón-pa*, *Cs.* = *gród-pa*.

འགྲོན་བྱ་ *grón-bu* (*W.* col. **rim-bu**) a small shell, cowry, at present chiefly used as ornament, or as a medicine, after having been burnt and pulverized; *grón-bui tal* the ashes of this shell *Med.*; *gron-tód* an ornament for the head, consisting of cowries *Mil.*

འགྲོར་ *gror*, supine of *gró-ba*.

འགྲོལ་བ་ *gról-ba* I. vb. neut., pf. *gról*, to become free, to be liberated, released from, *bctis-pa gañ yin-pa dé-dug ni gról-bar gyir-to* all that were bound

were released; *lus dé las* from this body *Glr.*; *nád-las* from disease, *nias* by me *Mil.* In a specific Buddhistic sense: *yid*, or *sems rnám-par grol* the soul or spirit is released, made free, viz. from every impediment arising from imperfect knowledge or perception, the latter being no longer subject to dimness and uncertainty, but perfectly clear; *rai(-sar) gról-ba* what has become clear of itself (without any study or exertion) *Glr.*; yet *rai gról-ba* seems also to denote: to be set free, to get released (from the *kor-ba*) through one's self; *čos-nyid-kyi glin-du gról-ba* to be released and elevated into the region of the highest perception *Glr.*; *gról-ba*, used absolutely, always signifies, like *tár-ba*, to be released from the evil of existence.

II. vb. act., pf. *bkrol*, fut. *dgrol*, imp. *krol* (*W. bkrol*, pronounced **tol**) 1. to loose, untie, unbutton, unfasten, a knot, a bag, a garment; to put down, take off, arms, ornaments etc. — 2. to release, redeem, liberate, *bčins-pa-las* from fetters *Tar.* — 3. to remove, do away with, put an end to, *sdug-baid* misery, *te-tšóm* doubts. — 4. to remove obscurities, to free from uncertainties, to explain, interpret, comment, = *grél-ba*, e.g. *dgóns-pa* the sense, import *Lex.*; *grol-byéd*, *gról(-ba)-po* commentator *Cs.*

འགྲོས་ *gros* the act of going, walking, *pyi* *grós-su* v. sub *gyés-pa*; *skyabs-grós* v. *skyabs*; *spyod-grós* manner of walking, gait, carriage; *sén-gei spyod-grós* *Mil.* the manner of a lion; also manner or mode of living, of transacting business, *dé-tso ná-yi spyod-grós yin* these are my occupations *Mil.*; *mig-gi spyod-grós* the language of the eyes, of looks; *rkan-grós* 1. a going or travelling on foot, a march. 2. breeding cattle, *rkan-grós spél-ba* to breed cattle, to be a grazier. — *ču-grós* a current of water; **šin ču-grós-la kyál-čé** to float timber *W.* — *gros-čén* amble (of a horse) *Sch.*

རྒྱ་ *rga-ba*, pf. *rgas* 1. to be old, aged, *rga-čis yzir-ba* to suffer under (the infirmities of) old age *Zam.* (cf. *skyé-ba* init.); *rgás-pai stén-du* beside my being

already old *Dzl.*; *rgas-kógs* v. *kógs-pa*. — 2. fig. to go down, to set, of the sun etc.; *go-rgús* v. *go* 2.

གྲྱ་ལྷོ་ཁྱི་ *rga-wan-khrad-kyi(?)* bat, flitter-mouse *Ts.*

རྒྱ་ཁྱི་ *rgag-čig* a large gray species of lizard *Ld.*

རྒྱ་ *rgan*, also *gan-yzer-ma* hedgehog *Sch.*, or perh. rather porcupine.

རྒྱ་པ་ *rgád-pa*, or *rgán-pa*, old, aged; more frq. *rgád-po* 1. an old man, a man gray with old age. 2. an elder, senior, headman of a village; *rgád-mo* an old woman; *rgan-bgrés* old people *Sch.*; *rgan-rgón nyis* *Sch.*: 'both the old man and the old woman'(?); *rgan-rgón-rnams-kyi skyo-grógs* the comforter of old people (so *Mil.* calls himself). — *rgan-byis* old people and children, old and young *Mil.* — *rgan-mi-mán* = *rgan-ysum*. — *gan-tsir-zón-tsir* *W.*, *gen-zon-dhal-rim* *C.* the privileges of seniority. — *rgan-zúgs* those that are grown old *Cs.*, 'an old monk' (?) *Sch.* — *rgan-rábs* the aged, *rgan-rábs-la rim-gro byéd-pa* *Stg.*, *rgan-rigs pu-dúd-du kur-ba* *Sg.* to respect old age. — *rgan-ysum*, *rgan-mi-mán* the elders of a village.

རྒྱ་ལ་ *rgal* *W.* a ford.

རྒྱ་ཁྱི་པ་ *rgal-čig-pa* = *rgag-čig* *Ld.*

རྒྱ་བ་ *rgál-ba*, pf. and fut. *brgal*, imp. *rgol*, c. *las*, or accus., or *la*, to step over (a threshold) *Glr.*; to pass or climb over (a mountain); *la brgál-bai byán-nos* the north-side of a pass crossed *Glr.*; to leap over (a wall) *Dzl.*; to ford (a river); to travel through, to sail over, to pass (a river or lake), *rgyá-mtso-la gru-yzins-kyi kím-nas brgál-te* after having crossed the sea in a ship.

རྒྱ་ཚྭ་སྤྱོད་ *rgal-tsigs* *Sch.* = *sgal-tsigs*.

རྒྱ་སྤྱོད་ *rgas*, v. *rgá-ba*.

རྒྱ་སྤྱོད་ཀྱི་ *rgás-ka* old age; *rgás-ka sra* a vigorous old age.

རྒྱ་ *rgu* sometimes for *dgu*; *rgu-tub* = *dgu-tub* *Med.*; *-gu-drús?*

རྒྱུད་པ་ *rgūd-pa* to decline, to sink, to get weak, frail, esp. with old age *Mil.*, *Pth.*; in *W.* used in a more general sense: **gud son** 1. he has grown thin. 2. he is impoverished, much reduced, in declining circumstances; *dar-rgūd* the rise and fall in the world.

རྒྱུ *rgun* the vine; grape; *rgun-dkār* white grapes, *rgun-nāg* black, or purple grapes *W.*; *rgun-rgód* *W.* raisins; *rgun-brum* grapes; raisins; *rgun(-brum)-ñin* vine; *rgun(-brum)-tsās* vineyard; *rgun-čan* *Mil.* wine, resp. *rgun-skyéms* *Cs.*

རྒྱུ *rgur* v. *dgur*.

རྒྱོ་ *rgo*, sometimes for *sgo*.

རྒྱོ་པ་ *rgó-ba* = *dgó-ba*.

རྒྱོངས་ *rgoñs* *S.g.*?

རྒྱོངས་མོ་ *rgóns-mo* *Mil.* for *dgóns-mo* (?).

རྒྱོ་ *rgod* 1. laughing, laughter *S.g.* — 2. bird of prey. — 3. wild. — 4. prudent (v. the following word).

རྒྱོད་པ་ *rgód-pa* I. vb. 1. to laugh, aloud *Mil.*; (*Bal.* **rgód-čā**) cf. *gád-mo*, *dgód-pa*, *bgád-pa*. — 2. to grow weak, languid, or indolent, syn. to *ryén-ba*, often joined with *byin*, for emphasis; *rgód-bag-čan* weak, languid, indolent *Stg.*

II. adj. 1. wild, *ra-rgód* wild goat, *pag-rgód* wild boar, *yyag-rgód* wild yak or ox; *rgod-yyag-rwá* horn of the wild yak *S.g.*; *bya-rgód* vulture, bird of prey = *bya-rgyál*; *rgód-po*, and *rgod* id.; *rgód-kyi rtse-rgyál* an eagle's feather, stuck as ornament on the hat *Pth.*; *mi-rgód* a wild or savage man; a robber, ruffian; *mi-rgód byéd-pa* to rob (usually named together with murdering and lying) *Dzl.*, but as the Tibetan always attaches to this word *mi-rgód* the notion of some gigantic hairy fiend, it cannot in every instance be applied to beings really existing. — Fig. furious, angry (seldom); *dbugs-rgód* *Med.*? — 2. prudent, able *C.*, *Zam.*

རྒྱོད་སྐ་ *rgód-ma*, *rta rgód-ma* (*Bal.* **gün-ma** a mare; *rgod-skám-ma* a bar-

ren mare *Sch.*; *rgod-brün* dung of a mare *Med.*

རྒྱོ་པ་ *rgol* 1. v. *rgál-ba*. 2. v. *rgól-ba*.

རྒྱོ་པ་ *rgól-ba*, pf. and fut. *brgol*, to dispute, combat, fight, *mi-la* with or against a man; *já-rol-pot dmág-la rgól-du gró-ba* they are about to fight against the hostile army *Dzl.*; *řán-gyis rgol ma nús-so* nobody could fight them, could make head against them *Glr.*; to offer resistance, to make opposition, *sus kyan rgól-ba dzügs-pai mi ma byun* nobody arose to offer resistance *Pth.* (evidently incorrect; it should be either; *sus kyan rgól-ba dzügs-pa* [inf.] *ma byun*, or: *rgól-ba dzügs-pai* [partic.] *mi su yan ma byun*); sometimes as much as to accuse, to charge, *Kyód-kyis nai bu bsád-do řes brgál-te* 'you have killed my son', thus accusing me *Dzl.*; *tsur rnyis rgol* he quarrels at a double rate *Mil.*; *mi-la rgól-ba zü-ba* to find fault with another (higher in rank), to pick a quarrel with him *Mil.*; *rgól-bai řu-dón* a speech provoking a quarrel with a superior *Mil.*; *pas-rgól* a quarrel or contest begun by the counter-party *Sch.*; *pas-rgol-mi*, *pas rgól-pa mi* adversary, opponent *Dzl.* 250, 2. — *śnā-rgol*, and *pyi-rgol* (*Ssk.* पूर्ववादिन् & परवादिन्) 1. acc. to *Cs.* plaintiff and defendant, but these terms are not quite adequate, as *śnā-rgol* prop. denotes him who begins a quarrel, the aggressor, assailant, both in war and in common life, e.g. in court, and *pyi-rgol* designates him, who is intent on defending himself against the attacks and accusations of the opponent, by surpassing him in abusive language and esp. by having recourse to witchcraft. Hence *pyir-rgól-bai řnód-pa* is a kind of danger against which every one tries to protect himself, and chiefly again by charms and witchcraft. — 2. *śnā-rgol* and *pyi-rgol* are also said to signify those students that are contending with one another in academical disputations.

རྒྱ་ *rgya* 1. resp. *pyag-rgyá*, seal, stamp, mark, sign, token; (*pyag-*) *rgyās* *debs-*

pa, Cs. *rgya brgyáb-pa*, to seal, to stamp; to seal up, *búm-pa-la* a bottle *Glr.*; *nám-mkai dbyáns-su* (to seal up) into the heavenly regions, i.e. to cause to disappear, to hide for ever *Glr.*; to confirm or pledge solemnly by a sealed document; *ri-rgya lün-rgya dzúg-pa* 'to seal up hills and valleys', i.e. to protect the living beings inhabiting them from being harmed by huntsmen or fishermen, an annual performance of the Dalai Lama, consisting in a variety of spells and incantations; *rgya yéog-pa* to break open a seal Cs. — Further expressions v. compounds. — 2. (Cs. *rgyá-bo?*) **extent, width, size**, *rgyar dpag-tu-méd-pa* immeasurable in extent *Glr.*; *séms-can-gyi rgyai tsad ni ñi tsam* how vast must be the extent (of love) with respect to beings! *Thgy.*; *rgyá-can* having extent, *mkyén-rgya-can* of extensive learning *Mil.*; *rgya-čen(-po)* of very large size, very extensive, of a building, a pond etc.; grand, enormous, prodigious, of banquets feasts, sacrifices, assemblies; c. accus. very rich in, *Schr.*; in a general sense: great, *stón-pa rgya-čé-ba* a great master or teacher *Thgy.*; *rgya-čen spyód-pai blá-ma* may be rendered: a very virtuous Lama, po.; *rgya-čün* denotes the contrary of all this; *rgya-čé-čün* v. *rgya-kyón* in Compounds; *rgya-čér* adv. = *rgyás-par* in detail, at large, at full length, e.g. to explain; *rgya-čér byéd-pa* to extend *Feer Introd.* etc. p. 72; *rgya-čér-ról-pa Lalitavistara* or *Lalitavistāra*, title of a biography of Buddha, translated and edited by *Foucaux* (a conjecture concerning the signification of the Sanskrit word v. *Fouc. Rgyatcherr.* II. p. XXII.; some statements relative to the Chinese translations of this work, v. *ibid.* p. XVI., and *Was.* 176; on the historical value of it v. *Was.* 3, 4); *rgya bskyéd-pa Zam.*, Cs. to widen, augment, enlarge, extend, *rgya bsküm-pa* to contract, to diminish the extent. Lastly, it also denotes, like *dkyil-šor*, a plain surface, a disk: *nyi zlai rgya dkar šar Mil.* the bright disks of the sun and moon appear, cf. *rgyas* in *zla-rgyás*;

v. also the compounds. — 3. (Cs. *rgyá-mo*, perh. also *rgyá-ma*) **net**; *byá-rgya* fowling-net, *nyá-rgya* fishing-net, *ri-dags-rgya* hunting-net, — 4. for *rgyá-ma*, v. compounds. — 5. for *rgyá-mo* **beard**, *rgyá-čan* having a beard, bearded C. — 6. for *rgya-gár*, *rgya-gár-pa*, and *rgya-gár-skad*. — 7. for *rgya-nág*, *rgya-nág-pa*, and *rgya-nág-skad*. — 8. for *rgya-ru*. — 9. for *rgya-skyégs*. — 10. *erron.* for *brgya*.

Comp. and deriv. *rgya-dkár* 1. *nyi-zlái rgya-dkár* v. above no. 2. extr. 2. Cs. = *rgya-gár* India, 3. Cs. a dog with white spots on the nose. — *rgya-skád* 1. Sanskrit language, 2. Chinese language. — *rgya-skás* (W. **gya-šre**) a (European) **staircase**, cf. *skás-ka*. — *rgya-skégs*, *rgya-skyégs*, *Ssk. शकट*, Williams: 'a kind of red dye, lac, obtained from an insect as well as from the resin of a particular tree'; in medical works it is mentioned as an astringent medicine; the adjectives *dkar-rgyá* light-red, and *rgya-smúg* violaceous C. are derived from this word. — *rgya-kür* *Med.?* — *rgya-kyi* a Chinese dog. — *rgya-kyón* **width, extent, area** *Pth.*, col. **gya-čé-čün**. — *rgya-kri* C. **chair**. — *rgya-gár* (the 'white extent or plain') India, *rgya-gár-pa* an Indian, *rgya-gar-skad* Sanskrit language. — *rgya-grám* a figure like a cross; *rdo-rje-rgya-grám* shaped like a quadrifid flower; *rlün-rgya-grám zés-pa Glr.* seems to be = *rlün-gi dkyil-šor* atmosphere (connected with some phantastic association); *lám-po rgya-grám* a cross-road *Sch.* — *rgya-dán* a kind of girdle *Lex.* — *rgya-can* v. *rgya* 2 and 5. — *rgya-ču-küg-pa* n. of a river in China near the Tibetan frontier (also *rgya-čurabs-med*) *Glr.* — *rgya-če* etc. v. *rgya* 2. — *rgya-tám* *Bhot.* = *tám-ka*, the third part of a rupee. — *rgya-rtags* **mark, signature, stamp** *Sch.* — *rgya-tél* a kind of seal or stamp Cs. — *rgya-mtóns* 1. a platform, an open pavilion on the house-top, 2. a vent-hole for smoke. — *rgya-dré* a **quarrel** *Mil.nt.* — *rgya-nág* (the 'black extent') China, *rgya-nág-pa*, and *-ma* a China-man and woman; *rgyá-rnams* the Chinese *Glr.*

— *rgya-nón* *W.* the great royal seal, of a square form; surpassing (*nón-pa*) all others in influence and power. — *rgya-dpé* a Sanskrit book *Tar.* 33, 2. — *rgya-pi-lin* n. of the country, *rgya-pi-lin-pa*, n. of the people, through which the Tibetans heard first (prob. at the beginning of the eighteenth century) of the civilized nations of the occident, hence n. for **British India**, for Englishman, or European resident of British India, and also (sometimes without *rgya*) for Europe and European in general. The word is of course not to be found in literature. Some derive it from 'Feringhi', which term, in the slightly altered form of *pá-rán*, *pé-rán*, is current in *C.*, along with the above mentioned *rgya-pi-lin*; it is therefore not improbable, that *pi-lin* represents only the more vulgar pronunciation of the genuine Tibetan word *pyi-glin*, an out-country, a distant foreign country and esp. **Europe**, *Chr. Prot.* — *rgya-pib(s)*, *rgya-púb(s)* a Chinese roof *Glr.* — *rgyá-ba* 1. vb. to be wide, extensive, pf. *rgyas* (q.v.), 2. sbst. width, extent, 3. adj. wide; *rgyá-bar gyúr-ba* to extend, to increase, to become copious *Cs.*, perh. no longer in use. — *rgyá-bo* 1. *Cs.* and *Lex.* beard. 2. a Chinese *Glr.*, but not without an allusion to the former signification. — *rgya-dbán rin-po-čé* title of the Dalai Lama, v. *Huc II.*, 275, where 'kian ngan' stands erroneously. — *rgyá-ma* 1. a large steel-yard *C.*, *rgyá-ma-la dēgs-pa* to weigh *Glr.*, **gyá-ma-la tég-ne** *C.* being weighed out by retail, e.g. meat; **gyá-ma-la ma tég-ne** *C.* wholesale. 2. a sealed paper, document. — *rgya-mi* a Chinese. — *rgyá-mo* 1. net *Cs.* 2. a Chinese woman *Glr.*; *rgyá-mo-bza* id. — *rgya-rmá* the venereal disease *Sch.* — *rgya-smüg* violet colour *C.* — *rgya-tsá sal ammoniac Med.* — *rgya-tsós Med.*, perh. = *rgya-skyégs*. — *rgyá-mtso* 1. sea, ocean; *rgyá-mtsor jüg-pa* to go to sea *Dzl.*, *ýtón-ba* to let one go to sea *Dzl.*; *pyi rgyá-mtso* the outer sea, ocean; *nán-gi rgyá-mtso* an inner sea, inland sea, lake. 2. *Bal.* (**rgyám-tso**) river. 3. dropsy *Mng.*

4. symb. num.: four. — *rgya-yzi* *W.* is stated to be a kind of *ýtór-ma*. — *rgya-zór Mil.* = *zor reaping-hook, sickle*. — *rgya-yzéb Sch.* 'a large net', *C.* a large rake, used in reaping. — *rgya-yül* 1. a large country 2. China *Glr.* — *rgyá-ra*, *rgyá-ru*, occasionally *rgya* alone, the Saiga-antelope *Sch.* — *rgya-ri* a portion of meat, (= *sder-gán* a plateful) small or large, *Pth.*, *W. C.*; it also denotes a measure = $\frac{1}{2}$ *dum*, or $\frac{1}{4}$ *lhu*. — *rgya-róg* beard *C.* — *rgya-láb* talk, gossip. — *rgya-lám*, high-road, high-way. — *rgya-sóg* Chinese paper. — *rgya-sér* 1. gap, cleft, fissure, chasm, in rocks, glaciers etc., 2. a dog with yellow spots about the nose *Cs.* 3. Russia, *rgya-sér-pa* a Russian; cf. *rgya-gár*. — *rgya-sóg* 1. *W.* a saw 2. *Sch.*: 'a Chuichui, or Chuichur, an infidel, a Mahometan; also Turkestan'. — *rgya-srán* the open street (opp. to house) *Glr.*

རྒྱ་པ་ rgyág-pa another form for *rgyáb-pa*, used esp. in *C.*, to throw, cast, fling, *mda rgyág-pa* to shoot arrows *Glr.*; *brág-la* *žu rgyág-pai jran* a path along a precipice, where the water rushes against the rock, i.e. where there is a cataract *Glr.*; *dgón-pa zig rgyág-pa* to found a monastery (= *debs-pa*) *Georgi Alph. Tib.*; **gó-la zug gyag** *C.* = *mgá-nad debs*.

རྒྱ་མ་ rgyags, or *brgyags*, provisions, victuals, food, in full: *tsó-bai rgyags*, *tsó-rgyágs*; *lam-rgyágs* provisions for a journey; *dgun-rgyágs* prov. for the winter; *rgyágs-pye*, provisions of meal or flour; *rgyags-zón* merchandize to buy or barter victuals with.

རྒྱ་མ་པ་ rgyágs-pa fat, stout, *Schr.* also mighty, powerful, proud; *rgyags-prüg Pth.*, *Schr.*: bastard-child.

རྒྱ་ rgyān (so pronounced in *Bal.*) instead of *gyān*, wall.

རྒྱ་བ་ rgyān-ba, for (*b*)*rkyān-ba*, *Pth.*: *rgyān-nas bzag* they laid him down with his hands and feet stretched out.

རྒྱ་མ་ rgyān-ma distance 1. absolutely: *rgyān(-ma)-nas* at a distance, from afar, e.g. to see, to call to; *rgyān(-ma)*

-nas grágs-pa *čé-ba* famous, celebrated, from afar *Mil.*; *rgyán-du lās-pa* lingering far behind *Sch.*; *rgyañ mig mi mčón-mkian* *W.* short-sighted; *rgyañ mčón btán-gin* moving forward by long leaps; *rgyán-so dzúgs-pa* to look over *Sch.*, (ought perhaps to be spelled *rgyañ-zo* one looking, spying into a distance); *rgyañ-žél* spy-glass, *rgyañ-batins-pa* lengthened to a great distance *Lex.*; *rgyañ-žán*, *rgyañ-žén* n. of a philosophical (atheistical *Cs.*) sect in ancient India, *Tar.* 22, 8: *žig-rtén-rgyañ-žán*. — 2. used relatively: *rgyañ-rin-po* far, *rgyañ-rin-por son* he went far away *Mil.*; *rgyañ-tün-ba* near; *rgyañ-grágs* the reach of hearing, ear-shot, (gen. the distance at which the sound of a trumpet may be heard, i.e. about 500 fathoms; however, as this number is much in favour with the Tibetans, such estimates are not to be depended upon). — *mig-rgyán* *Glr.* distance of sight, i.e. the distance at which a man may be well distinguished from a woman, or a horse from an ass; — *rgyáns* adv. far, *rgyáns bkyéd-de* *Mil.* nt. moving far away, e.g. in order to increase one's distance from an unpleasant neighbour at table).

རྒྱུ་རྩེ་ *rgyán-tse* n. of a village and monastery in Tibet, not far from the frontier of Bhotan, *Köpp.* II., 358.

རྒྱུ་ *rgyan* I. 1. ornament, decoration, *rgyán-gyis brgyán-pa* decked with ornaments *Dzl.*; *rgyan-dógs-pa* to adorn one's self *Mil.*; *ka-rgyán* an ornament at the mouth, edge, or brim of a vessel, e.g. peacock's feathers about the mouth of a *büm-pa* (sacred bottle), flowers in a glass etc.; *ka-rgyán-čan* decorated in the front-part, e.g. a coat trimmed with fur of different colours, an arrow gaily painted at its notched end; *rgyán-rnams* *Dzl.* ornaments, *rgyán-ža* id.; *rgyan-gós* *Glr.* festival garment, beautiful vesture; *dbu-rgyán* an ornament of the head, a diadem. — 2. in relation to spiritual things: *séms-kyi rgyan* something good, a blessing, for the heart *Mil.*; *rgyán-du žar* it proves a blessing, a moral advantage or benefit *Mil.*

II. 1. a stake or pledge at play, = *skugs*, **gyan tsug-čé* *W.* to bet, to wager, e.g. a rupee: (also *rgyal?* *Schr.*). — 2. lot, *rgyan rgyáb-pa* to cast lots, without religious ceremonies, whereas *rtags-ril* and *mo* are connected with such.

རྒྱལ་ *rgyab*, resp. *sku-rgyáb*, *Ssk.* ལུག་ 1. the back of the body, the back part of any thing; *rgyáb-kyis pyógs-pa*, in later literature also *rgyab-pyógs-pa* *Thgy.* to turn one's back to a person or thing, c. *la*, also fig. *Dzl.*; *rgyáb-kyis pyógs-par byéd-pa* to put to flight; *rgyab stón-pa* to turn one's back, to turn round *Glr.*; *rgyáb-tu skyir-ba* to throw to the back, to leave behind, to give up, to quit, frq.; *rgyáb-tu bór-ba* id.; *rgyab brtén-pa* to lean one's back against or upon, to lean or rest on, to rely upon, confide in *Mil.*; *rgyab byéd-pa* to protect *Sch.*; *rgyáb-tu*, *rgyáb-na*, *rgyáb-la* behind, behind hand; after, back; *rgyab-nas* from behind; *rgyab mdün rnyis-la* *Glr.*, **gyab dan dñ-la* col. behind and before; *ti-sei byañ-rgyáb-tu sleb tse* as we came behind to the north-side of the Tise *Mil.*; *rgyáb-kyi skyed-mos-tsal-du yšégs-so* let us go into the garden behind us *Dzl.*; *rgyab-rdzi* one standing behind working people, in order to watch and superintend them. — 2. as much as one is able to carry on his back, a load, *drel-rgyáb ysum* three mules' loads *Glr.*

Comp. *bal-rgyáb*, or **rgyab-bál* *W.* a fleece of wool. — *rgyab-kál* 'a back's load', a burden carried on the back *Sch.*, *Schr.* — *rgyab-sñás* a cushion or pad for the back *C.* — *rgyab-rtén* something to lean against, a safe retreat, prop, support *Mil.*, *rgyáb-rtén byéd-pa* to be a support *Mil.* — *rgyab-rin* serpent, snake *Sch.* — **gyab-lóg jhé-pa* *C.* 1. to turn one's back 2. to rebel, revolt; **gyab-lóg dad-čé* *W.* to sit backward, with the back in advance. — *rgyab-lógs* the back, back-part, reverse of a thing.

རྒྱལ་པ་ *rgyáb-pa*, pf. and fut. *brgyab*, imp. *rgyob*, to throw, to fling, aiming at a certain point, hence to hit, also to beat with a stick, = *rdñ-ba*; to strike, *mó-la mčus brgyáb-nas bsad* he (the male bird)

killed his mate by a stroke of his bill *Bhar.*; *tsá-ge-la gyob* *W.* throw into the centre! hit the mark! *sdón-po-la bryab póg* (the ray of light) fell upon the stem *Glr.*; *dé-la zu rgyob* sprinkle this with water! *Pth.*; *pyugs nágs-seb-tu rgyáb-pa* to let the cattle run into the wood; *zag-dán gyab-ðe* *W.* to put down the date, to date; *la gyab-ðe* to cross a mountain pass. — *rgyáb-pa* is particularly used in *W.* in many phrases, whilst in *C.* *rgyá-g-pa*, and in *B.* *débs-pa* are more in use, as may be seen by referring to the several substantives, e.g. *lud gyab-ðe* *W.* to throw dung upon the fields, to manure; *par gyáb-pa* *C.*, and *gyáb-ðe* *W.*, to print; *gyáb-pa* stands also alone, elliptically: *ka gyab dug* here (is printed) the letter *ka*.

རྒྱལ་མཁའ་ rgyam-tsva *Med.*, *Cs.*: 'a kind of salt, like crystal'.

རྒྱར་ rgyar v. rgya 2.

རྒྱལ་ rgyal 1. **victory**, in certain phrases: *gyal töb-ðe* *W.* to gain the victory, to conquer, overcome; to win a law-suit, opp. to *pám póg-ðe*. — 2. *Schr.* and *Sch.*: *rgyal-rgyán* a pledge, a stake, *rgyal btsug-pa* to bet, wager, gamble *Sch.*; *rgyal bzag-pa* to contend with an other person about the first place, to try to get the precedence(?) *Sch.*; perh. also ornament, v. sub *rgód-pa* 2. — 3. **fine, penalty**, for theft *C.* — 4. n. of two lunar mansions, v. sub *rgyu-skár*; *rgyál-gyi zlá-ba*, *skár-ma rgyál-la báb-pai nyin-par*, *skár-ma rgyal dan dzom-par*, *dpyid-zla rá-bai skár-ma rgyál-gyi nyin-par*, are dates relating to them. — 5. for *rgyál-po* and *rgyál-ba*.

རྒྱལ་བ་ rgyál-ba I. vb. neut. **to be victorious**, to obtain the victory, always with the sbst. in the nom. (not instr.) case, and gen. with *las*, **over** or **against**, *nág-poi pyógs-las* over the powers of darkness, *jígs-pa-las* over fright, fear; also *ryúl-lús* in battle; prob. also *tsod ltá-ba-las* to pass an examination successfully; but also without *las*, *rtsód-pa* (to win) in a contest *Glr.*; very frq. *rgyál-bar gyúr-ba* id.; *na*

pám son kyod gyal son I have lost, thou hast won (also in business); **to be acquitted**, to gain a law-suit; *dmag-krügs-kyi rgyal-pám-gyi rnas-tsúl kol* send(us) news concerning the progress of the war; in a similar sense: *rgyal pám ci-ltar byun B.*; *rgyál-bar gyúr-ðig*, *rgyál-ba dan tse-rin-bar ðog ðig* victory and long life! *Dzl.*

II. sbst. 1. (*Ssk.* རྒྱལ་) the act of conquering, **the victory**, *di gyál-wa tob* *C.* this bears away the palm or prize, this is the most excellent of all. — 2. the conquering party or person, he that prevails, **the conqueror** (opp. to *pám-pa* the conquered, vanquished). Much more frq.: 3. **the most high, Buddha** (*Ssk.* རྒྱལ་བ་), *rgyál-bai sku* his person, *rgyál-bai bka*, his word; *rgyal dan de sras* (po. instead of *rgyál-ba dan dei sras*) Buddha and his children, his disciples *Pth.* 1, 1; *rgyál-ba gón-ma* the highest Buddha, **God**, *Mil.* — 4. *rgyál-ba rin-po-ðé* His Highness, His supreme Majesty, title of the Dalai Lama.

III. adj. 1. **conquering, superior, eminent, excellent**, *rnám-par rgyál-bai kan-bzán*s the most magnificent palace (of Indra) *Glr.* — 2. *W.* (gen. pronounced *gyalla*, in *Pur.* *rgyál-wa*) **good**, instead of *bzán-po*; *gyál-la dád-ðe* or *lús-ðe* to continue in good condition, entire, uninjured; *mā gyalla* excellent! capital!

Comp. and deriv., belonging partly to *rgyál-ba*, partly to *rgyál-po*: *gyal-kár* **window** *C.* — *gyál-ka, ka-gyál* **victory, gain, advantage** *W.* — *rgyal-kág* **country, empire**. — *rgyal-káms* 1. **kingdom**. 2. **realm, dominion of Buddha, the world**. — *rgyal-krid* *Ld.* for *rgyal-srid*. — *rgyal-krim*s v. *krim*s. — *rgyal-gón* n. of a demon *Mil.* — *rgyal-brgyúd*, and *rgyal-rábs* 1. **succession of kings of the same line or family, dynasty** *Glr.* 2. a single **generation** of a dynasty, *rgyal-brgyúd liá-bcu-na* in the fiftieth degree (in the line of descent). — *rgyál-sgo* **principal door, entrance-door, gate** *C.* — *rgyal-sgrün*s, **legend of the kings**, esp. that of Gesar. — *rgyal-çén bzi* the four kings of the spirits or guardians of the universe

རྒྱལ་བ་ *rgyal-ba*

ག

རྒྱལ་པ་ *rgyá-s-pa*

(*jig-rten-skyón* v. *skyón-ba*), residing just below the summit of Meru, the protectors of the gods against the Asuras, v. *Köpp.* I, 250; II, 261. — *rgyal-stód* lunar mansion v. *rgyu-skár*. — *rgyál-po* 1. king, *rgyál-po čén-po* great king, emperor; *rgyál-por jüg-pa*, *bskó-ba*, to inaugurate a king, to raise to the royal throne; *mi-la rgyál-po čól-ba* id. *Pth.*; *rgyál-po byéd-pa* to act the king, to be(a) king; *ña rgyál-po mi dod* I do not wish to be king *Dzl.*; *rgyál-po mi tób-na* if I do not obtain royalty *Dzl.*; *ñas ni rgyál-po mi nús-so* I cannot be king *Dzl.* The word is also used for: government-authorities, police etc.; *rgyál-poi čád-pa* public punishment, *rgyál-pos ysód-pa* to be publicly executed. (As a characteristic sign of Asiatic views it seems worth mentioning, that the *rgyal-po* is usually spoken of much in the same manner, as robbers, conflagrations etc. are, i.e. as a kind of calamity against which protection is to be sought, esp. by charms and spells, cf. *jigs-pa*). 2. a local god, *gro-tán rgyál-po* the Dewa of Dotan *Mil.* 3. fig. something excellent, superior in its kind; not only as with us the word is applied to the lion, as the king of animals, but also to distinguished flowers: the Udumbara (*Ficus glomerata*), to mountains, Meru and others; and col. *gans-rgyál* a large glacier, *brag-rgyál* a huge rock, *smón-lam-gyi rgyál-po* a very comprehensive prayer, the *bzan-spyód* *Glr.* 4. symb. num.: 16. — *rgyal-prán* vassal or feudatory prince. — *rgyál-bu* prince. — *rgyal-blón* king and ministers, council of state. — *rgyál-mo* 1. queen. 2. pupil of the eye, together with the iris; *rgyál-moi mdans nyams* the brightness of the eyeball disappears *Med.* 3. like *rgyál-po* 3, e.g. a charm of particular power. — *rgyal-mád* lunar mansion, v. *rgyu-skár*. — *rgyal-tsáb* (for *rgyal-poi tsáb*) 1. vice-roy, regent. Such a vice-roy under Chinese supremacy is now the king of Tibet, who about a century ago was still an independent ruler. 2. successor of a king. 3. (for *rgyál-bai tsáb*) Maitreya, the future Buddha. — *rgyal-*

mtsán sign of victory, trophy, a kind of decoration of cloth, of a cylindrical shape, erected upon a flag-staff, or carried on a pole. — *rgyal-rábs* 1. = *rgyal-brgyüd*. 2. history, annals, of the kings, title of several books. — *rgyal-rigs* 1. the royal family, house, lineage, 2. warrior-caste རྒྱལ་རེག་. — *rgyál-sa* 1. a king's or prince's residence, city where a court is held, and hence often capital, metropolis. 2. col., esp. in *W.*: town. 3. throne fig.; *rgyál-sar ységs-pa* to ascend the throne, *rgyal-sa bzún-ba* to occupy the throne, *rgyál-sar bskó-ba* to raise to the throne, *rgyal-sa jrog-pa* to usurp the throne; *di-nas rgyál-sa rgyai min rgyál-po-la* šor from him the dominion passed over to the Chinese Ming-dynasty *Glr.* — *rgyal-srás* 1. prince. 2. son of Buddha, a saint; *snón-gyi rgyal-srás* saints of the olden time, of past ages. — *rgyal-srid* 1. government, reign, *rgyal-srid bzún-ba* to enter upon the reign, to take possession of the throne. 2. *rgyal-srid sna-bdún* the seven jewels of royal government, v. *rin-čén*.

རྒྱལ་པ་ *rgyás-pa* (prop. pf. to *rgyá-ba*) 1. vb. to increase in bulk or quantity, to augment, to spread, *bá-yi nu ltar rgyas* (the swollen uvula) gets as big as a cow's dug (these are in Tibet particularly small) *Lt.*; *ja-tsón rgyás-pa dra* like an expanded rainbow *Glr.*; *bstán-pa rgyás-šin* the doctrine gaining ground, spreading *Glr.*; to grow, develop itself, of blossoms frq., of the body etc. — 2. adj. extensive, large, ample, wide; copious, plentiful, manifold, numerous; rich in, abounding in; great in, strong in cca.; detailed, complete, full; esp. adv. *rgyás-par* (col. **gyás-pa*, *gye-pa**), *rgyás-par šes dód-na*, often also *rgyás-par dód-na* if you wish to know it fully, to hear it in detail; **tsán-ma gyás-pa zér-na** *W.* if all the particulars are to be told; *rgyás-par byéd-pa* 1. to make bigger, to augment, to increase, to bestow or confer plentifully, *mi-la* on a person *Glr.* 2. to describe, narrate, state at large, in detail frq.; *don rgyás-par byed-pa* to be very useful, to exert a

beneficial influence, *la on, Glr.* — *zla-ba rgyás-pa* full moon *Pth.*; *nya-rgyás zla-ba* id. — *rgyás-pai tsá-ba, rgyas-tsád n.* of a disease *Med.* — *zi-rgyás* etc. v. *gliñ*, and *zi-ba*.

རྒྱ་རྒྱུ *Ssk.* རྒྱུ I. 1. **matter, substance, material**, *rgyu žel-las* crystal being the material; *čdn-rgyu* ingredients for making beer, i.e. barley, barm etc.; *rgyu dgé-ba tságs-pas tób-pa yin* (the human body) is a substance obtained by accumulating virtue *Thgy.*; *ná-la dgós-rgyu čuñ* I have few wants *Mil.*; also for substance in an emphatical sense, = *nervus rerum*, money *Mil.*; *bzó-rgyu* matter or substance of which any thing is made or manufactured, material *Glr.*; *zá-rgyu med* we have nothing to eat *Glr.*; hence **opportunity, chance, possibility**, *dá-ltar rgyu žig snán-ño* an opportunity offers now *Dzl.*; **arrangements, preparation**, **dó-gyu jhé-pa** C. to make preparations for a journey. In a special sense: **material, stuff for weaving, warp, chain**. — 2. **cause, reason, motive**, main condition, *mya-nán-las dás-pai rgyur gyur* it becomes the cause of Nirwana, i.e. it leads to Nirwana *Dzl.*; in elliptical speech: *lha dan mii rgyur gyur-pai dgé-ba* the virtue that leads to (the re-birth amongst) gods or men *Dzl.* 20, 17 (*Sch.* incorr.); in the same manner *nán-son rgyu-ru gro*; *rgyus* c. genit. by reason of, on account of, in consequence of *Tar.*; *čii rgyus* why *Stg.*; *rgyu méd-du, méd-par* without the impulse of a foreign cause, spontaneously; without sufficient reason, without good cause, the Latin *temere*; *rgyu dan rkyen* Cs. and *Sch.* 'cause and effect', more correctly (cf. *rkyen*): primary and secondary cause, which, certainly, sometimes coincides with 'origin and further development', and so, too, with 'cause and effect'; *rgyu dan rkyen deñ jýir, deñ rgyu deñ rkyén-gyis, deñ rgyu-rkyén*, therefore, on that account; in *Med.*: *nyé-bai rgyu* the three anthropological causes or conditions of diseases, the three 'humours', air, bile, and phlegm; *riñ-bai rgyu* the ultimate cause of diseases, and of every evil, viz.

ignorance (*ma-rig-pa*, v. *rig-pa*); *skyéd-byed rgyu* the creative cause *Zam.*; *žél-bai rgyu ni lté-ba* the main condition, the efficient cause, of growth is the navel-string *Med.*; *rgyu byéd-pa* to be the principal cause of, to lie at the bottom of a matter *Mil.*; *rgyu skyéd-pa* to lay the foundation of *Dzl.* — 3. after verbal roots *rgyu* implies necessity, like our I am to, I have to, I am obliged to, I ought to; in later literature, as well as in the present col. language of C., it indicates the fut. tense: *čós-skor rgyás-nas byéd-rgyu-la* whereas the holy circumambulation (v. *skor-ba* I, 2) ought to be performed from the right (to the left) *Mil.*; *sdán-dgra yál-rgyu-la* as the enemy must vanish, or: is sure to come to an end *Mil.*; **sol-dóg tal-dig jhá-gyu yin-nam** C. am I to lay the cloth? **dhá-ta tó-ča zá-la dód-gyu yin** C. now I will go and dine; *nai drin-du žón-rgyu yin-pa* those that intended to come to me (the Latin 'venturi') *Glr.*; *dé-la rgyal-erid ytád-rgyu-la* when the government was to be conferred upon him, when he was to enter upon his reign *Glr.*; *rta žón-rgyu med* (riding-) horses were not to be had *Glr.* — When appended to adjectives, it is a mere pleonastical addition: *dkón-rgyu med* that is not a very precious thing, there is nothing particular in that *Mil.*; *čün-rgyui lha-kán* a very small temple *Mil.*; *yžán-pas légs-rgyu med* he is not more beautiful than others *Glr.*; *ya-mtsán-rgyu-med* that is not to be wondered at; **gó-gyu man** C. that is useless.

Comp. *rgyu-rkyén* (v. above sub no. 2) **connection, meaning, signification**, *rgyu-rkyen bsad-du ysol* please explain to me the connection, which is often used in a general sense = what does that mean? what is that? *Glr.*, but also in a special sense relative to law-suits: **kyé'-kyé gyukyén zu-la dō** C. I am going to tell what it is with you, i.e. I shall inform against you, bring an action against you. — *rgyu-čá* col. that which belongs to a thing, an appurtenance, necessary implement etc. —

རྒྱུ་བ་ *rgyü-ba*

ག

རྒྱུ་ *rgyud*

rgyü-brás cause and effect or consequence, gen. in a moral sense: actions and their fruits (*las-kyi rgyü-brás*); also the doctrine treating on this subject, the doctrine of retribution, the principal dogma of Buddhism, prop.: *las-rgyü-brás-kyi čos*; *las-rgyü-brás-la yid-čes-pa* to believe in the doctrine of retribution *Glr.* — *rgyü-mtsán* (Ssk. विनिर्णय) 1. cause, *rgyü-mtsán dri-ba* to ask after the cause *Glr.*; *rgyü-mtsán lo-rgyüs dri-ba* to question closely, to examine rigorously *Mil.*; the connection of events, the manner in which a thing has come to pass, *nai nán-nas pye kyér-bai rgyü-mtsán šod* tell me how it was that you could fetch the flour from my house, how you were able to accomplish it *Mil. nt.* 2. token, sign, characteristic, proof, evidence, *đug-pai rgyü-mtsán* as an evidence of being... *Glr.*

II. instead of *rgyü-ma*.

རྒྱུ་བ་ *rgyü-ba* to go, walk, move, wander, རྒྱུ་ range, of men, animals, and fig. of lifeless things, *ču-la rgyü-bai dab-čags* birds frequenting the water; *kün-tu rgyü-ba* to wander from one place to another, hence: *kün-tu-rgyü* itinerant monk, n. of a sect of the Brahmins *Dzl.*; *rluñ rgyü-bai rtsa* those veins in which air is circulating, cf. *rtsa* and *rluñ*; also c. accus.: *yul*, or *gron rgyü-ba* to rove through countries, through villages; *rgyü-srāñ*, *btsāñ-gyi rgyü-srāñ* the road that is frequented by the *btsāñ* (a kind of demons). — *rgyü-skār* v. below.

རྒྱུ་ *rgyü-ma* 1. entrails, intestines, bowels, རྒྱུ་ esp. the small intestines, opp. to *lon-ka* the large intestines; *rgyü křil-ba con-volulus intestinorum* *Sch.*(?); *rgyü křóg-pa* the croaking of the bowels *Sch.*; *rgyü-šróg* the caul, covering the lower intestines; *rgyü-stód* the upper bowels, *rgyü-smád* the lower bowels *Cs.*; *rgyü-nád* disease of the bowels; *rgyü-γžér* colic. — 2. sausage, **gyü-ma gyāñ-wa** *C.* (v. *sgyōñ-ba*), **kāñ-č** *W.* to stuff sausages; **gyü-ma kar-gyāñ** meat-sausage, meat-pudding, **gyü-ma nag-gyāñ** black-pudding *C.*

རྒྱུ་སྐར་ *rgyü-skār* the lunar mansions, Ssk. རྒྱུ་སྐར་, or those 'constellations' through which the moon 'passes' in her revolution round the heavens; acc. to *Wdk.* and others they are the following: ༠ *ta-skar* (also *dbyug-gu*) three stars in the Ram's head; ༡ *brānye* (conceived by the Brahmins to be the image of the *yoni*); ༢ *smin-drug*, the Pleiades; ༣ *be-rdzi*, *snar-ma*; ༤ *mgo*, *smal-po*; ༥ *lag*; ༦ *nabs-so*, *rgyal-stod*, *nam-so*; ༧ *rgyal-smad*; ༨ *skag*, *wa*; ༩ *mču*, *rta-pa*, *rta-čen* (with Regulus its brightest star); ༡༠ *gre*, *rtau*, *rta-čuñ*; ༡༡ *dbo*, *kra*; ༡༢ *me-bži*, *bya-ma*; ༡༣ *nag-pa*, *byau* (with Spica); ༡༤ *sa-ri*; ༡༥ *sa-ga*; ༡༦ *lha-mtsāma*, *lag-sor*; ༡༧ *snron*, *ldeu* (with Antares); ༡༨ *snrubs*, *sog-pa*; ༡༩ *ču-stod*; ༢༠ *ču-smad*, *phul*; ༢༡ *gro-bžin* and *byi-bžin* (considered as one constellation); ༢༢ *mon-gre*, *mon-dre*; ༢༣ *mon-gru*, *sgrog*; ༢༤ *křums-stod*; ༢༥ *křums-smad*; ༢༦ *nam-gru*, *še-sa*.

རྒྱུ་པ་ *rgyüg-pa*, pf. *brgyugs*, fut. *brgyug* རྒྱུ་ 1. to run, frq.; to make haste, to hurry, to rush, *sgor* to the door (out of the room) *Dzl.* ... *kyi tóg-tu* upon ... *Dzl.*; **há-la gyug** be off! get you gone! *C. i.* to start (of a rail-way train) *W.*; *rta-rgyüg-pa* to ride full speed, to gallop; also abst. race *Glr.* — 2. to go, to pass, to circulate, to be current; to be valid, to have force.

རྒྱུ་པ་ *rgyugs* *Lex.*; *Sch.*: limit, term, aim, རྒྱུ་ end; *W.*: task, lesson.

རྒྱུ་པ་ *rgyügs-pa* pride, ambition *Sch.*; རྒྱུ་ grief, sorrow *Schr.*(?).

རྒྱུ་བ་ *rgyün-ba* the nerves, sinews *Sch.*; རྒྱུ་ cf. *brgyüñs-pa*.

རྒྱུ་ *rgyud* 1. Ssk. तन्तु, तन्त्री string, cord, རྒྱུ་ but only in certain relations: the string of a bow; *rgya-rgyüd* Chinese string *Mil.*; string, chord, of a musical instrument, *rgyud-māñs* harp; chain, v. *lu-gu*; mostly fig.: *ri-rgyüd*, *gañs-rgyüd* chain of mountains, ridge of snowy hills; also thread of tradition, i.e. continuous, uninterrupted tradition, so in: *ka-rgyüd*, *dgoñs-rgyüd*, *čos-rgyüd*, *bka-rgyüd* (v. *bka*, compounds); *snyan-rgyüd* = *bka-rgyüd*, frq. in *Mil.*; *ytam-rgyüd* *Zam.* legendary tradition. — If used

for expressing a succession of generations or families, the word is gen. written *brgyud*, rarely *rgyud*, e.g. *rje-btsun slob-rgyud dan bčas-te* his reverence (the venerable divine) with his race of scholars, in as much as the disciples of a saint are frequently called his spiritual children *Mil.* — 2. **treatise, dissertation**, *Ssk.* རྒྱུད་པ་, also *rgud-sdé*, esp. the necromantic books of the mysticism of later times *Was.* (184), in four classes, the so-called four classes of Tantras (*rgyud-sdé bži*): *byā-bai rgyud*, *spyód-pai rgyud*, *rnal-byór rgyud*, *rnal-byór bla-na-méd-pai rgyud*; yet *rggud bži* is also the short title of a medical work consisting of four parts: *rtsā-bai rgyud*, *bšād-pai rgyud*, *man-nāg rgyud*, *pyi-mai rgyud*. — 3. **connection, relation, reference**, e.g. of a word.(?) — 4. **character, disposition** of mind, natural quality; **heart, soul**; *rgyud bzān-po* a good disposition, *rgyud nān-pa* a bad disposition; *rgyud ži-ba* a mild disposition, good nature, *rgyud jam-pa* a soft temperament *Cs.*; *rgyud ma-rūns-pa* a wicked character *Thgy.*; *sem-gyū C.*, *šē-gyū C.*, *Mil.*, prob. also *rig-rgyud Mil.*, character; *rañ-rgyud nān-pai gōn-po tul* restrain the demon of your own wicked heart *Mil.*; of thoughts, feelings, passions, also of a *tiñ-rie-džin* is said: *rgyud-la skye* they arise in the soul; *rgyud smin* the mind ripens *Mil.*; in some phrases and passages it designates a man's whole personality: *rañ-gi rgud tóg-tu lén-pa* to take (other people's) sufferings altogether upon one's own person (not merely to heart) *Glr.*; *rañ-rgyud-la brtāg-pa, ržan-rgyud-la sbyār-ba* to think a matter through in one's own mind, to draw conclusions from an attentive observation of others, *Thgy.* — Concerning *rañ-rgyud*, and *ržan-rgyud* (མཐུན་པ་ & རྒྱུད་པ་) in the more recent philosophical writings, and in medical works, v. *Was.* — *rgyud-čāgs Tar.* 15, 14, acc. to *Schf.* sentence, thesis, point. — *don-rgyud, sgrub-rgyud Mil.*?

རྒྱུད་པ་ rgyud-pa I. vb., pf. *brgyus* and *brgyud*, རྒྱུད་ fut. *brgyu*, imp. *rgyud*, 1. to fasten or file on a string, to string, *tā-gu-la brgyūs-*

pa strung, filed on a string *Stg.*; *γέρ-nyag-tag rju brgyūs-pa* a gold chain with turquoises inserted *Mil.* — 2. to pass through or over, to traverse (later literature and col.) *mū-ge rgyud-nas on* famine passes over, prevails in the country *Ma.*; **nān-na nān gyud-de dul** *W.* he passes from one room to the other, he visits room after room; **nyūn-ti-ne gyud-na gār-la ton** *W.* he is passing through Kullu to Gar; *lag-grim-gyis brgyūs-pas v. grim*; *yig-nór brgyud-pa* an error in writing has crept in *Tar.*; *stōn-pa ysum ras-čūn-pa brgyud-nas zer* the three teachers, using *Ras-čūn-pa* as a go-between, said . . ., = they sent word by *Ras-čūn-pa* to this effect *Mil.*

II. sbst. and adj. 1. prop. a participle used a. actively; *rgyud-pa* (or *brgyud-pa*) one that is transmitting knowledge, a teacher; *rgyud-pa bzān-poi byin-rlabs-čan* one that enjoys the blessing of having an excellent spiritual teacher *Mil.*; *ñai rgyud-pa rdo-rje-čan-čen yin Mil.* (in this instance it would be justifiable to write *brgyud-pa*, and, regarding this as a derivative of *brgyud*, to translate it with 'ancestor'). — b. used passively: *rdo-rje-čan-nas nyams-rtōgs rgyud-pa de nā-ro lags* he to whom knowledge was communicated by *Dor-je-čan* is *Nāro Mil.*; *nā-ro čen-poi rgyud-pa* a scholar of great *Nāro Mil.* — 2. a derivative of *rgyud* 2., a Tantrika, a mystic.

རྒྱུད་རིས་ rgyud-ris a term used in architecture, wall, panel(?).

རྒྱུད་ལོང་ rgyud-lōn bolt, door-bar *Sch.*

རྒྱུན་ rgyun, *Ssk.* झोतस a continual flowing, རྒྱུན་ the flow, current or stream (seldom river; perh. *smig-rgyui rgyun Lex.* a river seen by a mirage or fata morgana(?); *gān-gai rgyun* the river Ganges); *ču-rgyūn-gyis kyér-ba* to be carried away by the current; *rgyūn-du žūgs-pa v. brās-bu bži*; frq. fig. *tūgs-rjei rgyun* stream of grace *Glr.*, and sim. in some compounds; often in reference to time, hence *rgyūn-du continually, perpetually, always, dus-rgyūn-du id.*; **dhū-gyūn ta-bhu jhē šig** *C.* make it as usual!

རྒྱལ་ཁྱེད་ *rgyus*

ག

སྒྲོ་མ་ *sgaṅ*

snár-gyi rgyun all the time before, opp. to *da-ltar* now; also for **ordinarily, predominantly**, e.g. ordinarily it is white, only by way of exception it is of another colour; *ka-rgyún* = *ka-rgyúd* tradition; *rgyún-gos* an every day coat, opp. to *yzáb-gos*; *rgyun-gág*, and more frq. *rgyun-čád* an interruption of flowing, of progress, hence *rgyun-čád-méd-par*, or *rgyun-mi-čád-par* uninterruptedly; *rgyun-zás* daily food; *rgyun-rín-ba* lasting, of long continuance; *rgyun-lám* an endless, interminable way, to be pursued again and again, e.g. *kór-bai* of transmigration, *byañ-čúb-kyi* of virtue, holiness *Mil.*

རྒྱལ་ཁྱེད་ *rgyus* 1. v. *rgyu*. — 2. (Cs. *rgyús-ma*) notice, intelligence, knowledge, *ná-la dé-ī gyus yod* I am acquainted with it, I know the thing, I am up to it, frq.; *W.*: **gyus yód-kan** one that knows about it; **gyus yód-pai lam** a well-known road; *ča-méd yül-du rgyus-méd kyam* as a stranger I am rambling through a foreign country *Glr.*; *lo-rgyús* 1. **annals, chronicle**, 2. in a general sense **history, story, tale, narrative**, *lo-rgyús bšád-pa* to relate a story *Glr.*, **ná-la lo-gyús šád-čé mán-po yod** *W.* I have much to relate, to tell; *lo-rgyús žib-tu dri-ba* to ask closely, to inquire minutely into a story *Mil.*; *gón-gi lo-rgyús bšád-do* he reported what was related above *Pth.*; also used of any short notice or intelligence, without reference to things past: *der byón-pai lo-rgyús ysuns* he mentioned that he was going there *Mil.*

རྒྱལ་ཁྱེད་ *rgyus-pa* the fine threads or fibres of which animal muscle, plants etc. are composed; *rgyús-pa-čan* fibrous; *rgyus-skid* catgut.

རྒྱལ་ཁྱེད་ *rgyo-ba*, pf. *brgyos*, fut. *brgyo*, imp. *rgyos*, to unite in sexual embrace. This word is an undisguised, and therefore somewhat obscene expression, which in books and in col. language is avoided, though referring to an act not criminal in itself, as Cs. seems to have understood it, when he translates *rgyo-ba* by: to abuse, constuprate, ravish; hence it is allowable,

yet vulgar, to say: **á-pa dan 'á-ma gyó-wa jhe** *C.*

རྒྱལ་ཁྱེད་ *rgyón-ba*, pf. *brgyans*, fut. *brgyan*, seems to be a secondary form of *rkyón-ba*, to **extend, stretch, spread** (vb. a.); the word is to be found in *Lexx.*, but seems to be little used; *brgyáns-pai má-tsa Pth.* a disease consisting in some parts of the body being morbidly distended(?).

རྒྱལ་ཁྱེད་ *rgyób-pa* Cs., a secondary form of *rgyáb-pa*, prob. but a provincialism.

སྒྲོ་མ་ *lga*, also *sgu*, ལྷ་ཁྱེད་ *ginger* (fresh or dried); *lga-rlon* fresh ginger.

སྒྲོ་མ་ *lgañ-né* *Pth.*: *skya-lgañ-né*, is stated to mean: **perfectly white**.

སྒྲོ་མ་ *lgán-pa*, *lgañ-púg* urinary bladder *Med.*

སྒྲོ་མ་ *lgán-bu*, = *gán-bu*, **husk, pod, shell**.

སྒྲོ་མ་ལྷ་ཁྱེད་ *lgau-yšér* Cs. = *lga-rlon*.

སྒྲོ་མ་ *lgo* Cs. = *pa-ba-dyo-dgó* **puff-ball**.

ལྷ་ཁྱེད་ *lgyám-tswa* = *rgyám-tsa* *Zam.*, a kind of **rock-salt**.

སྒྲོ་མ་ *sga* 1. gen. *lčá-sga*, *bčá-sga*, **ginger**, = *lga*; *sga-skyá* *Lt.* id. (?); *sgá-pi-čo* *Lt.* prob. for *sga dan pi-pi-lín dan pót-ba-ri* ginger and two kinds of black pepper; *sga-spyód* *Sch.* = *sga-skyá*. — 2. **saddle, rta-sga** (*Ld.* **stásga**) horse-saddle; *sga bšád-pa*, resp. *čibs-sga bšád-pa* *Glr.*, to lay the saddle on, to saddle; *sga-kébs* saddle-cloth, *Sch.*: the leather cover or coating of a saddle; *sga-gló* saddle-girth *W.*, *C.*; *sga-lág* Cs.: frame of the saddle; saddle-bow, saddle-tree; *sga-šá* straps for fastening the travelling-baggage to the saddle, cf. *ša-stág* 2.

སྒྲོ་མ་ *sga-pón* bat, **flitter-mouse** *Sch.*

སྒྲོ་མ་ *sgaṅ* 1. a projecting **hill or spur**, on the side of a larger mountain; *sgaṅ-yšón* elevations and depressions on a hill-side, in *Kun. sgaṅ-kül*; *sgán-ka-la yod* (the village) is situated on a mountain-spur; **sgaṅ gyáb-na** *W.* when you have passed round the extremity of the hill. — 2. *ču-*

sgān a blister, caused by vesicatories, by long marches etc., *C.*, *W.*; cf. *bsgaṅ*.

སྒྲ་བ་ *sgaṅ-ba*, pf. *bsgaṅs*, fut. *bsgaṅ*, to grow or become full *Cs.*; *bud-méd ná-so sgaṅ* a marriageable girl.

སྒྲ་བ་ *sgab-pa*, secondary form of *gēbs-pa*, *byá-mas bi-la sgab-pa* the covering of a young bird by its mother *Glr.*; *gos-sgab Lex.*, skirt or lap of a coat, *sgab-tūn* a short skirt.

སྒྲ་ *sgam* chest, box, trunk; *sgam-čūn* a little chest or box; *sgam-bu* id.; *sgam-sgo-māns* a chest of drawers, cabinet *C.*; *šin-sgam* a wooden chest, *lāgs-sgam* an iron chest; *kó-sgam* a leather trunk; *ró-sgam*, resp. *spūr-sgam* coffin *Cs.* — syn. *sgrom*.

སྒྲ་བ་ *sgám-pa*, or *sgám-po* *Cs.* deep, profound, *Sch.* also prudent, quiet; *Lex.* *blo-sgam* w.e. Only the following phrase came under my notice: *tugs šin-tu sgám-mo* he (the prince) is very clever (as a legendary explanation and confirmation of the name *sron-btsan-sgám-po*). Prob. obsolete.

སྒྲ་ *sgar* camp, encampment, *dmag-sgar* a military camp, *sgar dēbs-pa* to pitch a camp; *sgar-mīn* *C.* watch-word, parole, = *bsō-sgrá*.

སྒྲ་ *sgal* load of a beast of burden, *rta-sgal* a horse-load, *šin-rtai sgal* a cart-load, waggon-load *Cs.*; *sgal gél-ba* to put on a load, *pán-ba* to throw it off, *boḡs-pa* to take it off, *sgal bsrān-ba* to adjust or balance it; *sgál-rta* pack-horse, *sgál-pyugs* beast of burden.

སྒྲ་བ་ *sgál-pa* 1. the small of the back, *sgál-dabs* the lumbar region *Med.* — 2. the croup, crupper, back of a horse *Glr.*; **gál-pa ton dug** *W.* the back comes out, i.e. has become sore or galled; *sgal-tsiḡs-Med.*, *sgal-rus* col. backbone, spine; *sgal-rmá* a sore on a animal's back caused by the load.

སྒྲ་ཁྱེད་སྒྲ་ *sgu-stēgs* *Lex.* w.e.; *Sch.* elbow, angle.

སྒྲ་རྩོ་ *sgu-rdó* a sling *Sch.*

སྒྲ་བ་ *sgüg-pa*, pf. *bsguḡs*, fut. *bsguḡ*, imp. *sgug(s)*, to wait, *zlá-ba yčig sgüg-pa* to wait for a month *Glr.*; to await, to expect, *čī-ba* death *Mil.*; *lām-na sgüg-pa* to wait on the road *Mil.*; *sgüg-čīn sdód-pa*, *W.*: **güg-te dād-čē** to sit waiting; **i-ru güg-te dód** *W.* wait here! *sgug-tu jug-pa* to keep one waiting *Glr.*; to lie in wait (for a person), to waylay; *jäg-pas sgüg-pai* *sa* a place where robbers are lying in ambush *Mil.*; **kon güg-te dād-čē** *W.* to bear a grudge, to have a spite against a person.

སྒྲ་ *sguñ* *Ld.* clap, crack, crash, report (of a gun).

སྒྲ་བོ་ *sgud-po* father-in-law, *sgud-mo* mother-in-law *Sch.* prov.

སྒྲ་མཐའ་ *sgum-mda* *Schr.* butt-end of a gun, gun-stock *C.*, *W.*; spelling dubious.

སྒྲ་ *sgur* v. *dgur*.

སྒྲ་བ་ *sgül-ba* vb. a. (cf. *gul-ba*), pf. and fut. *bsgul*, to move, agitate, put in motion, *rgyud kyañ ma sgül-to* he could not even move the bow-string *Dzl.*; to pull (e.g. the bell-string).

སྒྲ་ *sgeu* 1. diminutive of *sga*, ginger, *sgew-yšer Med.*, *Ssk.* चाइक (*Hind. adrak*), fresh ginger. — 2. a small door.

སྒྲ་བ་ *sgég-pa* *Cs.*: to boast, brag; yet not so much with respect to words as to looks and demeanour, so that it may be applied to the airs of coquettish girls (*sgég-čīn mdzēs-pa* coquettish *Mil.*, *Stg.*) as well as to the bearing of insolent youngsters and bullies. *sgég-ma* n. of a goddess; *sgég-mo Lex.* बाखा, a dancing girl.

སྒྲ་ལ་ *sgén-la*, or *dgeñ-la* (?) on, upon *Ts.*

སྒྲ་ *sger* *Sch.*: 'different, dissimilar, foreign'. This word I repeatedly met with in books of physical science, without finding the signification given above applicable.

སྒྲ་ *sgo* 1. door, the aperture itself, as well as the wood-work of the door: *sgo byéd-pa*, *W.* **pé-čē**, to open the door; **jug-pa** 1. *C.* to put in a door, to hang a door on hinges 2. *W.* to close, to shut the door;

yròd-pa 1. to shut, 2. to lock (a door); **gyóg-pa*, *gyáb-pa* *C.*, to shut (the door); *ytán-pa* *Sch.*: 'to lock up', prop. to bolt, to bar, v. *sgo-ytán*; *bkúm-pa*, *bakúm-pa* *Cs.*: resp. to shut (a door); *sgo bdún - ba* to knock, to rap at the door; **go òrúg-ga rag** *W.* I hear a rattling or rapping at the door. The ground floor of a house into which the door leads, is generally occupied by the cattle, hence: *sgoi jnyugs* the cattle near the door, opp. to: *jnyugs kyi nor* the money in the inner chamber farthest from the door, cattle and money being thus the two poles or terminating points of household property. — *rgyál-sgo* the principal door or entrance of a house or chamber (in *Ld.* also: **gyáz-go**). — *sgrig-sgo* folding-door *Cs.* — *ěáb-sgo* resp. for *sgo* *Cs.*, cf. *rsán-sgo*. — *rtá-sgo* a door which may be passed through on horseback, viz. the door or gate of a court-yard or garden, open at the top, or a high castle-gate; in the latter case syn. to *rgyál-sgo*. — *nán-sgo* the innermost door, *bár-sgo* the middle door, *jnyí-sgo* the outer door *Pth.* — *tsé-sgo* v. 2, *lās-sgo* v. 3. — *ěél-sgo* glass-door; wing of a window, casement; *rsán-sgo* secret door; *Cs.* resp. for *sgo* (?). — 2. the boards that form the pane or square of a door, hence **board**, **plank**, v. *sgo-rnám*; *tsé-sgo* a Chinese punishment, consisting of a thick board with an opening for the neck of the culprit, and resting on his shoulders; *sgo ryóg-pa* to put on the board of punishment. — *bsé-sgo dan lěags-sgo bdun drags* a door constructed of sevenfold layers of leather and iron, used as a butt for shooting at. — 3. the aperture of a door, and hence **aperture** in general: *sgo kún-nas* from all the apertures (of the body); *ěál-gyi sgo* resp. mouth *Dzl.*; *mńál-sgo* the opening of the womb (v. *mńal*) frq.; *skyé-bai sgo* id. less frq. *Thgy.*; *dkiyl-łor sgo-běi-pa* a square figure with four openings, about thus: []; the opening of a semi-circle; **entrance**, **passage**, **outlet**, connecting passage, communication; also fig.: way of mediation, of bringing an agreement about,

nán-són-gi sgo the entrance, the road, to misery viz.: to hell; *dbán-poi sgo* the organs of sense, also *sgo lía* alone; *sgo-rsum* the three media or spheres of moral activity, *lus*, *nag*, *yid*, action, word and thought frq.; *bzá - ba dan btún - bai sgo jprog - pa* to cut off the supply (of provisions) *Pth.*; *bdag čos sgor jug-pa zu* I beg to allow us to enter religion, to receive us as students or disciples *Mil.*; *gró-sgo* *Schr.* 1. also *búd-go*, *kyág-go* *W.*, expense, expenditure 2. *đó-go-tar đě'-pa* *C.* to relate accurately how a thing came to pass; *lās-sgo* 'door of intercourse, of trade', a commercial place or town, emporium *Glr.* Hence *sgó-nas* with the genit. **by means of**, **by**, in the way of, according to, but never as connected with a person or joined to an infinitive: *tabś dú-mai sgó-nas* in different ways, variously (often coinciding with: by various means); *lus nag yid - kyi sgó-nas* in or by actions, words, and thoughts (e.g. to strive for virtue, cf. above *sgo-rsum*) *Dzl.*; *rnám-pa sna-tsógs-kyi sgó-nas* in every possible way *Dzl.*; *dpei sgó-nas* (to explain) by way of comparison *Thgy.*; *mńsan-nyid-kyi sgó-nas* (to describe a thing) according to its characteristics *Thgy.*; *rigs-kyi sgó - nas* (to divide) according to the species *Lt.*; *đrá-bai sgó-nas btags-mń ste* it being a name given to it from its resemblance to ... *Wđń.*; ... *la prag-dóg-gi sgó-nas* from envy of ... *Mil.*; *mń-sńán-bai sgó - nas* by way of invisibility, by being invisible *Wđń.*

Comp. and deriv. *sgo-kún* the entrance into a house, **vestibule**, **porch**, **portal**. — *sgo-kún* opening of the door *Mil.* — *sgo-kyi* a door-guarding dog, **watch-dog**. — *sgo-łór* hinge of a door or gate. — *sgo-glěgs* *Zam.* = *sgo-ytán* (?). — *sgo-glěgs* the board or plank of a door *Cs.* — *sgo-grám* the space near the door. — *sgo-đrig* (*Ld.* **agon-đig**) **door-frame**, **window-frame**. — *sgo-rgyáb* the space behind the door, within the door *Glr.* — **go-čág** (*lěags*) *C.* **lock** of a door. — **go(g)-tán** a bar or bolt (a small beam) to secure the door with. —

sgo-tém threshold, also the head-piece of a door. — *sgo-bdág* = *sgo-dpón*. — *sgo-rnám* a single board, e.g. of the floor. — *sgó-pa*, resp. *čábs-sgo-pa* door-keeper, porter; *sgo-dpón* the first, principal door-keeper. — **go-pín** *W.* door-hinge. — *sgo-pár* board or plank of a door *Cs.* — *sgo-bár* *Ld.* chinks between the separate laths of a door (for of such the doors in Tibet frequently consist, owing to the scarcity of wood). — *sgó-ma* 1. pane or square of a door, fold of a folding-door; 2. a masked dancer in religious dramatic entertainments, representing one of the four guardians of the world (v. *rgyal-čén*). — *sgó-mo* 1. a large door, a gate, castle-gate, town-gate; 2. beginning, *rtsis-kyi sgó-mo Pth.* = *rtsis-go Cs.* (Chronol. Table) beginning of a new epoch. — *sgo-mtsáms* the small opening left between door-post and door, when the latter does not perfectly fit. — *sgo-yig Cs.* 1. inscription, 2. lampoon, libel, 3. a magisterial advertisement fastened to a door. — *sgo-lá* n. of a high and difficult mountain-pass between Lhasa and Pañ, v. *Huc. I. p. 244.* — *sgo-sruñ* door-keeper, porter *Dzl.*

སྒོ་ sgo, in *skyé-sgo* v. sub *sgó-po*.

སྒོ་ང་ *sgo-ná* or *sgon-ná* and *sgon*, egg, eggs, spawn, also egg as a measure *Lt.*; *sgon* - *dkris* the pellicle, membrane of an egg *Sch.*; *sgón-čú* the white of an egg *Sch.*; *sgon-šün*, or *kog*, the shell of an egg; *sgon-sér* yolk of an egg *Sch.* — *sgo-ña* *pyed* a scholastic term, v. *Was. (274).*

སྒོ་པར་ *sgo-púr* foreskin, prepuce *C. vulg.*

སྒོ་བ་ *sgó-po*, also *sgó-bo*, (*Ld. *gó-po**) *W.* 1. the body, with respect to its physical nature and appearance, **gó-po čén-mo*, *rini-mo*, *go-rin*, *go-zán** tall, **gó-po čün-se** of small stature, short; **ró-m-po** stout, lusty; **f'á-mo** slender, thin; **dé-mo** healthy, well; **go-yál** a man that has lost his own body by gaming and become the slave of another. — 2. = *skyé-sgo* face, countenance, *skyé-sgo legs* a beautiful face, *žán-sgo* an ugly face *Mil.* — *sgó-lo* 1. body,

2. face, as a flattering word; also directly for a nice or pretty face, **gó-lo min dug bag tsogs yod** she has not a pretty face, but looks like a fright *W.*

སྒོ་བ་ *sgó-ba*, pf. *bsgo* (*bsgos* in *Lex.*, prob. obsolete) to say, when used of superiors, hence mostly to bid, to order (cf. the article *bka* init.), frq. in early literature, in later times more and more disappearing, being unknown to the common people.

སྒོ་ཙམ་ *sgo-tsám* a little *Sch.*

སྒོ་ལ་ *sgó-lo* 1. v. *sgó-po*. — 2. *Ld.* also = *sgo-ná*.

སྒོ་པ་ *sgóg-pa*, (*Ssk. གཤུག*) garlic, leek, (*Allium*); *ri-sgóg Med.* *Allium sphaeroceph. L.*, or a species allied to it; *sgog-skyá Med.* *Allium nivale Jacqm. (?)*; *sgog-šón Med.* perh. *A. rubellum*, a blue species, very common in the Himalaya. — *sgog-tin* mortar, *sgog-ýtün* pestle, for bruising leek.

སྒོ་པ་ *sgóg-pa* 1. *Cs.*: 'pf. *bsgags*, fut. *bsagag*, to make one swear, *sgóg-po* one that makes a person swear.' I only met with *mna-sgóg Lex. w. e.* — 2. *rya sgóg-pa* v. *rya*.

སྒོ་ང་ *sgon* 1. v. *sgo-ná*. — 2. n. of a country, prob. = *kon* *Glr.* — 3. *sgon-tóg-pa* n. of a plant *Med.*

སྒོ་བ་ *sgón-ba*, pf. *bsgonis*, fut. *bsgoni*, imp. *sgon* (s), 1. to make round, globular *Cs.*; so it is prob. to be understood in: *bu-rám bsgár-žin bsgáris-nas bsgonis Lex.*, he having boiled down the sugar and allowed it to grow cold, formed it into balls (in this form the sugar is usually kept in Tibet). — 2. to hide or conceal a thing *Sch.*, thus in **gón-te bór-čé** *W.*; cf. also *dpá-sgon-ba*.

སྒོ་བ་སྒོ་བ་ *sgob-sgób* unable, deficient, wanting in strength *Sch.*; **lág-pa gob-son** *Kun.* the hands are unable (to move), stiff (from cold).

སྒོ་མ་ *sgom* reflection, meditation, contemplation, *sgom šór-gyi dōgs-pa* the fear lest contemplation should be prejudiced

or rendered impossible *Mil.*; *sgom srün-ba* to sustain, to preserve meditation (undisturbed) *Mil.*; *sgom-méd* without meditation *Thgr.*

སྒྲུབ་ sgóm-pa I. vb., pf. *bsgoms*, fut. *bsgom*, imp. *sgom(s)*, resp. *tugs* *sgóm-pa* (Ssk. भू, causative भावय) 1. originally: to fancy, imagine; meditate, contemplate, consider, c. accus. and dat.; to have, to entertain, to produce in one's mind, = *skyéd-pa*, e. g. *bzód-pa*, *snytñ-rje*, *byáms-pa* etc.; *rgyün-du nam* ལྷི ཅཱ་མེད་ *sgom* always consider that it is uncertain at what time you shall die *Mil.*; with the accus. and termin., or with a double accus.; to look upon, to represent to one's self as..., *gró-drug-séms-dan* རྒྱུ་མེད་མེད་པ་ *sgom* look upon the beings of the six classes as being your parents *Mil.*, viz. with the same respect and affection, or even so, that you imagine your father's or your mother's soul inhabiting just now the animal body of one of those beings; *rmi-lam* རྒྱུ་མེད་མེད་པ་ *sgom* look upon it as being the illusion of a dream *Mil.* — 2. In later times *sgóm-pa* became the usual term for the systematic meditation of the Buddhist saint, so that this word, and the expressions *tin-ne-dzin-du* རྒྱུ་མེད་པ་, and *bsam-rtán* རྒྱུ་མེད་པ་, which in classical writings denote the concentration of the mind upon one point or subject, e. g. upon a certain deity, *lha*, prob. imply one and the same thing. Three degrees of this systematic meditation are to be distinguished, viz. *ltá-ba* contemplation, *sgóm-pa* meditation, properly so called, (which requires *ysal* རྒྱུ་མེད་པ་ *mi-rtog má-yyen's ysum*, i.e. that it be performed in a clear and decided manner, without suffering one's self to be disturbed or distracted by any thing), and the third degree *spyód-pa*, exercise and practice, which three distinctions will be somewhat elucidated by the following: *bzá(-bar)-rtad(-so)* རྒྱུ་མེད་པ་ *yód-na* རྒྱུ་མེད་པ་ *blá-ba* རྒྱུ་མེད་པ་ *min*, *bytñ-rgod* རྒྱུ་མེད་པ་ *sgóm-pa* རྒྱུ་མེད་པ་ *min*, *bláni-dor* རྒྱུ་མེད་པ་ *yód-na* *spyód-pa* རྒྱུ་མེད་པ་ *min*, if one lives plentifully, there is no contemplation (pos-

sible); where there is inattention and a distracted mind, meditation cannot take place; where there is desire or disgust, exercise and practice are not (to be thought of) *Mil.* 14, 11. Hence contemplation would seem to be more immediately opposed to the rule of sense, meditation to the rule of imagination, practice to the rule of passion; v. also *Was.* (137), *Köpp.* I, 585. Sometimes contemplation and meditation are also opposed to *tös-pa*, and *bsám-pa*, hearing and knowing, as to mere acts of memory and intellect. — *sgóm(-pa)-po* རྒྱུ་མེད་པ་, *sgóm-byéd*, *sgóm-mkan* *Mil.* one that meditates, an ascetic; *sgóm-ma* fem. *Mil.* — *sgom-čén* 1. a great meditator (so *Mil.* often calls himself). 2. a kind of field-mouse, *Lagomys badius* *Hook.* II, 156. — *sgom-tig* 'meditating-cord', a cord or rope slung by the laxer sects round their bodies, in order to facilitate the effort of maintaining an erect and immoveable posture during meditation, which expedient of course is scorned by the more rigid devotees.

II. sbst. 1. meditation. — 2. *Cs.*: 'the state of being accustomed to' (prob. erron. for *goms-pa*).

སྒྲུབ་འབྲེལ་ *sgom-bróg* (?) holly, *Ilex. Sik.*

སྒྲུབ་ *sgor* a spindle in turning-lathes? v. the next word.

སྒྲུབ་པ་ *sgór-ba* 1. pf. and fut. *bsgar*, to boil down, to condense by boiling, e. g. *bu-rám* sugar. — 2. to turn on a lathe, *W.* **gór-la ten-čé*.*

སྒྲུབ་མོ་ *sgór-mo* (perh. also *skór-mo*) 1. round, e. g. of leaves, *Wdi.* and elsewh. — 2. a circle. — 3. a disk, a globe; hence a rupee *W.*; a semi-globular bowl or vessel *W.*, *sgor-tig* circular line, circumference, circle; *sgor-tig pyé-ba* *Cs.*, *pyéd-ka* *Schr.* semicircle.

སྒྲུབ་ *sgos*, in compounds and as adverb: private, separate, distinct; privately etc., opp. to *spyi*, e. g. *spyi-ydugs* a parasol for several persons, awning, shelter, *sgos-ydugs* a parasol for one person *Glr.*; *sgós-skal* share of a single person, individual lot

Mil.; *sgós-su*, or *sgos* adv., (opp. to *spyir*) particularly, especially; *sgos-(kyi)*, *dpon* a subaltern officer *Cs.*; *sgós-pa* *Sch.*: 'to choose, to find the right thing'.

སྒྱིལ་, སྒྱིག་གུ *sgyiu, sgyig-gu* bag, purse; *sgyig-gu* *čád-poi dbán-du* *són-nas* our purse being at low ebb; *dnul-sgyig* money-bag, purse.

སྒྱིང་བ་ *sgyín-ba*, pf. *bagyíns*, fut. *bagyini*, 1. acc. to *Lexx.* = *Ssk.* བཟླ་བ་ syn. to *glál-ba*, to yawn, gape, and perh. to stretch one's self after having slept; it is almost exclusively used in describing the attitude of a dying lion, and so also the dying attitude of Buddha. — 2. perh. also = *gyín-ba*.

སྒྱིད་(པ་) *sgyid(-pa)* 1. the hollow of the knee, bend of the knee; knee-joint; *sgyid-pa yčód-pa* to lame the knee-joint, to hamstring (a horse) *Glr.* — 2. the calf (of the leg) *Mil.*; *sgyid skyúr-ba* acute pain in the knee and leg e.g. of a woman with child *Med.*; *Cs.*: 'to despair'? — *sgyid-kün* the hollow of the knee *Med.* — *sgyid-kyól* one lame in his legs *Cs.* — *sgyid-lug-pa* *Lexx.* w. e., *Cs.*: slothful, idle, lazy; *sgyid-lhód* *Sch.* id.

སྒྱིད་བྱ་ *sgyid-bu*, also *sgyé-d-bu*, a hearth, fire-place, consisting of (three) stones on which the kettle is placed; *lčags-sgyid* iron trevet, tripod, cf. *sgyé-d-po*.

སྒྱུ་ *sgyu* artifice, imposture *Dzl.* and elsewh., *gyo-sgyu* id.; *gyo-sgyu-med-na* if he is without guile *Dzl.*; *sgyu-čan* artful, crafty, cunning, *Cs.* — *sgyu-prül-ma*, མཇུ་མཇུ་, the name of Buddha's mother. — *sgyü-ma*, མཇུ་མཇུ་, illusion, false show, deception of sight, opp. to *dnos* reality; *sgyu-ma sprul-ba* to exhibit a false show *Cs.*; *nias snán-ba tams-čád sgyü-mar* *des* I know that every thing visible, the whole external world, is only an illusion *Mil.*; *sgyü-mai* nor apparent riches, hence riches in general *Mil.* (cf. *sgyu-lús*); *sgyü-ma-mkan* a juggler *Mil.*; *sgyü-ma-mkan-gyi mčán-bu*, *sgyu-mai mčán-bu* a juggler's apprentice *Lexx.* — *sgyu-rtśál* art, skill, dexterity, frq., the Indians, and so also the Tibetans counting

64 arts (or 60 in a round number) *Tar.* 21, 2. — *sgyu-zóg* deception, hypocrisy *Pth.* — *sgyu-lús* 1. the immaterial, subtle and pure body of the soul in the Bardo, hell etc., hence = *yid-kyi lus* *Thgr.* 2. the animal and human body in general, in as much as it is only an apparent body, a phantasm, when considered from a higher philosophical point of view *Mil.*

སྒྱུག་མོ་ *sgyüg-mo* mother-in-law *Stg.*; *mna-sgyüg* both daughter-in-law and mother-in-law.

སྒྱུར་བ་ *sgyur-ba*, pf. and fut. *bagyur*, (vb. a. to *gyur-ba*) 1. to transform, *lus dod-dgür* to transform one's body (i. e. one's self) at pleasure, (*Dzl.* ལུ་ *lus* is to be supplied, or *gyur-te* to be read); to transform the royal prerogative into a religious one, v. *krims*. — 2. to change (colour, one's mind), to alter (something written), hence to correct, to revise. — 3. to give up, leave off (customs, scruples, doubts, timidity) *Glr.*, *pyi-rol-pai čós-lugs* the non-Buddhist religion. — 4. to turn off or aside (the course of a river); to dissuade, divert, *las*, from *Dzl.* — 5. to turn, **jin pa gyur-čé** *W.* to turn round on one's heel; **jin-pa gyur-te ltá-čé** *W.* to look back; *kór-lo sgyur-ba* to turn a wheel = *skór-ba*; *skad sgyur-ba* to vary, to modulate the voice, also to hum a tune, to sing or whistle, as birds do. — 6. to govern, *rtai ka sráb-kyis*, a horse's mouth by the bridle; also fig. **gyál-pə ka lön-gyi gyur, kyo ka čün-mə gyur** *C.* the king is governed by his minister, the husband by his wife; *dod-čags nán-pas ka-sgyur* he is governed by evil passions *Mil.*; *ká-lo sgyur-ba* to govern, prop. and fig., v. *ká-lo*; *šin-rta sgyur-ba* to drive a carriage; in a similar sense *dban sgyur-ba* c. *la*, to have command or control of, to command, dominate, frq.; prob. also to possess *Mil.* — 7. to translate, *sgra sgyur-ba* id. — 8. to multiply *Wdk.* (cf. *gyur-ba* 4, and *lóg-pa*); *bsgyur-bya* the multiplicand *Wdk.* — 9. *Lad.*, *Pur.* to kill, to slaughter. — 10. to publish, proclaim, announce **ka-sál gyur-čé** *W.* to pub-

སྒྲིམ་ *sgye-sgür*

ག

སྒྲུག་ *sgra-yčän*

lish an order; **lon gyur** *W.* announce me! send in my name!

སྒྲིམ་ *sgye-sgür* crooked *Sch.*, better *dgye*.

སྒྲིམ་ *sgyé-bo* is said to denote in *C.* one of the lower classes of officials or noblemen.

སྒྲིམ་ *sgyé-mo* 1. sbst. a bag (not of leather); *ras-sgyé* a bag of cotton stuff *Ptk.*; *sgyeu* diminutive. — 2. adj. quiet, gentle (of horses) *Sp.*

སྒྲིམ་ *sgyé-po* a stone for a fire-place, hearth-stone, three of which are so placed together, that a fire may be kindled between them and a kettle put on; *sgyid-bu* a fire-place constructed in this manner.

སྒྲིམ་ *sgyel-ba*, pf. and fut. *bsgyel*, vb. a. to *gyél-ba*, to throw down, to overthrow, overturn, *gan-kyab* on the back *Lex.*; to lay or put down (a bottle, a book); to thwart (the charm of an enemy); to kill (horses); **mi se*, *ta gyel** manslaughter and the killing of horses, *C.*

སྒྲིམ་ *sgyogs* 1. a warlike engine to shoot darts or fling stones with, catapult, ballista, *sgyogs-kyi* *prul-kör* *Thgr.* id; *sgyogs-rdo* a stone flung from such a machine *Sch.*; in later times: 2. mortar, cannon, gun, in Tibet even at the present day without wheels, col. **ghyog**. — 3. a surgeon's instrument for setting broken limbs *Cs.*

སྒྲིམ་ *sgyón-ba*, pf. *bsgyanis*, fut. *bsgyani*, perh. originally = *sgón-ba* to hide, but actually used 1. in *C.*: **gyü-ma gyán-wa** to fill, to stuff (a sausage) 2. col. in *W.*: **gyán-čé** to put into (the pocket, a box, a coffin); **gyán-du bór-čé** to keep, lock, or shut up (things); **ugs gyán-čé** to hold one's breath; *gla rýir* *sgyón-ba* to retain the wages due to another person *Sch.* The form *rgyanis* often occurs in *Mil.*, in passages where 'to retain, lock up, put into' or a similar term would suit very well. Other passages cannot yet be sufficiently accounted for, and upon the whole the roots *gyan* and *kyan* (*rgyan* etc.) require to be more closely investigated.

སྒྲིམ་ *sgra*, *W.* also **ra**, 1. a sound, noise; voice; *há-sgra* the sound *h Glr.*; *agrá-bčas* *fru* noisy evacuations take place *Lt.*; *čón-pa-dag sgrá-rnams* *tos* the deaf hear sounds; *sgra agróg-pa* to produce sounds, noises *Mil.*; *sgra dag ysäl ysum* (read) loud, correctly, and distinctly, those three (a precept for reading or reciting); **nyid-ra tñ-čé** *W.* to snore; **šög-ra** the noise made by a flight of birds passing; *min-sgra* a mere word, name, or sound *Was.*, as a philosophical term. — 2. word, syllable, *bdág-sgra* *Cs.*, *bdág-poi sgra* *Gram.*, the name given in grammar to the so-called article *pa*, e.g. in *rtá-pa* horseman, rider; *dgág-sgra* prohibitive or negative particle. — 3. language, science of languages, philology.

Comp. *sgra - skád* (= *sgra* 1.) sound, voice, *sgra-skád snyán-pa* frq. — *sgrá-čän* sounding, sonorous. — *sgra-čé* far-famed, renowned *Mil.* *sgra čer gragspa* *Stg.* id. — *sgra-snyán* 1. a well-sounding, agreeable voice, 2. *C.* a guitar. — *sgra-brnyán* echo *Mil.* — *sgrá-lđar* sounding, sonorous. — *sgra-dbyāns* 1. pleasing tone, harmony, euphony, e.g. *glu dan ról-moi* *Tar.* 2. n. of a goddess (*Cs.* — *sgra - sbyör* *Zam.*, *Tar.*, *Schf.*, a coalition or connection of letters. — *sgra-mi-snyán* (a disagreeable voice) n. of a larger and two smaller northern continents of the fabulous geography of ancient India. — *sgra - tsád* (*sgra dan tsad-ma*) *Tar.*, *Schf.*: grammar and logic; yet *yi-gei sgra-tsád*, *sgra-tsád-yi-ge* *Glr.* seem to denote philology.

སྒྲིམ་ *sgra-yčän*, *Ssk.* राहु *Rāhu*, 1. a demon or monster of Indian mythology, esp. known by his being at enmity with the Sun and Moon, on whom he is continually wreaking his vengeance, occasionally swallowing them for a time and thereby causing their eclipses. The Buddhist representation of the Rāhu-legend is given by *Schl.* p. 114. — 2. *Cs.*: the ascending node of the moon, determining the time of the obscurations. — *sgra-yčän*

dzin, ར་ཀུལ་ *Rāhula* 1. 'seized by Rāhu' (*Fouc. Gyatch.* II, LVII), obscured, eclipse of the sun or moon, 2. 'catcher of Rāhu,' acc. to the Tibetan legend an epithet given to the deity *pyag-rdór*, acc. to Indian mythology, to Vishnu, who in Tibetan is called *Kyab-jug* (also *Kyab-jug-ysód Cs.*); sometimes, however, he is identified with Rāhu himself, for the names *ya-sgra-yeñan*, *ya-sgra-yeñan-dzin*, *ya-Kyab-jug*, *ya-rā-hula*, and even *ya-du-ba-jug-rin* (comet!) are used promiscuously. — 3. a son and disciple of Shakyamuni, who received this name on account of an eclipse of the moon taking place at his birth, v. *Fouc. Gyatch.* II, 389.

སྒྲུབ་ *sgrán-ba*, *Cs.*: pf. *bsgrans*, fut. *bsgrán*, imp. *sgron*, 1. to enumerate, to reckon up separately. — 2. to upbraid, to reproach.

སྒྲུབ་ *sgrál-ba* to cut into small pieces, viz. the picture of an enemy whom one wishes to destroy.

སྒྲུབ་ *sgrig-pa*, pf. *bsgrigs*, fut. *bsgrig*, imp. *sgrig(s)*, *W.* **rig-čé**, to lay or put in order, to arrange, adjust, *pañ-léb* boards or planks, *so-pág* bricks or tiles *Glr.*, *kar-yól* plates and dishes, = to lay the cloth; *yañ* stuffed seats or chairs *Dzl.*; to put or fit together, to join the separate parts of an animal body *Glr.*; to put close together, side by side, hence *W.*: **zin de nyis rig-te yod** these two fields are adjacent, **ta dan rig-te yin** it is situated close to the border; to compile, to write books *Glr.* — **rig-mo** *W.* tight, close, e.g. a joint, commissure, seam.

སྒྲུབ་ *sgrin-po*, *Zam.*: = *mkás-pa*, prudent, skilful, clever, *blo sgrin-pa* a penetrating mind *Sch.*

སྒྲུབ་ *sgrib-pa* 1. vb. pf. *bsgribs*, fut. *bsgrib*, imp. *sgrib(s)*, *W.* **rib-čé**, to deprive of light, to darken, to obscure, *W.* **rib ma rib** get out of my light! *nyi-mai od-zér bsgribs-nas* the light of the sun being obscured, by clouds *Glr.*, by a curtain *Zam.* — 2. sbst. the state of being darkened, obscuration, gen. fig., mental darkness, sin, also *sgrib*; *séms-can tams-čád-kyi sgrib-pa*

sél-ba frq., hence *sgrib-pa-rnam-sél* n. of a Boddhisatva; *sgrib-pa lña Dzl.*, the five obscurations caused by sin, prob. = བསྐྱེད་པ་ *Burn.* II, 360. — 3. adj. darkened, obscured, dark; sinner, *bdag-rán sgrib-pa čé-am* am I so great a sinner? *Pth.* — **lib-ma** *C.*, **rib-ma** *W.* shelter, fence, e.g. at the side of a field against the wind.

སྒྲུབ་ *sgrim-pa*, pf. *bsgrims*, fut. *bsgrim*, imp. *sgrim(s)*, *Cs.*: 'to hold fast, to force or twist together; to endeavour'; *Sch.* also: 'to squeeze in, cram in; to be overhasty, confused'. Only the following phrases came to my notice: **kú'-pa dím-pa** *C.* to twist or twine a thread; **rig-pa dím** *C.* take care! (collect your thoughts!); **dím-tog-čan** *Sp.* inquisitive, curious. Some passages in *B.*, e.g. *blo-bsgrims* (explained by *blo-dás Zam.*) are as yet dubious as to their sense.

སྒྲུབ་ *sgril-ba*, pf. and fut. *bsgril*, *W.* **(s)ril-čé**, (cf. *sgril-ba* 1. and *kril-ba*), 1. to wind or wrap round e.g. a bit of cloth round one's finger; to roll, wrap, or wind up; *ril-bur* to roll or form into a pill *Med.*; to make fast or tight, *lhód-pa* what is loose; *pyogs yčig-tu sgril-ba* to gather into a heap, to heap or pile up, to sweep together; hence *sgril-bas* (also *dril-bas Glr.*) to sum up all, taking all together, in short *Lt.*; *mjug-ma sgril-ba* to wag the tail, *mi-la* at a person (of dogs) *Mil.*; to roll, e.g. a large stone to some place. — 2. to multiply *Wdk.*, frq.; *bsgril-ma* a doubled and twisted thread or cord *Sch.*; *sgril-šin* a wooden roll, round which paper etc. is wound; the rolling-pin of bakers. — *sgril-šog*, *W.* **šog-ril**, rolled paper *Cs.*

སྒྲུབ་ *sgrug-pa*, pf. *bsgrugs*, fut. *bsgrug*, imp. *sgrug(s)*, *W.* **rüg-čé(s)**, to collect, gather, pluck, pick up e.g. wood, flowers, vermin etc.

སྒྲུབ་(ས)་ *sgrun(s)*, *Ld.* **bruns**, *C.* **dum**, fable, legend, tale (to the uncultivated mind of the Tibetan, destitute of any physical and historical knowledge of the countries and people beyond the boundaries of his native soil, the difference

མྱུ་བ་ *sgrün-ba*

ག

སྒྲོན་མོ་ *sgrén-mo*

between truth and fable is but vague and unsettled); *sgrün* རྒྱུ་པ་ to relate fables, stories etc.; *siön-rábs sgrün Zam.*, *siön-gyi sgrün-rgyüd Glr.*, *sgrün-rtám* tales of ancient times, of the days of yore; *sgrün-mkan Cs.*, *sgrün-pa Sch.* the inventor or writer of fables and tales, also a narrator of tales.

མྱུ་བ་ *sgrün-ba*, pf. *bsgrüns*, fut. *bsgrün*, 1. to mix. 2. to invent, to feign *Cs.*

མྱུ་བ་ *sgrün-pa*, pf. and fut. *bsgrün* 1. to compare c. *la* and *dan* *Dzl.* — 2. to emulate, vie, contend with *Cs.*

མྱུ་བ་ *sgrub-pa* I. vb. pf. *bsgrubs*, fut. *bsgrub*, imp. *sgrub(s)* (cf. *grub-pa Ssk.*

མཁུ་ 1. to complete, finish, perform, carry out, an order, a wish, hence usually with *bzin-du Dzl.*; to make, achieve, manufacture, obtain, attain, *dnül-rdo-la dnül bsgrub-tu btüb-pa ltar séms-dan-la Sans-rgyás bsgrül-tu btüb-pa yin-no* in like manner as silver is obtained from silver-ore, Buddha may proceed from beings *Thgy.*; *don sgrub-pa* to attain to one's aim, to obtain a blessing, a boon; *tse dai don sgrub-pa* to care for the wants of this life; to procure, *rgyágs-pye* flour, as provision for a journey *Mil.*; *nor sgrub-pa* to gain riches; to furnish with, to supply, one's self or others *Mil.* — 2. *lha-sgrub-pa* implies, in accordance to Brahmanic-Buddhistic theology, not so much the making a deity propitious to man (*Cs.*), as rendering a god subject to human power, forcing him to perform the will of man. This coercion of a god seems to be effected in a twofold manner. The practise of the common people is to perform a vast amount of prayers and conjurations, specially intended for the god that is to be made subject. Another method is adopted by saints, who are advanced in every kind of religious knowledge. They continue their *sgóm-pa*, or profound meditation, for months and years, until the deity, finally overcome, stands before them visible and tangible, nay, until they have been personally united with and, as it were, incorporated into the invoked and subjected

god. Whilst the conatus, the labouring in this arduous undertaking, is often called *sgrub-pa*, the arriving at the proposed end is designated by *grub-pa*, e.g. *rgyál-pos rta-mgrin sgrub-pa mdzád-pas grub-nas rta-skád btön-pas* etc., the king began to coerce *Tadín (Hayagriwa)*, and when the latter was made obsequious, so as to appear, a neighing was heard etc. *Glr.*; *sgom-sgrub byéd-pa* for *sgóm-pa dan sgrub-pa byéd-pa Mil.* — *bsgrub-kán*, *sgrub-ynás*, *sgrub-püg* the house, the place, the cavern, where a saint applies himself to *sgrub-pa*; *sgrub-pa-po* one effectuating the coercion described above, *Sambh. frq.* — *sgrub-rtágs* tokens, proofs of perfection, of an accomplished saint. — *sgrub-tábs* the method of effecting the coercion, of obliging a god to make his appearance; *sgrub-byéd* 1. he that accomplishes the coercion (cf. *Schl. p. 247*). 2. a kind of bile *Med.* — *sgrub-rsén* the Bon-doctrine *Mil.*

II. sbst. 1. one that contemplates and meditates, like *sgom-čen Mil.* 2. n. of a sect of Lamas, with whom marriage is permitted.

སྒྲོན་མོ་ *sgré-ba* I. *Cs.* adj. naked, gen. *sgrén-mo*.

II. vb. pf. *bsgres*, fut. *bsgre* (cf. *gre-ba*) 1. to roll *Glr.*, *Pth.* — 2. to multiply *Wdk.* — 3. to repeat *Cs.* — 4. to put or place in order, to put together, to compare, e.g. records *Tar. 174, 14 Schf.*

སྒྲོན་མོ་ *sgre-zlóg* a sea-washed beach *Sch.*

སྒྲོན་མོ་ *sgrég-pa* 1. vb. pf. *sgregs*, to belch. — 2. sbst. belch, eructation, *sgrég-pa don-pa*, *byin-pa Med.* **ruł-dág** *C.* a belch of a fetid smell.

སྒྲོན་མོ་ *sgrén-ba*, pf. *bsgrens*, fut. *bsgren*, imp. *sgrén(s)*, cf. *grén-ba*, 1. to raise, erect, lift up, hold up, plant up, e.g. a finger, a beam etc. — 2. to stretch out a limb and hold it stiff *C.*

སྒྲོན་མོ་ *sgrén-mo* naked, *sgrén-mor byün-ba* to appear in a naked state, to show one's self naked *Dzl.*; *Bhar. 59. Schf.* 'orbus', orphaned (cog. to *bkren?*).

སྒོ་ *sgro* 1. a large feather, esp. quill-feather, used for an ornament of arrows, as a charm etc.; *sgro-mdóis* peacock's feather, as a badge of dignity. 2. to elevate, exalt, increase; *Cs.*: to exaggerate. *Was.* however has p. (305): 'Vorurtheil (Anerkennung des Nichtwahren), Gegensatz: *skur-débs* Lästerung (Leugnung des Wahren)', and p. (297): '*sgro-skúr* Verneinen und Lästerung'. *Cs.* renders *sgro-skúr* by 'exaggerated praise and blame'; *sgro-skúr débs-ba* occurs also in *Mil.* The phrase *sgro-dógs rëdd-pa* might therefore be rendered: to put an end to overrating and to prejudice; this meaning, however, does not suit in every instance, and acc. to expressions heard from people in *C.*, *sgro-dógs rëdd-pa* would signify: to turn to account, to work one's way up, to contest for a prize. Finally ought to be mentioned that acc. to *Schr.* *sgro-dógs spyód-pa* (sic) denotes 'logic'. A connection between these heterogeneous significations is not discernible, but a clew may perhaps be found hereafter. — 3. sack, bag (?), *tál-sgro Glr.* was explained by: a sack full of ashes.

སྒོ་ག་ *sgro-ga C.* the little bubbles in sparkling beverages, **čân-la dō-ga dug** the beer sparkles.

སྒོ་གུ་ *sgro-gu*, v. *sgróg-gu* sub *sgrog*.

སྒོ་བ་ *sgrol-ba* I. sbst. 1. *Wñ.*, acc. to *Sch.* the bark of a species of willow, but prob. the same as *gró-ga*. — 2. *C.* the penis.

II. vb., pf. *bsgros*, fut. *bsgro*, imp. *sgro-Lexx.* w.e., *Cs.*: to debate, discuss, so that it would be only another form of *bgro-ba*; but in *C.* **lo-sé* *jhē-pa** is said to mean: to talk at random, to chatter away thoughtlessly.

སྒོ་ག(ས)་ *sgrog(s)* cord, rope, for tying, fettering; *fetters Mil.* and *C.*; *lāgs-sgróg* iron fetters, chain; *lāgs-sgróg lāg-pa sbrél-nas* the hands tied or chained together; *lāgs-sgróg-pa* a convict put in irons; *šin-sgróg* fetters made of twisted twigs *Cs.*; *lham-sgróg* shoe-strap, lace, latchet. — *sgróg-gu*, *sgró-gu*, *W.* **róg-bu**,

string, strap, for binding, fastening, strapping; *Sch.* also button; *sgrog-ril Sch.* button, *sgrog-ril sgróg-pa* to button up.

སྒོ་ག་བ་ *sgróg-pa*, pf. *bsgrags*, fut. *bsrag*, imp. *sgrags(s)*, to call, call out, call to *Dzl.* and elsewh.; to publish, proclaim, promulgate, *ytam-snyān* good news *Mil.*; *ši-bai ytam bsgrāgs-na* if his death becomes known, *Tar.*; *čos sgróg-pa*, resp. *čos-kyi sgróg-glēn mdzād-pa Glr.* to preach; *dril-sgrog-pa* to publish by ringing a bell, to publish, proclaim; *sgróg-pa-po* a proclaimer, a preacher *Cs.* — 2. to shout, to scream, *iü-skad drág-por sgrog* (the infant) weeps and screams *Lt.* — 3. *C.* (in *W.* only resp.) to read, *ysun sgróg-pa* to read words of Buddha *Ma.*; even: *séms-kyis sgróg-pa* to read silently. — 4. to bind, like *grógs-pa*; v. also *sgrog* extr.

སྒོ་ད་བ་ *sgród-pa*, another form of *gród-pa* to go; not much used.

སྒོ་ན་བ་ *sgrón-ma* a lamp, lantern, torch, *sgron-mé* a burning lamp, (prop. a lamp-fire); often fig. — *sgron-pa* vb. to light, to kindle, *dpé-ča-la me sgrón-nas* lighting (burning) the book *Pth.* — *sgron-bekāl* the enlightened age *Cs.*, opp. to *mun-bekāl* the dark age. — *sgron-drégs* lamp-black. — *sgron-(me-) šin Sch.* the yew-leaved fir, *Pinus picea*, which tree, however, is scarcely known in Tibet; in *Sik.* it denotes *Pinus longifolia*, and prob. also in every other province, the most resinous species of coniferous trees prevailing there.

སྒོ་ན་བ་ *sgrón-pa*, pf. and fut. *bsgron* 1. to cover, to lay over, adorn, decorate *Glr.* — 2. to light, to kindle, v. *sgrón-ma*.

སྒོ་བ་ *sgrob* haughtiness, arrogance, pride, *Lexx.*

སྒོ་མ་ *sgrom* box, chest, trunk, coffer = *sgam*; *sgrom-bu* a small box or chest: *smjug-sgróm Cs.* = *yzéb-ma* a chest or trunk made of bamboo; *ro-sgróm*, *rús-pai sgrom* *Zam.* coffin.

སྒོ་ལ་བ་ *sgról-ba*, pf. and fut. *bsgral* 1. to rescue, deliver, save, *las* from, out of, *sgról-bai ded-dpón-du gyur* he becomes a guide to salvation *Glr.* — 2. to lead,

transport, carry, to cross (a river) by boat or ferry, *ču-bgrál Lex.*: སྒྲོལ་པ་ passed over; *ču-boi pá-rol-tu bgrál-bar mdzód-čig* have the goodness to take me over to the other bank *Sambh.*; *kór-ba bgrál-bai gru-yziis yin Glr.* it is a boat that carries over the river of transmigration. — 3. to remove, do away with, drive away, *dré-rnams pyi rgyá-mtso čén-po-la bgrál Glr.* the demons were driven to the uttermost parts of the sea; *bdud sgról-ba* to expel the devil; *sdig-dan rgyál-po sgról-bar gyur* the guilty king will be removed out of the way! *Glr.*; *dgra-bgegs bgral-bai ša krag rus-pa dan nan-rol glo snyin bcás-pa mčod-par bul* the flesh, blood, bones, heart, lungs and entrails of slaughtered enemies of the faith are offered by us as a sacrifice. This saying, the tendency of which is often justified by the sophism, that it is an act of mercy to kill an enemy of the faith and thus prevent him from accumulating more sin, shows that even 'mild Buddhism' is not incapable of bloody fanaticism, and instances like that of king Lan-dar-ma of old, and of the recent martyrdom of Roman Catholic christians at Bonga confirm this fact from experience.

སྒྲོལ་མ་ *sgrol-ma*, sometimes also *sgrol-yim* *Cs.*, *W. *röl-ma**, 1. n. of two goddesses, *Sak.* ཀ་ར་ཀ་ར་, known in the history of Tibet as the white and green Tara, incarnated in the two wives of Srongtsangampo, *Schl.* 66 and 84; *Köpp.* II., 65. — 2. a name of females, of frequent occurrence.

སྒྲོལ་མ་ *sgros* 1. *Cs.* manner, method, way, *bśád-sgros* way of explaining, instructing, informing: *sgrogs bśád-sgros Sch.*: 'the method of instruction which is to be proclaimed' (?); *ytám-sgros Cs.*: 'way or manner of speaking' (?). — 2. *Cs.* edge, brim, lip; *Sch.* also mark from a wound, scar; *žál-gyi mčū-sgrós* seems to signify only 'lip'.

བརྒྱལ་བ་ *brgád-pa* = *bgád-pa* to smile, to smile on *Stg.*

བརྒྱལ་བ་ *brgal* 1. v. *rgál-ba*, 2. v. *rgól-ba*.

བརྒྱལ་བ་ *brgól-ba Sch.* 'das Gegenseitige', mutual relation, contrast, contrary?

བརྒྱ་(མ་པ་) *brgya (tám-pa)* a hundred, one hundred; *brgya-prág* the hundred, a century; *brgya-prág bcu* 1000; *brgyá-pa* the hundredth; *brgyá-po* consisting of one hundred (cf. under *dgu*); *brgya dan bcu-bži* 114; *brgya-nyi-šu* 120; *bži-brgya (dan) go-brgyád* 498; *brgyá-rtsa* v. *rtsa*; *brgyá-la* (*Cs.*: *brgya-ma-lan-yčig*, or *brgyá-lam-na*?) once among a hundred (cases or times) i.e. very rarely, e.g. (*das*) *brgyá-la brnyed kyan* though it be found for once at last *Mil. frq.*, cf. *Schf.* Erläut. zu *Dzangl.* p. 45; also = finally, in short, the Latin *denique*, *Mil. nt.*; *brgyá-dan* erron. for *rgyá-dan*. — *brgya-mčód* a hecatomb of 100 lamps, offered on certain festival occasions *Sik.* — *brgyá-dans* about or nearly a hundred *Sch.* — *brgyá-dpon* a captain of a hundred men, the Latin *centurio*. — *brgya-byin* (ཡུལ་བུ་) ('honoured by) a hundred sacrifices', epithet of Indra, cf. *ἑκατόμβαιος*) 1. Indra. 2. n. of a medicine *Wdn.*

བརྒྱ་ *brgya?* 1. in *smrá-bai brgya Sch.*: noisy conversation; *Lex.* simply བཤམ་པ་ speech, conversation (with the remark that the word is obs. and prov.). — 2. often erron for *rgya*.

བརྒྱལ་བ་ *brgyán-ba* 1. v. *rgyon-ba* 2. to call to a person from a distance, *C.*

བརྒྱད་ *brgyad* eight; *brgyád-pa* the eighth, *brgyad-po* consisting of eight, *brgyád-ču* eighty, *brgyad-ču-rtsa-yčig* (*W. *gyad-ču-gya-čig**), *gya-yčig* 81; *brgyad-brgyá* 800; *brgyad-stón* 8000; *brgyad-kri* 80 000.

བརྒྱད་(བ)ཀླ་ *brgyad-(b)kág* a reproach, rebuke, *brgyad-kág byéd-pa* to rebuke, to chide *Dzl.*

བརྒྱན་བ་ *brgyán-pa*, vb. to adorn, decorate; to provide with (c. instrum.), cf. *rgyan* sbst.; *nya mgo sá-yis brgyán-pa* the letter *nya* (ཉི) being provided with an s above it, = *sny.*., *Zam.*

བརྒྱལ་བ་ *brgyal-ba* 1. to sink down senseless, to faint; **brgyál-te dád-čē**

W. to lie in winter-sleep; ལ་འབྲུག་ཏུ་ very much exhausted, v. ལ་. — 2. to howl, of the fox. *Sch.*

བརྒྱུད་པ་ *brgyüds-pa* *Lex.*; *Cs.*: 'the marrow in the back-bone'.

བརྒྱུད་ *brgyud*, cf. *rgyud*, *Ssk.* ཕར་མཐར་ family (*gens*), lineage; relations, ancestors, descendants, offspring, *mi-brgyüd* 1. = *brgyud*, *dei mi-brgyüd yin-pa* being of his family *Glr.* 2. people, nation, *bód-kyi mi-brgyüd* the Tibetan nation. 3. the human race, mankind *Cs.*; *rigs-brgyüd*, resp. *yduñ-brgyüd* family; issue, progeny, *rigs-brgyüd* རྒྱེད་པར་ *gyur* there will be a numerous offspring; *bla-rgyüd* succession or descent of Lamas *Cs.* — **miḡ ná-ḡe gyüd-la yod** W. diseases of the eye frequently occur in that family; **dé-ne gyud mi čad yin** W. then the race will not die out; **spél-gyud-la bór-ḡe** W. to set apart cattle for breeding; *brgyüd-nas brgyüd-du* from generation to generation *Cs.*; *bu tsa brgyüd-du bde* he is blessed even to his children and children's children *Dzl.*

Comp. *brgyud-brgyügs* a continuous succession *Sch.* — *brgyüd-čan* like his progenitors *Cs.* — *brgyüd-pa* 1. belonging to a race or family. 2. v. *rgyud* and *rgyüd-pa*. — *brgyud-méd* degenerate *Cs.*, cf. *brgyüd-čan*. — *brgyüd-ma* 1. *Cs.* = *brgyüd-čan*. 2. W. fruitful, fertile. 3. *brgyud-ma-*

brgyab *Lex.* w.e. — *brgyud-ḡdzin* a first-born male, heir and successor.

བརྒྱད་ *brgrad* is acknowledged by *Lex.*, but evidently an incorrect form for *bgrad*.

བརྒྱ... *bsg*... words beginning thus will for the greater part be found under *sg*...

བརྒྱལ་པ་ *bsgag-pa* v. *ḡégs-pa* and *sgóg-pa*.

བརྒྱུད་ *bsgan* (*Lex.* = *dños-ḡzi*, རྒྱུད་?) point of time, moment, instant, conjuncture, *lo-ḡsar-bsgán-gi lhügs-ma* a chilling gale on newyear's day *Mil.*; esp. the proper time or season for doing a thing, *byá-bai bsgan*; *bri-bai*, *zá-bai bsgan* the time for writing, eating. (A different word from *sgan*).

བརྒྱུད་ *bsgó-ba* 1. v. *sgó-ba*. — 2. pf. *bsgos*, vb. a. to *ḡó-ba*, to soil, stain, defile, lit. and fig., **kyon-ghyī ma ḡḡ** C. he was not tainted with any spot or blemish, nothing could be laid to his charge; to infect with disease; rarely in a good sense: *dri sna-tsogs-kyis legs-par bsgos-pa* *Stg.* well anointed with salves and perfumes.

བརྒྱུད་པ་ *bsgrán-ba* 1. to enumerate, count up (?) *Cs.* — 2. to cause to grow cold *Lex.*

བརྒྱུད་པ་ *bsgrád-pa* *Lex.* = *bgrad-pa*.

ང

ང་ *ña* 1. the letter *ñ*, sounded as a nasal guttural, the English *ng* in singing, in the Tibetan language often the initial letter of a word. — 2. as numerical figure: 4. — 3. as numeral adjective = *liá-bcu*, in the numbers 51—59.

ང་ *ña*, pers. pron., first person sing. and pl. I, we, the usual word in familiar

speech; *ñai* my, our; mine, ours; *ña mi rgan* old man that I am *Mil.*; *ña rgyál-po sron-btsan-sgám-po dan* with me, king Srongtsangampo *Glr.*; *blá-ma ña* I, the Lama *Mil.*; *de mi rgan ñai ká-la nyon* listen to my word as that of an old man *Mil.*; *ñai di* this my (doing) *Glr.*; *ñai rje-btsün* my honoured masters! *Mil.*; *ñai*

nyid-ón my dearest! *Pth.*; *na-rán* I my self, esp. col. very frq.; **na rán-ka** *Ts.*, **na tsog** *Ü*, *na nyid*, *na kó-na*, *na bdag* (?), *na-bo* (??) *Cs.* id.; *na rán-gi yañ* moreover, what concerns my own affairs *Mil.* Distinct expressions for the pl. we are: *ná-čag B.* and *C.*; **ná-ža** *W.*, **ná-ya** *Bal.*; in *W.* **ná-ža** seems to be used in an exclusive sense: I and my people, i.e. excluding you or the person or persons addressed, so that when Europeans use it in *Ld.* or *Lh.*, in addressing their hearers, meaning to include themselves (all of us, we and you), they are generally misunderstood; **na dan** 'he or those with me', is said to be used in a similar manner; **na dan nyis** both of us; *na-rnams* we *Cs.* Synonyms are: *niel*, *nos*, *bdag*, **kó-bo**; and *nañ*, *no*, *dio*, *dños*, *noḡs* may prob. be derived from the same root.

རྒྱལ་ *na-rgyal* ('I the first') **pride, arrogance**, frq.; *na-rgyal skyéd-pa* to be proud *Dzl.*; *rgog-pa* to break (another's pride), to humble, humiliate *Mil.*; *na-rgyal-čan* proud; *W.* also naughty, of children.

ཁྱེ་ *na-núr* a species of duck, v. *núr-ba*; perh. *Anas casarca*.

ཁྱེ་ *ná-ba*, rarely for *nán-pa*; *dri ná-ba* stench *Stg.*; cf. *nyám-ná-ba*, *yá-ná-ba*.

ཁྱེ་ *ná-ra* (cf. *nád*) **air**, *na gáns-kyi ná-ras mi jigs* I am not afraid of the air of glaciers *Mil.*; **ná-ra dān-mo rag*, *ñám-po rag** *W.* I perceive the air to be cold, to be mild; esp. cold air, *ná-ra-čan* fresh, cold.

ཁྱེ་ *ná-ro* **a loud voice, a cry**, *kye-húd-kyi ná-ro bód-pa* to raise woeful cries *Pth.*; *skád-kyi ná-ro čén-pos bəgrágs*-so they proclaimed, shouting at the top of their voices *Pth.*; *sén-gei ná-ro* the loud voice, the roaring, of a lion *Mil.*; *ydug-pai ná-ro* prob. voices foreboding mischief *Mil.*; the roar, roaring, rushing, of waves etc.; *ná-ro sgróg-pa* to roar, to rage; in a relative sense: *skád-kyi ná-ro drag-zán* a loud and a low sound, the different force or effort required in producing it *Gram.*; *ná-ro-čan* loud, noisy, roaring; a crier, bawler, noisy fellow.

ཁྱེ་ *niag*, sometimes *dniags*, resp. *rsuñ*, **speech, talk, word**, *nág-gi nyés-pa* sins committed with the tongue, in words, (*rdzun*, *prá-ma*, *tsig-rtsúb*, prob. also *kyál-ka*); *nág-gi lhá-mo* the goddess of speech, of eloquence, *Sarasvati*; *nág-gi dbañ-phyug* = *jam-dbyāns* *Manjusri*; *nag jam-po* kind, polite speech or words; *nag-jám smramkás* of a soft tone in speaking and prudent in words *Gl.*; *smán-pai nag bzin-du byed-pa* to obey the words of the physician; *nag sdóm-pa*, *nag bédad-pa* silence, as a monastic duty or religious exercise, resp. *rsuñ-bédad* *Mil.*; *rgan-gyi nag rgog-pas* not doing according to another's word, not obeying him *Tar.*, frq.; *nag mnyán-pa* to be obedient *Dzl.*

Comp. *nag-kyál*, or -*kyal* = *kyál-ka*. — *nag-grós*, *smrá-bai nag-grós* 'a manner of speaking or uttering words' *Cs.* — *nag-rgyün* tradition, not recorded history, *Cs.* — *nag-snyán*, *snyan-nág*, *snyan-dniags* 1. **poetical expression, figure, metaphor.** 2. **poem**, piece of poetry *Gl.* — *nag-dbañ* 1. **eloquent.** 2. p. n., e. g. *nag-dbañ blo-bzán rgyá-mtso* *Dalai Lama*, born 1615. — *nag-sbyór* arrangement of speech *Cs.* — *nag-tsig* = *nag*. — *nag-lám žu-ba* to apply to a person by word of mouth, resp.

ཁྱེ་ *nani* (not in the earlier literature) 1. **the nature, essentiality, idiocracy** of a person, the peculiarity of a thing, *sañs-rgyās-kyi nani yin* he is (partaking) of the nature of Buddha, Buddha-like (corresponding to our 'divine', which consequently might be expressed by *dkon-mčog-gi nani*) *Mil.*; *stón-pai nani-nyid* the essentiality of the vacuum itself *Gl.*; frq. used only paraphrastically or pleonastically: *tiñ-ñe-dzin-gyi nani-la žugs-pa* to enter into meditation *Mil.*; *tugs-mnyés bzin-pai nani-la* in a cheerful mood *Mil.*; *čāgs-med-kyi nani-la ynās-par gyis* continue in that passionless state of mind *Thgr.*; *jigs-skrāg-gi nani-nas čī-ba* to die of fear or anxiety; *nani-nas* in general is used nearly like *sgónas* *Mil.* frq.; **character, disposition**, *nani-bzāñ*, *nani-nān* *Sch.*; *nani-tsúl*, and esp.

nān-rgyüd id., *nān-rgyüd bzān-po* *Wdn.*, *dgē-ba* *Glr.*, a naturally good, virtuous character; very frq.: *nān-rgyüd rin-ba* forbearing, longsuffering, not easily put into a passion *Glr.*; not easily excited to action, **phlegmatic**, cool, also **nān rin-wa** *C.*; even *nān* alone may have this meaning: *nān ma tui* don't lose your patience *Mil. nt.*; *nān-gis* *adv.* not only signifies spontaneously, of one's own accord, but also **slowly, gradually, gently** *Mil.* (so already *Schr.*) — 2. **dominion, sphere, province**, parallel to *klon* and *dbyinis* *Mil.*; **nā ma-ḥi-kai nān-la dug** I belong to the kingdom of Christ, said one of our Christians, in order to show the meaning of **nān**. Hence it might be used for expressing the *év* of the N. T. (I John 5, 6 and many other passages) denoting a pertaining to, belonging to, being connected with. *nān-la jóg-pa* (*bžag-pa*) *Mil.* and *C.* is an expression not explained as yet.

རྒྱ་པ་ *nān-pa* 1. **goose**, more accurately *nān-pa* a gander, *nān-ma* a goose *Cs.* The domestic goose and the breeding of it is not yet known in Tibet, at least not in *W.* — 2. a **light-bay horse**, an isabel-coloured horse *Ld.-Glr.*

རྒྱ་ *nād* 1. cog. to *nā-ra*, **air**, **nād-la skām-čē** *W.* to dry in the air; in a general sense the air in its chemical qualities, in its influence on the senses: **scent, fragrance**, *spós-kyi nād ldān-ba* the rising of an aromatic breeze; *nād yal* the fragrancy, the aroma evaporates; **vapour**, *kā-nād*, *čū-nād* snowy vapour, aqueous vapour; **aromatic substance**, *snó-nād* aromatic vegetables, such as onions *Med.*; **cold air**, **the cold, coldness**, v. *nād-čan*. — 2. *W.* (cf. *nār-ba*, *nār-ma*) **severity, roughness**, **ne nād jigs dug** he fears I might address him harshly; *nād-čan* 1. fragrant, fresh, cool, *W.* cold. 2. *W.* rough, impetuous.

རྒྱ་ *nān* 1. **evil, mischief, misfortune**, *nān čen-po byas* it has done great mischief *Glr.*; esp. harm done by sorcery and witchcraft *Mil.*; *nān-dgū* every possible evil *Lt.* — 2. **curse, imprecation**, *nān dēbs-pa*, *W.*

tāb-čē, to curse, to execrate; *mtu nān dēbs-pa* to curse by means of witchcraft. Cf. *mian*.

རྒྱ་པ་ *nān-pa*, col. also **nān-po**, **bad**, of food etc.; **mean, miserable** *Dzl.*; **poor, humble, low**, (prop. *rigs-nān*), *nān-lón* poor and blind (people) *Glr.*; *lo nān-pa* a year yielding no crops, an unfruitful or bad year; of men, actions etc.: **wicked**, *nān-pa kyod rnyis* ye two villains! *Glr.*; **noisome, pernicious**, *γsol-nān* pernicious food, i.e. poison, resp., *Glr.*; ... *la nān-du rjód-pa* to revile, blaspheme; *mī-la mig nān ltā-ba* to look with an evil or envious eye upon a person *Glr.*; *rān-rnams spyod nān byānas dus nān zer* acting badly themselves they speak of bad times *Ma.* — *nān-gro*, *nān-son* v. *gro-ba* *I.* extr. — *nān-nón* *Cs.* mean, pitiful, very bad. — *nān-nón tsām-gyis čog dēs-pa* prob.: to be satisfied with any thing, and be it ever so poor. — *nān-ne-ba* bad. — **nān-pē** *W.* meal of parched barley, roasted meal. — *nān-so* 'bad place', hell; cf. *nān-gro* under *gró-ba* *I.* extr.

རྒྱ་བྱ་ *nān-bu* *C.*, **we**, *eleg.*, = *bdag*, when speaking humbly of one's self.

རྒྱ་གྲོག་ *nām-gróg*, *Cs.* 'torrent', *Sch.* 'ditch filled with water, water-ditch; the bank of a river grown high and steep by having been gradually washed out by the current'; (only this latter sense of the word was authenticated to me). In *Glr.* Tibet is poetically called '*nām-grog-čē*', which is a very appropriate name when rendered: having large and deep erosions.

རྒྱ་དུར་ཅན་ *nām-dur-čan* given to gluttony and drinking *Stg.*

རྒྱ་རུ་ *nām-ru* n. of a disease *Med.*

རྒྱ་ཁྱེན་ *nām-ḥugs* reluctantly.

རྒྱ་ *nār* 1. **fore- or front-side, forepart**, *nār-γdón* id.; esp. of the leg, the shin-bone, also knuckle *ni f.*; *lag-nār*, *rkan-nār* forearm, lower part of the leg; *rje-nār* seems to be an appellation for both, (in *W.* **nyar** instead of it). — 2. v. *nār-ba* 1. —

རྒྱ་སྐྱོད་ *nar-skád*

ㄟ

རྒྱ་ *ned*

3. termin. of *na*, 'to one's self', *nar-dzin* = *bdag-dzin*, selfishness, self-interest. *Mil.* — 4. *nar dön-pa* to set on or against, to instigate, *nyams-kyi nar dön-pa* irritations of the mind, excitements *Mil.*; *nyam-nár* *Lez.* id. (?) — 5. v. *nar-nár-po*.

རྒྱ་སྐྱོད་ *nar-skád* the roaring, of lions etc., *dön-pa*, *sgróg-pa* *Mil.*; *W.* **tán-če** also to call to, to shout at.

རྒྱ་རྒྱ་ལྷོ་ *nar-nár-po* hoarse, husky, wheezing, e.g. in old age *Thgy.*; *nar-nár* *Fun-sgra* a hoarse groaning *Pth.*; *nar-glud* hoarseness and phlegm *Med.*; *gré-ba nar-ba* a hoarse throat *Med.*

རྒྱ་ཅན་ *nár-čan* v. *nár-ba*.

རྒྱ་སྐྱོད་ *nar-snabs* mucus, snivel, (affords food to certain demons).

རྒྱ་པ་ *nár-pa* stalk of plants *Med.*

རྒྱ་པོ་ *nár-po* *W.* strong, ferocious, of the tiger etc.

རྒྱ་པ་ *nár-ba* 1. strength, force; hardness, of steel; cold, frost, cold wind *Mil.* (cf. *ná-ra*, *nád*); *nar yton-ba*, *W.* **tán-če*, *čüg-če**, *Sch.* also *ldud-pa*, to steel, to temper. — *nár-čan* 1. strong, vigorous 2. tempered; *nár-ldan* id.; *sems nár-ldan* a strong mind *Mil.*; *nar-méd* weak, soft. — 2. (v. *nar* 1.) a sort of flap (of breeches).

རྒྱ་མ་ *nárma* 1. irritable, passionate, impetuous *Sch.* — 2. strong, powerful, e.g. a powerful protection, *Mil.*

རྒྱ་ལ་ *nál-ba* to be fatigued, tired, wearied; fatigue, weariness, resp. *sku nál-ba*, or *tugs nál-ba*, also *mnyél-ba*; *nál son* I am tired; *spóbs-pa nál* the strength decreases *Med.*; *nál-čad-pa*, *nál-dub-pa* intensive forms of *nál*; *nál жүг-pa* vb. a. to tire, fatigue, weary; *nál yso-ba* 'to cure weariness', to rest, frq.; *nál-stégs* a rest, a sort of crutch or fork, which coolies sometimes carry with them, to support their load, whilst taking a momentary rest in standing; also any bench or seat inviting to repose. To provide such conveniences for wayfaring men is considered a meritorious act.

རྒྱ་ *nas* 1. instr. of *na*. — 2. *mi-nas* *Tar.* 37, 16. is undoubtedly a typographical error, instead of *mi-nad*. *Schf.* has left it without an annotation.

རྒྱ་ *ni* num. fig.: 34.

རྒྱ་ *nu* num. fig.: 64.

རྒྱ་ *nu-ba*, pf. *nus*, resp. *šum-pa*, 1. to weep, 2. *W.* also to roar, used of swelling rivers, not of the wind; *Schr.*: 'to groan like a turtle-dove'; **nu ma nu** *W.* do not weep! *nus-pai mči-ma* tears that have been shed *Dzl.*; *ga-čád nus-pa* weeping without a cause, hysterical weeping *Med.*; *nú-ru жүг-pa* to cause to weep *Lt.*; **nú-ma-god** *W.* weeping and laughing at the same time; *šes nus-so* thus he said weeping *Gl.*; **nu dhó-wa** (lit. *gro-ba*) *C.* to be sorrowful, sad. — *nú(-ba)-po* *Cs.*, *nú-mkan* col. one weeping, a weeper. — *nú-šur-čan* *Sch.*, *nú-mkan* col. a child that is continually crying. — *nu-bód*, *nu-rdzi*, *W.* **nu-zi**, sbst. a crying, howling, lamenting.

རྒྱ་ *nú-ru* *W.* for *núr-ba* 1.

རྒྱ་པ་ *nüg-pa* *Ts.* = *núr-ba* 2, to grunt; to snore; to pur (of cats).

རྒྱ་མོ་ *núd-mo* a sob *Cs.*, *Schr.*

རྒྱ་པ་ *núr-ba* 1. sbst. duck, esp. the red wild duck, རྒྱ་པ་ *Anas casarca*; *núr-ka* as red as fire, fiery red; *núr-smrig* yellowish red, saffron colour, the original colour of the monks' habit, though not the common high-red of the Brug-pa monks in *Sik.* and in *W.* — 2. vb. to grunt, of pigs and yaks.

རྒྱ་ *nus* v. *nu-ba*.

རྒྱ་ *ne* num. fig.: 94.

རྒྱ་ *ned* pers. person. first person, eleg. for *na*, I, we; *ned-kyi* my, our; *ned ynyis(-ka)* we two; *ned ysum(-po)* we three; *ned spun ysum* we three brothers *Gl.*; *ned-kyi bu-dód mdzod* have the goodness to become our foster-son *Mil.*; sometimes *na*

and *ned* are used promiscuously in the same sentence, so: *nas* I, and directly after: *ned-kyi* our *Mil.* The plural number is specially indicated in: *ned-cag*, *ned-tso*, *ned-rnams*, *ned-dag* *Mil.*; *ned-cag-rnams* *Cs.* — *ned-rán* 1. I myself, we ourselves. 2. I, we *Glr.*; *ned-nyid*, *ned-kó-na* *Cs.* id. (*Ld.* **nad**).

འཇུག་པ་ *neu-cag* *Dzl.* 222, 11.15. is prob. an incor. reading in *Sch.*'s edition, instead of འཇུག་པ་ *u-bu-cag*.

འཇུག་པ་ *nes-pa* 1. adj. **certain, true, sure, firm**, *bdag-la nes-pa zig stsal-du ysol* I ask you to communicate to me something certain, i.e. authentic news; *nes-par byéd-pa* to fix, settle, establish, ascertain, e.g. facts of chronology, v. *Wdk.* chronological table in *Cs.*'s Grammar; to ratify *Schr.*; ཇི་པར་ *nes-pa yin* or *nes-so* death is certain; *de bdén-par nes-sam* is it certain that this is true? *Glr.*; *mi btub-tu nes-na* as it is certain that I am not able (to do it) *Dzl.*; *nam kyer nes-pa med* it is not certain at what time they will be carried off *Glr.*; *bdag Kyód-kyi bu yin nes-na* if I am actually, for certain, your son *Pth.*; *pan nes-pai dos* that religion which is sure to lead to salvation *Mil.*; *nes-pai don-las gol* he is missing the true sense *Pth.*; *ma-nes-pa* untrue *Tar.* 109, 17; *ynas-la nes-pa méd-pa yin* as to abode I am changeable, I have no fixed abode *Mil.*; also *nes-méd* alone: **homeless** *Mil.*; **undefined**, *nes-méd-kyi ri-la* somewhere on the mountains *Mil.*; sometimes it is but a rhetorical turn, like the English **evidently, obviously**, *bú-la bkra-mi-šis nes-kyis*, as our son has evidently met with an accident *Dzl.*; *bud-méd yin-du nes-so* they are evidently women, they do not deserve to be called men *Dzl.*; also **sbst. certainty, surety, truth**; *tsé-la, nág-la, lus-la nes-pa med* (man's) life-time, word, body have no certainty, are transient *Glr.* Hence *nes-pa-can* **real, actual**, *nes-pa-can-du* really, truly, in fact, in reality, opp. to deceitful appearances, false opinions, wrong calculations etc. *Glr.*; *nes-pa-nyid-du* adv. 1. in reality *Glr.* 2. truly, in truth, verily *Glr.*; *nes-par* adv. 1. really, certainly,

to be sure, frq.; *sdig-pa byas-na rnam-par-smín-pa nes-par myón-ste* as retribution for a sin committed is sure to take place, will certainly follow *Dzl.*; *dé-dra-ba zig nes-par yód-na* if such a one is really present *Dzl.*; *nes-par či-ba* the certain dying, the certainty of death *Thgy.*; *bdag nes-par byao* I will surely do it *Dzl.* 2. **by all means**, to add force to the imperative mood *Tar.* 16, 41. — 2. often it is used subjectively, esp. in *C.*, when *séms-la* is to be supplied, so that it may be rendered by **to know**: *bdén-par nes, rdzün-par nes* I know (I am certain) that it is true, untrue; *nes-pa čer med* I am not quite sure, I do not know for certain, I do not fully understand, I do not clearly see through it *Mil.*; *séms-can di bdag-gi pa-ma yin nes-na*, if we take it for granted, if we try to realize the fact, that this being is our father or mother *Thgy.*; to remember, to bear in mind **sém-la ne túb-bam** *C.* shall you be able to remember that? *nes-dón*, also *yán-dag-don*, is said to mean immediate knowledge of the truth, which may be obtained mystically by continued contemplation, and is opp. to *drán-don*, knowledge obtainable through the medium of the sacred writings *Mil.*, also *Lexx.*; *nes(-par) byun(-ba)* *Mil.* frq., *Schr.*: 'deliverance from the round of transmigration', *Sch.*: 'to appear, to prove true'; another explanation still: 'knowledge of one's self' is not borne out by etymology. — *nes-bzün* acc. to *Lexx.* a synonym of *brán-pa*, q. v. — *nes(-par) légs(-pa)* *Thgy.*, 'that which evidently is the best', is said to denote deliverance from the round of transmigration.

ཁྱེད་ *no* num. fig.: 124.

ཁྱེད་ *no* 1. resp. *žal-nó* (cf. *nó-bo, nor, nos*) **face, countenance, air, look**, as the expression of a man's personality and mind (*nó mdzēs-pa* *Cs.*, and *nán-pa* *Schr.* are dubious), *bdag-gi nó-la yzijs-nas* when she (my mother) shall see my face, *nó-d kár-po* a cheerful face; *nó nág-par dug-pa* to sit

with a sad and gloomy face *Glr.*; *no nág-par gyúr-ba* to grow sorrowful, to turn pale with fright, pain etc.; *no bab* courage fails(me); *no srún-ba* frq. 'to watch the countenance', to pay much or even too much regard to other people's opinions; *no dzin-pa Mil.* seems to signify the same, and *no čogs-pa* the contrary: not to comply with a person's wishes *Mil.*; *no spród-pa* to lay open the features, to show the nature of a thing, to explain; *no jród-pa* to understand, to learn, in later literature frq.; *no šes-pa* to know *ccap: na no kyód-kyis ma šes-na* if thou dost not know me *Mil.*; with termin. inf.: to know (that something happens); to find out, e.g. by calculation; to perceive; *no mi šes-pa* 1. not to know 2. unacquaintance, ignorance 3. unknown: *no-mi-šes-pa-la ldán-ba* to rise before a stranger; *no-mi-šes-pai yul* an unknown country *Thgy.*; *no ltú-ba Glr.* is said to signify: to submit (vb. n.); **no lén-čē** *W.* to beg pardon, cf. *nos blán-ba*; *no ldóg-pa* or *lóg-pa* to turn away, always fig. = to desert, *kor-bai yul no lóg-na* if you will desert, get rid of, the land of transmigration; more frq.: *no-lóg byéd-pa* to revolt, rebel, *rtám-pa* to bring about a revolt, *no-lóg-mkan* mutineer, agitator, *no-lóg-čan* seditious, faithless, *no zlóg-pa ccg.* to oppose, resist, not comply with a person's wish *Dzl.* — 2. *side*, like *nos*, esp. *W.*: **a no-la son** he has gone to that side, in that direction; **sám-pa 'a no 'i no-a son** he is absent, inattentive. — 3. *self, the thing itself*, cf. *no-bo* and *nos*; v. *jál-ba*; also sbst. *the self, the I*, *no-tsáb* the representative of the I; cf. also *no-čen*. — 4. *likelihood, prospect of*, c. genit. inf. or root, *kyér-bai no* a probability of its being taken away; *bu čig byuñ no čē* a great chance of (getting) a son. — 5. (also *nos*) a. *the waxing and waning moon*, with regard to shape; one half of the lunar month with regard to time, *yar-no* the former, *mar-no* the latter half; *yár-no zla ltar* like the crescent moon. b. in a special sense the *increasing moon*, or the

first half of the month; thus vulgo; so also in *B.*: *zlú-ba dgu no bču lón-pa-na Glr.*, *no bču-nas*, *zlú-ba no bču-na Pth.* in the first half of the tenth month (to denote the duration of pregnancy).

Comp. and deriv. *no dkar* v. above 1.

— *no-lkog* prop. adj.: **public and private, open and secret**, but it is generally used as a synonym of *zol* or *rdzun*, **fraud, imposture, deceit, eye-service**. It may be explained by its contrary: *no-med lkóg-med* acting in the same manner in public as in private life, the open and the secret conduct being alike *Mil.* (cf. *nos*). — *no-čan* natural (?) (s. — *no-čen* ('the greater self'), a man of influence interceding for another person, an **intercessor**; *no-čen byéd-pa* to intercede *Glr.*; *mi-la no-čen čöl-ba* to use a person as negotiator, to make inquiries through him *Glr.* (*Sch.* incorr.) — *no-rtóg W.* 1. (like *nes-pa* of *B.*) **certain**, e.g. **no-tóg šē-čē** to know for certain. 2. (like *dios*, *yan-dag-pa*) **real, actual; true, genuine**, **čul yin-na no-tóg yin** is it counterfeit or genuine? illusion or reality? **no-tóg sád-kan** the actual murderer, he who really occasioned the death. — **no-stod-kan W.* he who praises another to his face, a **flatterer**. — *no-nág* v. above 1. — *no-bo-nyid*, **entity**, *no-bo-nyid-med-pa* non-entity *Tar.* 90, 2.; **essence, nature, substance**, e.g. *séms-kyi Mil.*; **character** *Was.* (278. 294); **marrow, main substance, quintessence** (= *snyin-po*) *Glr.* and elsewh.; *rán-gi no-bos* in itself, according to its intrinsic nature *Mil.*; also col. **no-bo kor-rán** *C.* the thing itself, opp. to a surrogate; *no-bo yčig rtógs-pa ynyis Was.*: 'one quality, two (different) ideas' (*Schl.* has *ldóg-pa* instead of *rtóg-pa*). — *no-báb-pa* adj. **discouraged, timorous, bashful W.** — *no-ma* acc. to *Cs.* = *no*. — *no-ma-yyog C.*: master and servant. — *no-mig W.* **boldness**; **no-mig-čan**, or **čen-po** bold, daring, courageous; **no-mig čuñ-sē** shy, timid, faint-hearted *W.* — *no-tsa* ('heat of the face') 1. the act of **blushing, shame**, *no-tsai ynas* shameful things *Sch.*, *Schr.*; *no-tsa-čan*,

nó-tsa-šes-pa shamefaced, chaste, ashamed; *nó-tsa-med-pa*, *mi-šes-pa* shameless, barefaced, impudent; **na nó-tsa rag** I am ashamed, **ko nó-tsa dug*, *nó-tsa-čan dug** W. he is ashamed; *nó-tsa byéd-pa* to be ashamed. 2. a shameful thing, *kyod nó-mi-tsa-la nó-tsar byed* you are ashamed where there is no occasion for it Mil.; *nó-tsa-ba* to be indecent, indecorous, unbecoming, *yül-du lóg-na nó-tsa-la* as it would be a shame if we returned Glr.; *yèr-bur gró-ba nó-tsa žiñ* as it would be indecorous to go naked Pth. — *no-mtsár-ba* v. *mtsár-ba*. — *nó-ru*, *ñor* 1. into the face Sch., e.g. *skud-pa* to smear; *rtsúb-pa* to say rude things to another's face Thgy.; *no-rán-du* id. 2. in the face of, before the eyes, *yžán-gyi* of others. 3. by reason of, in consequence of, *des bskül-bai ñor* in consequence of a summons, of a request of him Glr. and elsewh. — *no-šes* an acquaintance, a friend (the usual word in W.). — *no-só* joy, *no-só čé-bar on* you will have great joy, you will be delighted, highly satisfied; *šbyin-pa no-só byéd-pa* to make presents to another to his full satisfaction Mil., also Tar. 211, 2. — *no-srüns* regard to the opinion of others, an aiming at applause Mil.

རྒྱལ་ཁོག་ *ñogs* 1. mountain-side, slope (cf. *ños*); river-side, bank, shore, *rgyá-mtsai* Dzl. — 2. ford, *ču-ñogs* id. C.

རྒྱལ་ཁོག་ *nóm-pa*, pf. *ñoms*, 1. to satisfy one's desire by drinking, *krág-gis*, also *krág-las* Dzl.; *ma ñoms* I am still thirsty; *nóm-par*, also *ñoms-tsad*, *fun-ba* to drink one's fill; also of sleeping, *nyid ma nom* I have not yet had my full share of sleep; fig.: *čós-kyi bdud - rtsis*, to fill one's self with the nectar of doctrine Dzl.; *bltá-bas mi ñoms mdžes-pa* so beautiful, that one cannot gaze at it long enough, frq.; also *bltá-bas mi ñoms bžin-du* not being able to look at it sufficiently Pth.; *ñoms(-pa)-méd(-pa)* insatiable. — 2. to show with design (boastingly, or indecently, e.g. one's nakedness) Glr., Pth. — 3. col. for *snóm-pa* to snuffle, to pry into, to spy.

རྒྱལ་ *ñor* 1. v. under *no*, Comp. — 2. n. of a monastery of the Saskya, Wdk. chronological table in Cs.'s Gram.

རྒྱལ་ *ños* 1. side, *mdün-ños* front-side, front of the body Lt.; of a pyramid, a mountain, *lhó-ños* southern side or slope of a mountain, side, margin, edge, of a pond etc.; *rgyáb ños pyás-na* on the right hand behind, *pyás ños mdün-na* on the right hand before Glr.; surface, plain, of the table; *sai ños* surface of the earth Cs.; hence *ños-su* (opp. to *lkog-tu*) Mil., **ñi-la** (opp. to *šbás-te* (**bé-te**)) W. manifestly, notoriously, publicly, openly (cf. *no*); side, direction, like *pyogs*, W. — 2. a thing itself (cf. *no* 3), examples v. under *jal-ba*. — 3. pers. pron. first person I, we; esp. in Ld. in epistolary correspondence, eleg. — 4. instrum. of *no*, = *nó-yis*; *ños dzin-pa* Mil. (*dños dzin-pa* Thgy.) vb. 1. to be selfish, self-interested, also adj. selfish, cf. *ños* 3. 2. more frq. to perceive, to know, to discern, also *nó-yis dzin-pa*; *ños zin-par gyis šig*, know it! be sensible of it! Thgr.; with the termin.: to acknowledge as, to take for, to look upon as Tar. 189, 1. In a special sense: diagnosis, discriminating a disease Med. **nón-ñg lán-wa** C. (lit. *ynon ños blañ-ba*) = **no lén-čé** v. **no** 1.

དང་ཁོག་ལྷན་ *dñags-snyán* v. *ñag* (Lex. = ལྷན་ཁོག་).

དང་ཁོག་ *dñān-ba*, pf. *dñāns* 1. to be out of breath, to pant, to feel oppressed e.g. when plunging into cold water C., but esp. when frightened and terrified, hence 2. to be frightened, to fear, to be afraid, *šbrül-gyis* of a snake; *čes dñāns-nas* thus he spoke in dismay Dzl.; *dñān-par gyūr-ro* you will (or would) be terrified Dzl.; *dñān-skrág*, *skrag-dñān* great fear, fright, terror; *dñān-skrág-pa* intensive form of *dñān-ba*, frq.

དང་ཁོག་ལྷན་ཁོག་ *dñan - .tén - pa* Lex. not to return things taken away from another.

དང་ *dñar* 1. for *mñar*, sweet Mil. and elsewh. — 2. also *zil-dñar* Lex. w.e.;

Sch.: order, succession(?); *tsār-du dñar* *Lex.*, *Sch.* put in order, placed in array.

དྲུག་མོ་ *drūd-mo* = *nūd-mo* *Sch.*

དྲུག་ *drul* (col. often **mul**) 1. **silver**. — 2. **money**. — 3. **a rupee**. — 4. **a tola** or Indian half ounce; *drul-gyi tóg-nas* *dñul ysum-ču tob* he gets 30 rupees out of the ready money; *drul-ka* a silver mine, a vein of silver; *drul-kúg*, *drul-sgyig* money-bag, purse; *drul-ču* quicksilver, mercury; *drul-dul-ma* refined silver *Sch.*; *drul-rmig*, lump, bar, ingot, of silver *Sch.*; **nul-zán(s)** *W.*, *C.*, silvered or plated copper.

རྩོ་ *dño* 1. **shore, bank** *Lex.* — 2. **edge** of a knife *Cs.*; fig. *rta-lèdg-gi dño* whipcord, lash of a whip *C.* — 3. **handle** of a knife(?) *Cs.*

རྩོ་མཁའ་ *dñóm-pa*, *dñom-brjid*, **brightness, splendour**; *dñóm-po*, *dñóm-čan* shining, bright *Cs.*; *Lex.* *dñom-čé* very bright. Cf. *riām-pa*.

རྩོ་སྤྱོད་ *dños* 1. **reality, real**, *dños dan sgyi-ma* reality and illusion; *rgyál-bu dños* the real prince (opp. to a spurious one); **proper, true, genuine**; **positive** (opp. to negative) *Gram.*; **personal**, *dñós-la yód-pa* to be personally present; *dñós-su*, resp. *žal-dñós-su* **bodily** e.g. to appear bodily; *ā-yig dñós-su med kyañ*, even though the *a* is not actually written there, *Gram.*; *dñós-su grúb-pa méd-pa* to have no real existence *Thgy.* — 2. *Cs.*: pers. pron. I, cf. *nos*; *dñós-žzin-pa* to be selfish *Thgy.*; *dñós-žzin* **selfishness, selfinterest**, *dñós-žzin ydón-gyis zin-pa* to be possessed by the demon of selfishness *Thgy.*; *dñós-žzin-čan* selfish, self-interested. Thus it was explained by Lamas, though it cannot be denied that sometimes the version: belief in existence, a clinging to reality, a signification equally justifiable by etymology (v. below), would be more adequate to the context. — 3. *Tar.* 150, 14: thou, you; except in this passage I did not meet with the word in this sense, yet it may be used so, in the same manner as *nyid* q.v.

Comp. and deriv. *dñós-grúb*, *Ssk.* *siddhi*,

1. **perfection, excellence**, any thing of superior value, e.g. honour, riches, talents, and esp. wisdom, higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously, or in consequence of long continued contemplation. This *dñós-grúb* is, as it were, the Buddhist caricature of the *χαλίσματα* of the N.T. (v. I. Cor. 12, 4). — 2. name of male persons, col. **no-rúb** *W.* — *dñós-nán* having little flesh, ill-fed, emaciated *Mil.* — *dñós-čan* **material, real** *Cs.* — *dñós-dad* true faith, opp. to *blin-dad* 'a fool's faith', superstition *Mil.* — *dñós-sdñg* prob.: real, or still effective sin, unatoned, unexpiated sin *Dzl.* 27, 14; or less emphatically: sinful actions in general 28, 15. — *dñós-po*, *Ssk.* भव, वस्तु, thing, natural body, *ser drul-la sogs-pai dñós-po* *Glr.*; **matter, subject**, *dga-bai dñós-po* matter of rejoicing *Wdñ.*; **goods, utensils**, *dge-slón-gi* wearing-apparel of a Gelong; **occurrence, event, action**, *dñós-po sgrúb-pa* to bring a thing about, to set it on foot or a going *Dzl.*; as a philosophical term: **substance, matter**, *Was.* (270. 294); *dñós-por žzin-pa* the belief in the reality of existence *Mil.* — *dñós-ma* *Cs.* **natural** (opp. to artificial), natural productions. — *dñós-miñ* 1. **the proper or real name** for a thing; so *Zam.* uses the paraphrase: *po-mtsán-gyi dñós-miñ*, in order to avoid the plain expression *mje*, which is considered obscene. 2. **noun substantive**, *Chr. Prot.* a newly coined grammatical term. — *dñós-med* *Lex.* = *Ssk.* *abhava*, *Cs.* **immaterial, not existing**, *Was.* (281): **not real**. — *dñós-slób* a real, a **personal pupil** *Tar.* often. — *dñós-γži* (*Lex.* = *Ssk.* *mūla*) the main part of a thing, **the thing itself**, e.g. the subject-matter of a treatise, the ceremony itself, opp. to *snón-gro* introduction, *sbyór-ba* preparation, and eventually also *rjes* that which follows.

མྱུང་པ་ *miāg-pa*, pf. *miāgs*, to **commission, charge, delegate, send** (a messenger, commissary etc.) *Dzl.*; also used of Buddha's sending a Bodhisatva on the earth to con-

vert all mortals. — *mñag-γžüg* a servant, slave, but esp. a messenger of the gods.

མངན་པ་ *mñan-pa* to curse, to execrate; *mñan bsgrañ-ba* Cs. 'enumeration of curses'; but *mñan mi bgrañ?* *Lex.* w.e.

མཛེན་ *mñia*, resp. for *dbañ*, might, dominion, sway, *mñia mdzād-pa* to govern, to rule, *la* over; *mñia brnyes-pa* to have obtained power *Gl.*; *mñia sgyur-ba* *Tar.* id.; to possess (books, knowledge etc.); to have mastered, to understand thoroughly; *mñia*

γsöl-ba 1. to name, nominate, appoint, *rgyal-por* a king *Pth.*; *btsun-mor* to declare a woman one's wife *Gl.* 2. to praise C.; *bkra-ñis mñia γsöl-ba* C. to congratulate. —

mñia-tāñ power, might. — *mñia-bdāg* ruler, master, owner, frq. — *mñia-ba* 1. vb. resp. for *yod-pa*, to be (to have), *rgyal-po-la sras*

γsum mñia-ste the king having three sons *Dzl.*; *btsun-poi skū-la bsnyuñ mi mñia lāgsam* (I trust) your majesty is not unwell? *Gl.* 2. adj. (partic.) being owned by, belonging to, *Dzl.* ༧, 3; having, owning, =

dañ ldān-pa, frq. — *mñia-mdzād* = *mñia-bdāg*. — *mñia-žābs* *Gl.*, *mñia-óg* *Gl.*, *mñia-ris* *Lex.* subject to; a subject.

མངར་རིས་ *mñia-ris* p.n., in a wider sense the whole country round the sources and the upper course of the Indus

and Sutledge, together with some more western parts; the Cashmere, English, and most western Chinese provinces, where Tibetans live; in a more limited sense

mñia-ris skor γsum denotes Rutok, Guge, and Purang. — *mñia-ris-kām-bu* C. (**pā-tii** W.), dried apricots from Balti; *mñia-ris* *ču*, *mñia-ris γtsāñ-po*, also *γyas-ru-γtsāñ-po*, and *rtu-mčög-ka-bab*, the principal river of Tibet.

མངར་པ་ *mñār-ba*, W. **nār-mo**, C. **nār-po**, sweet, frq.; **mñār γsum** the three sweets, sugar, molasses, and honey; cf. *dkar γsum*.

མངལ་ *mñal*, resp. *lhums* (ལུམ་) womb; *mñal-γyi dri-mas ma gós-par* not contaminated by the impurity of the womb (so all the Buddhas are not born like other mortals, but come forth out of the side of

the breast); *mñal dañ ldān-par γgyur-ba* to be with child; *mñal mi bdé-bar γgyur-ba* to be taken by the labours of childbirth; *mai mñal-nas byūñ-nas rtāg-par* constantly from one's birth; *mñal-du-čāgs-pa* 1. the originating in the womb, conception, 2. the foetus or embryo *Med.*; *mñal-du tōgs-pa* a disease; *mñal(-du) γnās* (-*pa*) foetus, embryo *Thgy.*; *mñal-du γrug-pa* to enter the womb, relative to a Buddha: his incarnating himself, his assuming flesh; *mñal-du dzin-pa* *Wdñ.* to conceive, to be with child. — *mñal-ka* mouth of the womb, orifice of the uterus *Med.* — *mñal-grīb* contamination of the womb; Cs. adds: original sin, yet prob. it signifies nothing more than *mñal-γyi dri-ma* v. above; (the said contamination is considered to extend to the least contact with a woman in child-bed). — *mñal-sgo* the canal of the uterus, vagina; also in a more special sense the extreme orifice of the vagina *Med.*; frq. without any immediate physiological reference, the same as *mñal*, e.g., when the subject of re-birth is spoken of. — *mñal-tūr* a spoon used in midwifery for extracting a dead fruit (in the artificial delivering of a live child the obstetric art in Tibet is rather helpless). — *mñal rlūgs-pa* abortion, *mñal rlūgs-par byéd-pa* to cause abortion Cs.

མཛེན་པ་ *mñon-pa* conspicuous, visible, e.g. continents, because they stand out of the water; more frq. fig.: evident, manifest, clear, *mñon-par γgyur-ba* to become manifest; to be verified, proved, e.g. gold by refining *Dzl.* — Tibetan writers regularly translate the Ssk. *abhi* by *mñon-pa*, hence *čos mñon-pa* *Dzl.*, and *mñon-pai bka*

Pth., the *Abhidharma* (v. *Köpp.* I., 595; *Was.*), *mñon-pai sde-snod Abhidharma-pitaka*, *mñon-pa-mdzod Abhidharma kośa* (v. *Burn.* I. and *Was.*); as a vb.: to be evident, to appear clearly, *bdēn-par čis mñon*, from what is it evident that it is true? *Dzl.*; *γnōd-par bgyid-du mñon-no* they are evidently bent on doing mischief *Dzl.*; *mñon-du byéd-pa* to manifest, to make

public; to show something to others; *Tar.* 24, 1 should be understood: to make clear or manifest to one's self, to perceive, know, understand; *mñón-du byín-pa* to disclose, reveal (secrets, the future) *Glr.*; to make known (one's wishes) *Glr.*; *mñón-du gyúr-ba* to be revealed or disclosed, to make one's appearance, *rañ-byün ye-sés mñón-du gyúr-pas* as the self-originated wisdom has revealed itself to us *Mil.* — *mñón-par* adv. manifestly, openly, evidently; often = entirely, highly, greatly, very, *mñón-par rdzogs Was.* (246) complete fulfilment; in the sense of 'very' it may also be taken in *mñón-par dgao*, in the legends of Buddha, 'they rejoiced very much', though also one of the other significations of *abhinanda* might help to explain these words.

Comp. *mñón-(par) brjód(-pa)* = *abhidāna*, a collection of synonyms, of which some are mentioned in *Burn.* I. and II. — *mñón-rtágs* proof, argument; sign or token of the truth of a thing *Dzl.* 12, 2. — *mñón-(par) rtógs(-pa)* 1. a clear comprehension *Was.* (287). 2. a hymnlike description of a Lha from top to toe, v. also *Schl.* 260. — *mñón-mtó* re-birth as Lha or as man *Thgy.* (*Schr.*); also n. of a region in Paradise. — *mñón-pa-pa* an Abhidharma scholar. — *mñón-spyód* *Sch.* cruelty, severity; *Schf.* more corr.: *witchcraft*, *Ssk.* *abhicāra*, *Pth.*, *drág-po mñón-spyód-kyi las Tar.* frq. — *mñón-mtsán* *Lex.* w.e., *Sch.*; an evident sign. — *mñón-(par) ñé(-pa)*, resp. *mkýén(-pa)*, *Ssk.* *abhijñā*, a kind of *clairvoyance*, gift of supernatural perception, of which five species are enumerated, viz. assuming any form at will, seeing and hearing to any distance, knowing a man's thoughts, knowing a man's condition and antecedents; originally used as a vb.: to be clear-seeing *Pth.* — *mñón-nim-du* 1. openly, publicly *Dzl.*; more frq. 2. *bodily, personally*; like *diós-su*, e.g. to appear, to instruct, in person (*Tar.*); to know by one's own personal experience (*W.*).

རྩེ་ *rña* I. *kettle-drum, drum*, *Kār-rña v. Kār*; *rdzá-rña Glr.*, *Cs.*: 'a drum of earthen ware'; *rgyál-rña* the beating of drums after a victory, *bág-rña* at nuptial festivities, **lhá-ña* Ld.* for the king; **žén-ña**, and **zim-ña* Ld.* a morning and evening serenade with an accompaniment of drums; *Krims-kyi rñá-bo* *če brdūns-te* the beat or sound of the large proclamation drum (prop. law-drum) *Glr.* —

Comp. *rña-sgrá* 1. sound of the drum, or kettle-drum 2. n. of a Buddha, = *dōnyod-grub-pa* or Amoghasiddha. — **ña-lāg** *W.*, *rña-rdég Sch.*, *rña-dbyūg Cs.*, *rña-yāb Sch.* **drum-stick**. — *rñá-pa* a drummer *Cs.*, *rña-dpón* a chief drummer. — *rña-lpāgs* **drum-skin**. — *rña-yu* handle of a kettle-drum (the larger kettle-drums being held up during the play by means of a handle or stick). — *rña-šin* the wooden body of a drum *Cs.* — *rña-šón* kettle-drum music *Sch.* — *rña-ysāns* (also *rña-bsāns*) a loud beat or roll of the kettle-drum *Sch.*

II. for *rña-bón*, and *rñá-ma*.

རྩེ་པ་ *rñá-ba*, pf. *brñas*, fut. *brña*, imp. *ruos*, to mow, to cut, to reap; *bru*, or *lotóg zór-bas* to cut the harvest with a sickle; *brtsās-ma brñás-pa* the reaped corn; *rñá-mkūn* the mower, reaper.

རྩེ་བོ་ *rña-bón* *W.*, **ña-món* C.*, camel, *rña-yséb* male camel, *rñá-mo* female camel; a camel in general; *rña-prüg* the young of a camel; *rña-rgól* a wild camel; *rña-bál* camel's hair.

རྩེ་མ་ *rñá-ma* 1. **tail**. 2. in a special sense: **yak's tail** *Mil.* — *rñá-ma yyūg-pa Sch.*, **ñá-ma tóg-čē** (lit. *skrog-pa*) *W.*, to wag the tail. — *rña-yāb* 1. a yak's tail, used for fanning and dusting. 2. *rña-yāb*, and *rña-yab-γžán*, n. of two fabulous islands in the south of Asia *Cs.*

རྩེ་ཅེ་ *rñan-žen* *Lex.*, *C.* and *W.*, **contempt, disdain**; **ñan-žen jhē-pa* C.*, **čó-čē* W.* to despise, contemn.

རྩེ་པ་ *rñán-pa* I. sbst. 1. **reward, fee, hire, wages**; *rñán-pa mún-po* the wages are high; *rñán-pa sbyin-pa* or *γtón-ba* to

pay wages; to bribe, to corrupt. — 2. in C. at present a kind of sacrifice.

II. vb. to reward, to recompense, perh. better *brñán-pa*.

རྒྱལ་པོ་ *rñab-pa* 1. (cf. *rñam-pa*) to desire earnestly, to crave, *bkrés-rñab-pa* to be greedy, to have a craving appetite *Lex.* — 2. W. col. for *rñá-ba* to mow; **náb-sa** (lit. *náb-rtsa*) W. grass or corn that is to be mown or cut.

རྒྱལ་པོ་ *rñabs-rva Med.*, a hollow horn, used for sucking *Sch.*

རྒྱལ་པོ་ *rñám-pa* 1. sbst. (cf. *dñom*), also *rñam-brjíd*, *rñom-brjíd*, splendour, magnificence, majesty, an appearance, commanding awe or inspiring terror (but not = awe Cs.); *rñám-pai ná-ro* a voice of that kind; *rñám-po*, *rñám-čan* adj. bright, shining, grand, majestic. — 2. vb., also *rñáms-pa*, pf. *brñáms*, to breathe, *rñám-pa bde* the breathing is regular *Mñg.*, frq.; *rñám-pa tun* short breath *Sch.*; esp. to breathe heavily, to pant, *rñám-pa rgod* wild puffing *Med.*; c. dat. to pant for, to desire ardently, *srog yčód-pa-la* to be blood-thirsty *Ma.*; *rñám-pai tsül-gyis* greedily (devouring) *Thgr.*; *rñám-čan* adj. greedy, avaricious, covetous; **za-nám-pa** voracious, gluttonous, ravenous *W.*; to rush upon, fly at, throw one's self on, *řán-la* on others *Mil.*; to rage, to be in a fury; to destroy or murder in a state of fury; *mi pal-čer grir rñom* (like *grir ysod*) the people are in numbers murdered by the sword *Ma.*; to call out in a rage, *čes krós-rñam-nas* thus she called furious with rage *Dzl.*; *rñáms-pai (kro)-žal* an angry face, wrathful look *Glr.*

རྒྱལ་པོ་ *rñams* height; in height *Glr.*, *rñáms-su* id.

རྒྱལ་པོ་ *rñas*, v. *śnas*.

རྒྱལ་པོ་ *rñu* pain, v. *zug-rñu*.

རྒྱལ་པོ་ *rñub-pa*, pf. (b) *rñubs*, fut. *brñub*, imp. *rñubs*, to draw in, *dbugs* air, snar into the nose *Med.*; to breathe *Med.*; *dbugs rñub mi fon* (?) is mentioned as a sign of great sadness and affliction *Pth.*

རྒྱལ་པོ་ *rñul* perspiration, sweat, *rñul-ču* id., esp. col.; *rñul du Med.*, *byun Dzl.*, *rñul-ču fon*, **yon**, col. perspiration is breaking forth; *rñul dón-pa* to cause to sweat or perspire Cs.; *rñul-ba*, pf. *brñul*, to sweat, to perspire Cs.

རྒྱལ་པོ་ *rñeu* 1. also *rñeu-čün*, *rña-čün*, a little drum, diminutive of *rña*. — 2. the young of a camel, v. *rña-món*.

རྒྱལ་པོ་ *rño*, is stated to be a kind of leprosy, covering the whole body, of a whitish colour, itching very much, and contagious; **no jog*, *gyab** he is affected with leprosy; *rñó-čan* leprous (cf. *mdze*).

རྒྱལ་པོ་ *rñó-ba* to be able Cs., *rño-tóg-pa* id., so *Fouc. Gyatch. 22, 9*, **nób-čé** *Ld.*; *Sch.* has: *rño mi tóg-pa* to look at one with uncertainty, not being able to recognize; the passage of *Mil.*: *rño ma togs kyan* is not to be explained by either of these significations; *Lex.*: *rño mi togs* w.e.

རྒྱལ་པོ་ *rñó-bag-čan* Cs. v. *rñom-bag-čan*.

རྒྱལ་པོ་ *rñó-len-pa* to roast, fry, (?) *Sch.* v. *rñód-pa*.

རྒྱལ་པོ་ *rñog* 1. also *ze-rñóg*, the hunch or hump of an animal *Lex.*, more esp. a hump consisting of fat (like that of the camel); *tsil-rñóg* the fat around the kidneys, suet *Mil.*; *rús-kyi rñog* *Lex.* w.e. — 2. *rñog(-ma)* the mane of horses etc. (not of the lion, v. *ral-pa*), *rta-rñóg* a horse's mane, *dre-rñóg* a mule's mane; *dreu-rñóg* a kind of stuffed seat or mattress Cs., a thick-haired carpet *Sch.*; *rñóg-čan*, *rñóg-ldan* having a mane; *rñogs-čágs* a beast that has a mane Cs.

རྒྱལ་པོ་ *rñód-pa* I. pf. *brños*, fut. *brñod* Cs. (perh. erron. for *brño*) imp. *rñod*, *rños*, W. **no-čé** 1. to parch (barley), *ser tsam* (to parch a thing) so that it turns yellowish *Glr.* — 2. to roast, to fry e.g. meat in a pan.

II. to deceive (acc. to Cs. = *rñón-pa* to deceive wild beasts, to hunt); to seduce, esp. to sensual indulgence, *bud-méd* *Lex.*; similarly *Tar.* 39, 2.

རྫོང་པ་ *rnón-pa* 1. vb., pf. and fut. *brñon*, to hunt, pursue, wild animals *Cs.*, *Sch.*; to fish *C.* — 2. sbst. a hunter, huntsman *Dzl.* and *Ler.*; *rnón-pa-mo* a hunting woman, a huntress *Cs.*

རྫོང་པ་ *rnób-pa* *Ld.* to be able, v. *rnó-ba*.

རྫོང་བཞིན་ *rnóm-brjid* (cf. *rnám-pa* 1) splendour, stateliness, majesty; *rnóm-bag-čan*, also col. **nóm-jig-čan**, grand, majestic; terrible, of a judge, of terrifying deities. (A sbst. *rnóm-bag* = *rnóm-brjid* *Cs.* prob. does not exist.)

ལྔ་ *lia* (*Bal.* **ya**), five, *liá-bcu* (-*fam-pa*) 𑄣 fifty; *liá-brgya* five hundred; *liá-bcu-rta-yčig* (*W.* **ná-bcu-na-čig**) or *na-yčig*, fifty one etc.; *liá-pa* the fifth, *liá-po* consisting of five, cf. *dgu*; *liá-ga* *Cs.*, *liá-ka* *Pth.* all the five, each of the five. The number five very often occurs in legends, as well as in sacred science, v. the Index to *Burn.* II., and to *Fouc. Gyatch.* II. under 'Cinq'. *liá-lén*, *Ssk.* पञ्चाक्ष, n. of a country in the north of ancient India.

སྤྱ *snā* (ལྷན་) a root signifying before, soon, early, rarely referring to space, and seldom used alone as adj. or adv., e.g. *Dzl.* གྲུ་, 8: *da-ba ni há-čan yañ snā čs-so* deliverance (sc. from existence) takes place much too soon; *na ni tēm-pa snā bryal yin* I was the foremost, the first, to cross the threshold *Glr.*; *bstān-pa snā dar bar dar pyi dar ysum* the first, intermediate, and last propagation of the doctrine *Glr.*; gen. it is used with an adjective termination, with postpositions, or in compounds.

Deriv. *snā-ba* 1. adj. ancient, belonging or referring to former ages, *rgya-nāy-gi rgyāl-po snā-ba* an ancient king of China *Glr.*; of an early date, long ago, . . . *las dá-lta snā-ba dūg-gam* is it already a long time, since . . . ? *Mil.*; 2. sbst. antiquity, the olden time; the morning; = *snā-dro*, *Mil.*; 3. vb. pf. *snās*, to be the first, to come first, to be beforehand, (φῶναι): *rjé-yi sku mton na snā-bas* as I was the first to see the king's face *Glr.*; *gran-tsig snā-sa yin* you were beforehand with me in

disputing *Glr.*; **ka ñe son** *Sp.* you promised it. — *snā-bar* in former times, formerly, in the morning; *sañ snā-bar* to-morrow morning *Glr.* — *snā-ma* adj. 1. earlier, former, preceding, afore-said, frq.; *snā-ma snā-ma* always the anterior in time and place; *snā-ma ltar*, or *bzin-du*, as before, frq. 2. the first, the foremost in a series or succession *Dzl.*; *ldān-bai snā-ma* she who takes the first turn in getting up *Mil.* — *snā-mo* 1. earlier, by-gone; *snā-mo-nas* long ago *Mil.*; 2. *W.*: the morning, in the morning, **nā ná-mo** early in the morning, **tō-re ná-mo** to-morrow morning; also: early enough, in due time (opp. to **ji-mo**). — *snā-ru* v. *snar*, as a separate article. — *snā-na* before, previously, (gen. *snar* is used inst. of it). — *snā-nas* id., prop. of former times.

Comp. *snā-gón(-nas)* adv. before, previously, at first, a little while ago, just now *Mil.*; formerly, = late, deceased, *snā-gón yab* your late father *Glr.*; *snā gón bód-kyi rgyāl-po* the earlier Tibetan kings *Glr.* — *snā-dgóns* morning and evening *Sch.* — *snā-snā* very early *Sch.* — *snā-čād* formerly, hitherto, till now, up to this time *Dzl.*, = *snān-čād*, *snān-čād*. — *snā-rtin-du* earlier or later, not at the same time, e.g. *brós-so* they escaped *Glr.* — *snā-ltās* omen, presage, prognostic; also the fate or destiny portended. — *snā-tóg* 1. forenoon. 2. the first-fruits of harvest *Cs.* — *snā-dūs* antiquity, time of old. — *snā-dro* the morning, the earlier part of the forenoon, 'the time before the heat of the sun'; *snā-dro yčig-la* in half a forenoon *Glr.*; *snā-dro dgóns-mo* morning and evening *Sch.* v. above; *sañ snā-dro* to-morrow morning *Mil.* — *snā-pyi(r)* sooner or later, like *snā-rtin-du* v. above *Dzl.* frq. — *snā-rol* time of old, past ages *Cs.*; *snā-rol-tu* before *Tar.* (cf. *snān-rol*). — **ná-lo** *W.* last year. — *snā sugs-drén-pa* *Cs.*: 'the accenting of the first syllable'. — *snā-sār* early, *snā-sar-sār* very early *Cs.* — *snā-sór* 1. in the first place, first of all, at first (cf. *rtin-sor*) *Glr.* 2. anciently, in old times *Cs.*

སྒྲོ་ *śā-sñó* vegetables, greens *Thgy.* (v. *śñó*).

སྒྲོ་པ་ *śñág-pa*, also *śñágs-pa*, pf. *bsñags*, fut. *bsñag*, imp. *śñog*, to praise, commend, extol; to recommend; འགོ་པ་ *śñags* it is recommended to go *Wñ.*; *bstod-śñág-pa* to praise, to sing praises, frq.; *śñág-(pa-)po* a praiser, commender, (s.); *śñag-(par) འོས་(-pa)*, *śñág-ldan* praise-worthy; praised; also n. of the horse of Buddha Cs. — *śñag-ysól* praise, thanks.

སྒྲོ་སྒྲོ་ *śñags* (मन्त्र, also धारणी & तन्त्र)

1. incantation, magical formula, a set of words, consisting mostly of a number of unmeaning Sanskrit syllables, in the recital of which however perfect accuracy is requisite; hence detailed rules and instructions for a correct pronunciation of the Sanskrit sounds have been drawn up for Tibetan devotees. (On magical formulas v. *Burn.* II., 21, and note; on Buddhist magic in general v. *Was.* 142. 177, *Köpp.* II., 29.) — *γzuñs-śñágs*, *rig-śñágs*, and *γsañ-śñágs* prob. = *śñags*. — *śñags sgrub-pa*, *spél-ba*, *zlá-ba*, C. also **gyág-pa**, to recite, to pronounce charms, incantations; *čán-ba*, *dzin-pa*, to carry (charms) about one's self. — *śñágs-kyi tég-pa* *Tantrayāna*, *Mantrayāna*, v. *tég-pa*. — *śñágs-pa*, *śñágs-mkhan*, one versed in charms and their use, i.e. in orthodox and legitimate magic, as contained in the sacred books of religion. Opposed to this are *ñan-śñágs*, *ñan-śñags-mkhan*, diabolical sorcerers and necromancers, and also common swindlers, jugglers, conjurers, fortune-tellers etc. — 2. praise, encomium Cs.

སྒྲོ་སྒྲོ་ *śñāns* = *dnāns*, v. *dnān-ba* *Glr.*, *Pth.*

སྒྲོ་ *śñan*, for *śñā*, *śñon*, e.g. *śñan-čád*, formerly, before, previously, beforehand, opp. to now *Mil.*; *śñan-čád tö-tsams-pa bzód-par γsol* pardon our former scoffing *Mil.*; esp. *W.*: **ñan-la** for *śñon-la*, *śñar*, before, previously; **ñan-ma** for *śñu-ma*, **ñan-me gyál-po** the former or last king, **ñan-ma ñan-tar** just as before.

སྒྲོ་བྱ་ *śñān-bu* a medicinal herb, *Wñ.*

སྒྲོ་ *śñar*, prop. *śñā-ru*, before, beforehand, previously, formerly, at first; *śñar de byás-pai འོག་ཏུ* not until that has been previously done *Dzl.*; *śñar méd-pa*, *śñar ma byás-pa*, *śñar ma skyés-pa* what has not existed, or has not been done before, where we only say new, frq.; *śñar loñs* get up first! *Dzl.*; *śñar-bas kyan(ñag-pár)* still more so than formerly, frq.; *śñar-gyi* what has been hitherto in use, frq.; *śñar-gyi yi-ge rnyin-pa-rnams* the old writings of antiquity *Glr.*; *śñar yin-na* adv. = *śñar Mil.*; *śñar ltar*, *śñar bzin* as before; *śñar-nas* from before, from former times *Mil.*; also with reference to space: foremost, ahead, in advance, on, onward, joined to verbs of motion *Dzl.*; *śñar-ba* the former, first-mentioned (?). In the sense of a postposition (c. accus.) *śñar* is used but seldom, as far as I know only in *spyan-śñar*.

སྒྲོ་མ་ *śñār-ma* intelligent, quick of apprehension *Sch.*

སྒྲོ་ *śñas* a bolster, pillow, cushion; *yo-byád śñas-su རྒྱུག་པ་* *Glr.*, C. col. **yo-jhé-la ñe čüg-pa** using the luggage as a pillow; *śñas-stñm*, *śñas-ból*, resp. *dbu-śñas* pillow; *rgyab-śñas* a cushion for the back; *śñas-mál* a couch constructed of pillows or cushions; *śñas-ñáns* (?) pillow, cushion Cs.; *W.* **nye** for **śñas**.

སྒྲོ་པ་ *śñás-pa* v. *śñā-ba*.

སྒྲོ་ *śñun*, col. for *śñon*; *śñun-la* c. genit. before, ago, like *gón-du*; **dá-wa nyis-si ñun-la** two months ago; **ñun-la son** he walked in advance, or ahead; **ñun-ma** former, last; **ñun-ma-žag** *W.* two days before yesterday, **yan ñun-žag** three days before yesterday.

སྒྲོ་བ་ *śñur-ba* to snore *Lex.* (cf. *ñur-ba*).

སྒྲོ་ *śñeu* *Lex.*, Cs.: a kind of pulse or pease; *Sch.* = *món-sran*, v. *greu*.

སྒྲོ་ *śñó*, a root signifying blue or green; as sbst. plant, herb, vegetable, greens *Mil.*; *śñó skyé-na* when it is getting green or verdant.

Comp. *śñó-skyá* blue bice, pale blue, e.g.

སྒོ་བ་ *snó-ba*བཅད་པ་ *brnád-pa*

the skin of emaciated persons *Med.*; **no gyán-gyán** *W.* greenish-yellow (spelling dubious). — *sno-sgá* officinal herb, *Wdn.* (green ginger?) — *sno-nád* v. *nád*. — *sno-lyán* bluish green. — *sno-tóg* *Schr.* 'unripe, sour, of fruits'(?); more corr.: green, unripe fruits. — *sno-drégs* green mud or mire *Sch.* — *sno-nág* deep blue. — *snó-ba* 1. vb. to get green, verdant; 2. adj., also *snó-bo*, more frq. *snón-po*, *snón-mo* blue, green, also used of the livid colour of diseased or famished people *Glr.* — *sno-smán* a medicinal herb. — *sno-tsód* vegetables; herbs. — *sno-ló* the leaf of a plant; (Cs.: 'sno-ló *čár-ba* to become notorious'. — *sno-sáns* pale blue e.g. of the sky; *sno-sáns-ma* night *Sch.*

སྒོ་བ་ *snó-ba*, Cs. also *snód-pa*, pf. *bsnos*, fut. *bsno*, imp. *snos*, 1. to become green Cs. — 2. (*Lex.* परिष्कृत?) to bless, **nó-wa gyáb-čé** *W.*, though in most cases as a requital for a present given; *Dzl.* ལྟ་མཁུ་, 16: to bless, to pronounce a benediction, hence also in litanies the words of the priest seem to be indiscriminately called *snó-ba*, whereas the responses of the congregation of monks are termed *mfun-gyúr*; generally: to dedicate, devote, e.g. one's property to the *dkon-mčóg ysum*, i.e. in reality to the priesthood; *dgé-ba gro-drug dön-du snos*, to devote alms, charitable gifts, to the (temporal and eternal) welfare of beings. *Mil.*; also to design, to intend, *ná-la bsnds-pai yyu* the turkois intended for me (by you) *Mil.*; *Dzl.* ལྟ་མཁུ་, 3: *sá-la kán-bu dan rin-po-čér bsnds-nas rtse-ba*, fancying the earth to consist of cottages and jewels, and thus playing with it.

སྒོ་བ་ *snóg-pa* *Lex.*, prob. pf. *bsnogs*, fut. *bsnog*, imp. *snoqs*, to vex, to annoy; cf. *skyo-nógs*, *skyo-snógs*.

སྒོ་བ་ *sion* = *sna* and *sñan*, formerly, before, previously; *sion tós-na* having formerly heard *Dzl.*; *sion mán-du kyer yan* although you have taken a good deal with you before; *sion dás-pai* or *byñ-bai dús-na* in by-gone times, frq.; *sion bcom-ldan-dás* a former Buddha *Glr.*; *sion mi dbul-*

po de this man formerly poor *Dzl.*; *bdáglas sion bdág-gi pa* my father before me (has...); *snón-gyi* adj. former, last; *snón-ma* the former (when two persons or things are spoken of), *snón-ma-rnams* the former (persons or things) *Glr.*; beginning, *lha-kán jiy-pai snón-ma lha-sa-la byás-te* making a beginning with the destruction of the temples in Lhasa *Glr.*; *snón-du* adv. and postp., before, at the head, in advance, in the front of, *snón-du gró-ba* to go before or in advance, to precede, also of words and letters; *snón-du jüg-pa* to put or place before, *Gram.*; *snón-la* = *snón-du*: *snón-la son* walk first! *Mil.*; *stón-pai snón-du* (he died) before the Teacher (Buddha) *Tar.*; sooner, earlier, before the time supposed, *snón-la tsár-ro* they were first in finishing (their task) *Glr.*; *o-ná snón-la di pul čig* oh yes, but first give me that *Mil.*; *snón-nus* from a former time, from the beginning *Mil.*; *snón-bzin* as formerly *Mil.*

Comp. *sion-skyés* the first-born, eldest son. — *sion-gró* v. *gró-ba* compounds. — *sion-dád*, *sion-čád* *Dzl.*, v. *sñan-dád*. — *sion-jüg* a prefixed letter *Gram.* — *sion-dús*, *sion-tsé* antiquity; adv. anciently, in times of old. — *sion-byún* Cs. = *sion-rábs*. — *snón-rábs* ancient race, ancient history, antiquity, ཐུག་པ་. — *snón-rol* (cf. *sñá-rol*) former time or period, *ma ytád-pai snón-rol zig-tu* formerly, in former times, when (the chair) was not yet transferred (to...) *Tar.* — *dus ná-nin sñn-bai snón-rol-na* a year ago (an expression with an unnecessary redundancy of words!) *Mil.* — *sion-lás* former actions.

སྒོ་བ་ *sion* = *sno*, *snón-po*, v. *sno*.

སྒོ་བ་ *snón-bu* n. of a medicinal plant, acc. to Cs. poisonous; in *Lh.* Delphinium Cashmirianum, officinal. — *sion-bum* n. of a botanical work: 'the hundred thousand vegetables' Cs.

བཅད་པ་ *brnád-ba*, v. *rnád-ba*.

བཅད་པ་ *brnád-pa* *Sch.*: 'ausziehen, ausreissen'.

བརྒྱན་པ་ *brñán-pa*, = *rñán-pa* subst. *Glr.*,
vb. *Lex.*

བརྒྱབ་པ་ *brñáb-pa* 1. *Sch.* = *brñád-pa*. —
2. *Lex.* = *rñáb-pa*, *rñams-pa*.

བསྒྲུབ་པ་ *bsñál-ba* to be faint or exhausted
Cs.; v. *sdug-bsñál*.

བསྒྲུབ་པ་ *bsñás-pa* to place upon a cushion
Sch.

བསྒྲུབ་པ་ *bsñó-ba* 1. v. *snó-ba*. — 2. a blessing,
cf. *snó-ba*. — 3. *Cs.* also: mouldy,
rotten (prob. only livid, discoloured, v.
snó).

ཅ

ཅ *ca* 1. the letter *ç*, tenuis, palatal, like
the Italian *ci* in *ciascuno*, or *c* in *ci-
cerone*. — 2. as numerical figure: 5. —
3. = *lèa* excrement, alvine discharges, *ca
dór-ba* to discharge excrements *Mil.*

ཅ་ཅིར་ *ca-çir* lark *Ld.*

ཅ་ཅས་ *ca-çus* warped, distorted, awry *Sch.*

ཅ་ཅ་ *ca-çò* clamour, cries, *snyn tsim-gyi*
ca-çò shout, exclamation of joy *Pth.*;
noise, of many people *Thgy.*; *da ca-çò
ma zer* now do not make such a noise! (so
Mil. rebukes the aërial spirits); chirping,
twitter *Glr.*; *ca-çò-can* shouting, bawling;
talkative, loquacious *Stg.*

ཅ་དར་ *ca-dar*, also *tsá-dar*, *tsá-sar*, a sheet,
blanket, toga.

ཅ་ར་ *ca-ra-rá*, or *çi-ri-ri*, *W.* **čár-pa*
*ca-ra-rá yon dug**, it rains heavily,
it is pouring.

ཅ་རི་ *ca-ri* *W.* bug.

ཅ་རེ་ *ca-ré* continually, always = *çar*.

ཅག་ *çag* termination of the plur. of pers.
pronouns.

ཅག་ཀླ་ *çag - krüm* cartilage, gristle; *snar*
çag-krüm bridge of the nose.

ཅག་དཀར་ *çag-dkár* *W.* quartz.

ཅག་ག་ *çág-ga*, *C.* **çág-ga jhé'-pa**, = *nyá-
ra byéd-pa*, c. *la*, to take care of;
çág-ga dag-po jhé'-pa to look after, to
keep, preserve carefully; **çág-ga dag-po**
careful, orderly, regular, tidy, of persons.

ཅག་ཅག་, ཅག་པ་ *çag-çág*, *çág-pa* smacking
in eating *Cs.*

ཅག་ཅེར་ *çag - çer-ré* closely pressed or
crowded, in standing or sitting
Ld.

ཅག་རོ་ *çag-rdó* = *çag-dkár* *W.*

ཅན་ *can*, (v. *čan*, *çi - yan*), every thing,
any thing whatever, *čan - çés* knowing
every thing, epithet of deities or saints;
more frq. followed by a negative particle
and then signifying: nothing; **čan mi sto**
it does not matter, it is indifferent (to me),
frq.; **čan med** there is nothing here, or
at hand; also = **čan mi sto*; *čan mi çés-
kan** ignorant, stupid; blockhead, simpleton.

ཅན་ཏུ་ *čan - téu* *Glr.*, also *čan-čan-téu*
(ཅན་ཏུ་) a sort of small drum *Pth.*

ཅན་ *can*, affix, adjective termination, prop.
signifying: having, being provided with,
= *dan ldán-pa*, corresponding to the Eng-
lish adj. terminations -ous, -y, -ly, -ful,
e.g. *tsér-ma-čan* thorny; sometimes also =
-like or -ish: *bón-čan* Bon-like, heretical
Mil., *hin-du-čan* Hindoo-like, Hindooish;
seldom affixed to verbs: *byéd-pa-čan* a
doer, maker; in *C.* also for the possessive
pron.: *ná-čan*, *kó-čan*, my, his (her), **nag-
gón sá-hib-çen** the Sahib's inkstand. It
may also be affixed to a set of words that
form one expression: *tsér-ma nón-po-čan*
having sharp thorns, *sén-gei mgó-čan* having
a lion's head.

ཅན ཅན, po., prop. *čan-du*, postp. c. accus., to, with, *Koñ čan-du mi gro* I do not go to him *Mil.*, *Pth.*; *na čan-du* with me, in my presence *Mil.* The word seems to be rather obsolete; more recent editions having *gán-du* and *drún-du* instead of it.

ཅནཅི ཅན-ཅི (?) *W.* the green shell of a walnut.

ཅནཅེ, ཅནཅེ, ཅནཅེ *čan-čé, čan-čér, čan-né, Sch.*; a small bowl or dish; *Cs.*: continually.

ཅནདྲྀ ཅན-dvún green, unripe *W.* (?).

ཅནས ཅན-sa (?) kitchen, fire-place *W.*

ཅནཅོ ཅན-čob *Cs.* nonsense e.g. *smrá-ba*.

ཅན ཅན 1. *Cs.* slow; *Lex.* *čám-gyis jog*, and several other passages, the sense of which is not quite clear; cf. *čám-mé*. — 2. glistening, glittering (?) cf. *lčám-mé*. — 3. *W.* whole, unimpaired, *sa* (*lit. rtsra*) *čám-mé yod* the whole store of hay is still left (entire).

ཅནཔཎྜེ ཅན-pa-tá-lo *Ts.* mallow.

ཅནཔོདྲྀ ཅám-pód *Ld.* a bunch of flowers, sprigs etc., a handful of ears of corn.

ཅན ཅན 1. *Lex.* *čar-ré, Cs.* *ča-ré, Sch.* also *čar-már, always, continually Cs.* — 2. also *čar, čár-du*, with numerals, esp. *rgig-čar* at the same time, simultaneously, opp. to one after the other, successively (viz. doing or suffering a thing, sleeping, dying etc.) *Dzl.*; at once, on a sudden, opp. to gradually *Mil.*; *lñá-čar* all the five together *Thgy.*, *rgyis-čar, drüg-čar* etc.

ཅནརས ཅár-ras v. *doms-ras*.

ཅན ཅál *Cs.*: 'noise, čál-čál id.;' *čál-rgyüg* rumour, (false) report; *čál-čól* idle talk, nonsense, *čál-čól rтам* id. *Mil.*

ཅན ཅás *Pur.*, v. *čes 2*.

ཅནཅུ ཅás-čús *Sch.* = *ča-čús*.

ཅི ཅི num. figure: 35.

ཅི ཅི I. interr. pron. in direct questions:

1. what? (*C. gen. gañ* instead of *čì*) *čì šes* (like the *Hind. क्या जाने*) who knows? *col. W.*; also pleon. at the end of a question after the... *am: na nó-šes-sam čì?* do you know me? do you? *Dzl.*; *čì* of whom? whose? followed by *pyir, don, čed, slad (-du)*: why? wherefore? inst. of *čì pyir* also *čì-pyir* etc.; *de čì pyir žé-na* 'this wherefore? (= why this?) if so it is asked'. (This phrase, besides the gerundial particles — esp. *pas* — is the only way in which in *B.* the causal conjunction 'for' (*Lat. nam, enim*) can be expressed, and in translating into Tibetan, the English conjunction must therefore often be altogether omitted.) *čì brás-bu* what sort of fruit? *čì ri* what kind of a mountain? i.e. of what consisting? *Pth.*; *čì* also, like an adj., is placed after the word to which it belongs: *rgyu čì-las* for what reason? on what account? *Thgy.* — 2. why? wherefore? but only in negative questions: *bdág-la des čì ma čog* why should not that suffice me? *Thgy.*; *čì mi sgrub* why do you not procure...? inst. of the imp. procure! *Mil.*; *bsám-na čì ma legs* if you considered..., why would not that be a good thing? = you had better consider, you ought to consider *Mil.*; frq.: *de byün-na čì ma run* if that happened, why should it not be desirable? = would that it happened! oh, may it happen! — 3. how? in conjunction with other words, v. below. — 4. inst. of a note of interrogation, e.g. in: *čì rñan*, for *rñan-nam, ršégs-par čì rñan* do you allow(me) to come? *Dzl.* 13; 35, 5.

II. correlatively: which, what; whatsoever; every thing, much like *gañ*, q.v., esp. the syntactical explanations given there. *čì*, as a correlative, ought prop. always to be written *ji*, yet not even in decidedly correlative sentences is this strictly observed: *čì byed(-na-ñan)* whatever I may do *Glr.*; *čì bgyi bka nyan(-te) néd-kyis bsgrub* whatever we may be bidden to do, we shall obediently perform *Pth.*; *čì myur*, also *čì myur žig-la Pth.* as quick as possible;

also *ci* alone: by all means, at all events, *spyan ci dran*s he must be conducted here at all events *Glr.*

Comp. and deriv. *ci-ga* what? col. — *ci-dgar*, *ci dgá-bar* whatever one may wish, at pleasure, ad libitum. — *ci snyed* v. *snyed*. — **ci ton** (lit. *yton*) **zig** some, something col. — *ci lta-bu* of what sort, manner, fashion, quality or nature? *Lat. qualis*. — *ci ltar how?* in what manner? **what?** *da ci ltar bya*, *W.* **da ci cò-cè**, what is now to be done? — *ci ltar gyúr-pai ytam byás-so* he related what had happened, frq. — *ci-ste*, followed by *na* or (rarely) *te*, in most cases = the *Lat. sin*, but if, if however; even supposed that; sometimes for *gál-te*, if, in case. — *ci sto* what does it matter? *ši yan ci sto* if he dies, what does it matter? *Thgy.* (cf. *can*). — *ci-dra-ba* similar to what? of what kind? also: of whatever description it may be *Glr.* — *ci-nas* from which or what? out of which or what? by which? etc. (*Bal.*: **ci-ne** how?), *ci-nas kyan* = *ciš kyan* q. v. — *ci tsam how much?* *B., W.*; *ci tsam yod kyan* though he have ever so much *Mil.*; *ci tsám-du* how far? to what distance? — *ci-tzug* *Cs.*, col. **ci-zug, gá-zug** how? in what manner? — *ci zig* 1. **what? what a?** 2. **some one, any one, something, anything**; *ci zig-tu dgos* for what (purpose) is it wanted? *Dzl.*; *ci zig-na* once, one time, at any time *Pth.*; *ci zig-nas* after that, afterwards *Pth.* — *ci yan*, *ci-an*, *can* **whatever**, any thing, all kinds of things, **nul yó'-na tsón-gyu ci yan yó'** *C.* if there is money, you may sell any thing; followed by a negative: **nothing**. — *ci rigs-pa* adj., *ci rigs-par* adv. 1. **in some measure**, to a certain degree; in part, partly *Tar.*; 2. **of every sort** *Dzl.* and elsewh. — *ci-la why? wherefore?* *Glr.*, *W.* col.; also for the *de cii piyir zé-na* of *B.*; further it is used inst. of an affirmative; e. g. question: shall we get rice there? answer: **tob yin*; *ci-la mi tob** of course, why not? **ci-la zu** **why! well!**

ཅི་ལིམ་ *ci-lim* (*Hind.* چلم 1. the bowl of a hukka (water-pipe). — 2. a hukka.

ཅི་ཚེ་ *ci-tse Kun.*, also *tsé-tse*, millet.

ཅིག་ *ciḡ*, enclitic, a modification of *yḡig*, after *s* usually changed into *ḡig*, after vowels, and the liquids *n*, *n*, *m*, *r*, *l* into *zig* (exceptions, however, in provincialisms and in literature are not unfrequent) 1. after nouns, the indefinite article *a*, or *a few*, when following after a plural; sometimes also untranslatable: *bud-méd-dag ciḡ* some women; *mán-po zig* many (sometimes expressly opp. to *mán-po*, the many, *Tar.* 7, 15); *gañ zig* v. *gañ*; *a little, some*, *šin zig tú-ru gro dgos* I must go and pick up some fire-wood *Mil.*; after infinitives: *krims dan gál-ba zig byéd-pa* to commit a trespass, to make one's self guilty of a transgression *Dzl.*; *tse p'ós-pa gráns-med-pa zig myañ* he suffered innumerable deaths *Dzl.*; it is even added to numerals, and not only when 'nearly', 'about' or similar words leave a given number undefined (*mi lña tsam zig* some five people), but also in sentences like the following: *ču-mig bzi zig yod* there are four springs or fountains. In all these cases, however, it may also be omitted. The numeral for 'one' ought always to be written *yḡig* and never *ciḡ*, but prefixing the *y* is so often neglected (e. g. in *tab ciḡ-tu*, *lhan ciḡ* etc.) that even grammarians let it pass. — 2. when affixed to verbs (to the root of the imp. mood, or, in negative sentences, to the root of the present tense) it is a sign of the imperative. In ancient literature it is used without reference to rank, whether it be in making prayers to Buddha, or in giving orders to a servant; at present in *C.* only in the latter way; in *W.* it is of rare occurrence.

ཅིར་, ཅིར་, ཅིར་ *ciñ, šin, zin*, a gerundial particle, the initial letter of which is changed acc. to the rules obtaining for *ciḡ*; it corresponds to the English participle in *ing*, is used in sentences beginning with *when*, *after*, *as*, and is affixed to verbal roots and adjectives, in the latter case including the auxiliary verb to be: *ysón-por dūr-du bcüg-ciñ bui ša zá-bar*

gyir-ig (= *bèug-nas*, or *bèug-ste*) may I, after having been buried alive, be obliged to eat my own son's flesh! *Dzl.*; usually however employed in the minor clauses of accessory sentences: *brós-ñin gáb-pas* having hid themselves after running away *Dzl.*; frq. also where coordinate ideas are in English connected by **and** or **but**: *śá-la zá-zin krág-la fún-ba* eating flesh and drinking blood; *čé-zin légs-pa* tall and well-shaped; *drod ynod-čin bail-ba pan* heat is hurtful (but), cold is beneficial *Lt.* It is also used like the ablative of the gerund in Latin: *nya bšór-zin tsó-o* we live by fishing (*piscando*) *Dzl.*; and = *kyin* (q.v.): *ri-la dran-sron byéd-čin dúg-go* he sits on the mountain acting the part of an anchorite *Dzl.*; *smre-śnāgs dón-čin dúg* he sits wailing *Dzl.*; *rañ-dgār gró-zin yda* he is wandering at pleasure *Mil.*; *čes smrd-zin yód-pa-la* as they were thus speaking *Glr.*; *čos stón-čin yód-pai tsé* as he was just giving religious instruction *Tar.* 11, 12.

ཅུ་རི་ *ciu-ri* n. of a female demon *Thgr.*

ཅི་, ཅུ་ *ci*, *ci-ru*, termin. of *ci*, 1. **whereto** etc., little used. — 2. with *yan*: **everywhere**, in every direction, for any purpose, by all means, with a negative: **nowhere** (so at least it is to be explained in several passages of *Pth.* and *Thgy.*).

ཅི་, *ci*, instr. of *ci*, *ci yid-čes-par gyur* **by what** am I to believe it? **what** shall make me believe it? **whereby** can I know it to be true? *Dzl.*; *ci kyan mi skrág-pa yin* he is not to be frightened by any thing *Dzl.*; *ci kyan*, and *ci-nas kyan* frq. used as adv.; **by all means**, at all events, at any rate, *ci kyan gró-na* if you wish to go by all means, at all hazards; *da ci kyan gags byao* now I will at any rate play him a trick *Dzl.*; *ci kyan bžes-pa zu* I beg of you most earnestly to accept it *Mil.*; *ci kyan slob* **never mind!** teach it me at any rate! *Pth.*

ཅུ་ 1. num. figure: 65. — 2. inst. of *bču*, used in compound numerals for the

tens, when the preceding numeral ends with a consonant: *sum-ču*, *drug-ču*, *bdun-ču*, *brgyad-ču*.

ཅུ་གན་ *ču-gaṅ Med.*, *Cs.*: 'a sort of lime used for medicine'.

ཅུ་ཏི་ (*?yču-ti*) **pig-tail**, cue, worn by boys and men in Tibet proper, *Ld.* and *Sp.* Cf. *čo-to*.

ཅུ་ལི་, ཅུ་ལི་ *ču-li*, *čo-li* 1. **a fresh apricot**. — 2. **C. dried apricots** without stones. — 3. a sort of wild-growing vegetable *Sik.*, (*!* — *ču-li ta-gir* the pulp of apricots boiled down to a conserve and formed into cakes *W.* — *bun-ču-li* a kind of peach *Kun*.

ཅུ་ཅུ་ *čuy-čuy* = *čag-čag Sch.*

ཅུ་ 1. (*!* **gourd**, **pumpkin**. — 2. n. of a place. — 3. for *čuñ žig*: *da kyod čuñ pyis-pa yin* you are a little too late now *Pth.*; *čuñ yó-ba* a little slanting *Glr.*

ཅུ་ཞིག་, ཅུ་ཟད་, ཅུ་ཟད་ *čün-žig*, *čün-zad*, *čün-zad*, a little, *B.* and *C.*, *mú-ge čün-zad žig* a partial famine *Mil.*; *čün-zad-kyi pyir* for the sake of a trifle, through an insignificant circumstance *Dzl.* 27*, 15; **some**, *Lat. nonnulla*, of rare occurrence, *Was.* (242); *čuñ žig skyén-bar gyur-nas* rather ashamed, somewhat confounded *Glr.*; *čün-žig pán-nam blta* I shall see, whether it will help, or has helped, a little *Mil.*; a little while, a short space of time, *čün-zad žig sdod žig* wait a little (while) *Dzl.* When followed by a negative, it may either be translated as in: *čün-zad ma bdé-ba* a little unwell, uneasy etc. *Mil.*, or as in: *dbañ čün-zad med*, there is not even a slight possibility = there is no possibility at all *Pth.* and elsewh.

ཅུ་ཞོ་ *čün-žo*, also *čün-žu*, *čün-ži*, *yčön-ži*, a kind of white stone.

ཅུ་ *čub W.*, from the *Hind.* चुप, **čub čád-de dug** he keeps silence, holds his peace.

ཅུ་ *čur*, in *čur mid-pa* to devour food entire *Sch.*

ཅུ་ནི *čur-ni* meal, flour, only in medical writings.

ཅེ *če* numer. figure: 95.

ཅེན, ཤེན, ཞེན *čé-na, šé-na, žé-na* (cf. *čig*), inst. of *čes smrá-na*, 'if one says so, asks so' etc., after words literally quoted, frq. (*W. *zér-na**).

ཅེ་སྤྲ་ *če-spyán* jackal.

ཅེ་རེ, ཅེ་རེ་ *če-ré, čer-ré* envious, jealous, *mig če-ré* (*čér-gyis Thgr., čér-te Glr.*) *ltá-ba* to look with an evil or envious eye upon; *če-ré lón-ba* dim-sighted, purblind *Cs.*

ཅེ་མེ་བ་ *čem-me-ba* bright, shining, of polished metal *Glr.*, cf. *kṛá-bo*.

ཅེ་ཙེ་ *čem-tse* scissors *C.*

ཅེུ་ *čeu* 1. a small sucking-pipe for drinking the Murva-beer, in which millet grains are swimming *Sik.* (v. *Hook. I.*, 175). — 2. a clyster-pipe.

ཅེར་ *čér*, v. *če-ré*.

ཅེས་ *čes* 1. (*Lex. 梵*), also *šes* and *žes* (cf. *čig*) so, thus, in ancient literature regularly placed after words or thoughts that are literally quoted, and so continuing the sentence; the quotation itself is gen. preceded by *di skád-du*, or *di snyám-du*. In later literature *čes* and the introductory words are often omitted, in col. language always. Inst. of *čes smrás-so*, *čes ysúns-so*, so he said, thus he spoke, so has been said or spoken, so it is said, often only *čes-so* is used, and in like manner *čes-pa* for *čes smrás-pa*, this word, this speech; *čes-pa-la sogs-pa* these and similar words; *čes-pa di yañ* also the preceding poem (is written by him); *snyun žés-pa nád-kyi min yin* the word *snyun* is a term for 'disease' *Zam.*; *žés(-pa) dan* 'such, and', if a quotation is followed by another, where we say 'further', 'moreover'; *čes-pa-la* after words have been quoted, which form the subject of further discussion; *čes byá-ba*, or *čes-pa* the so called, frq. after names; *čes-su* rarely for *čes*. — 2. acc. to the usual

spelling and pronunciation (*čes, če*) of the Lamas of *Ld.* it is the ordinary termination of the infinitive in *W.* (in *Pur.* and *Bal. čas*, in *Kun. ča*), though etymologically as yet not accounted for; sometimes used also as a subst. or adj. i.e. partic.: *bsád-čes* killing, *bsád-čes yin* it is to be killed; *skyé-čes* pregnant, v. *skyé-ba*.

ཅོ་ 1. num. fig.: 125. — 2. *čö-dri-ba Lex., C.*, to blame, reproach, slight; to vie with.

ཅོག་, ཅོག་ *čö-ga, lčö-ga Mil.* lark (not common in Tibet).

ཅོག་ར་ *čö-ger(?)*, *čö-ger bzugs Glr., W.* vulgo: **čö-gan dug** he sits motionless.

ཅོ་ཏ་ *čö-to*, also *čö-ti, Cs.*: a tuft of hair on the head, thus *Lex.*: *čö-toi tor-čög (= čü-ti?)*; cf. *lčän-lo*.

ཅོ་རི་ *čö-ri = čor, čän čö-ri Lex.(?)*.

ཅོ་ལི་ *čö-li = ču-li*.

ཅོ་ལ་ *čö-lo* the prattling or chattering of little children *Mil.*; cf. *čä-čö*.

ཅོག་ *čog Cs.*: a plural-sign; *Schr.* all (people). This, or a similar original meaning of the word is also to be traced in an expression usual in *Ld.*: *čög-mdo* a place where three roads meet, v. *mdo*; cf. also *čag*. When affixed to a word, it must be preceded by the vowel *o*, the final consonant of the root being at the same time repeated. Affixed to verbs, it seems to convert them into participles: *čöns-so-čog-la Dzl. ༡, 6*, to those arrived, to the (persons) arrived, *yin-no-čog*, *yód-do-čog* those being, existing (things or persons); *Cs.*: *yčes-so-čog* things that are valuable, precious, to a man.

ཅོག་ཅོག་པ་ *čög-čög-pa W.* grasshopper, cricket.

ཅོག་པ་ *čög-pa C.* to have leisure *čög-na yon go* if you have leisure, come! **čög-ka** leisure, **dhe-rin čög-ka me** to-day I have no leisure; **čög-ka jhé** is an affirmative answer, when having been asked for some little service, something like: well, I'll do it.

མྱུ་བུ་ còg-bu a sort of small tent Cs.

མྱུ་མེ་ còg-tse, v. lèog-tse.

མྱུ་ལ་མ་ còg-la-ma a mineral (?) Med.

མྱུ་ còñ 1. Lex. a musical instrument, Schr.: a bell. — 2. Mil: còñ-la skyur-ba to push one down a precipice in order to kill him (the only meaning the context here will admit); cf. tson-dòñ. — 3. v. γcòñ.

མྱུ་ཅི་ còñ-çi a small bowl or dish Sch.; v. càn-çe.

མྱུ་ཅོང་ còñ-còñ jagged, indented, serrated.

མྱུ་མོ་ còñ-mo, col. for lèñ-mo.

མྱུ་བ་ còñ-ba, Pth.: nu-bód còñ-ba acc. to the context: to raise loud lamentations, wailings (at funerals); perh. etymologically connected with cò-nés. Cf. γcòñ-skad.

མྱུ་ཞི་ còñ-zi = cùn-zò.

མྱུ་རོན་ còñ-rón, perh. = còñ-còñ, Mil. còñ-rón tsér-ma.

མྱུ་པན་ còd-pán, མུ་པན་, ornament for the head, worn by kings, tiara, diadem, crown; the crest of gallinaceous birds.

མྱུ་དར་ còb-dár Ld.-Glr., Schl. p. 29, a (?).

མྱུ་ག་, མྱུ་ཅིག་ còr-gán, còr-çig a mouthful, a gulp, a little Sch.; cf. cò-ré.

མྱུ་རྒྱ་ còl-çün Thgy. childish prattle or babbling.

གཞུང་པ་ γcàgs-pa 1. to apprehend, to grasp (with the understanding), to impress, gen. with yid-la, on the mind, e.g. the doctrine Dzl.; also bka nan-γcàgs cèn-po γnán-ba to give a thoroughly solid, impressive instruction; γcàgs-po byéd-pa = γcàgs-pa; with additional force: *do cág-po jhé-pa* C. to impress (to one's mind) as firm as a rock. — 2. relative to persons it is synon. to cággs-pa to love.

གཞན་པོ་ γcán-po, W. *sán-po* clever; lively, sprightly; W. also attentive to, regardful of; γcán-po drún-po clever and

sagacious Mil., γcán-drún ldán-pa id. Pth.; hence also γcán sbst. sagacity, cleverness; ka-γcán clever words, clever speech Cs.; cf. also ka-sbyán; W.: *sán cò-çe* to watch for; to keep guard, to watch; *sán-rig cò-çe* to be very attentive, to listen with fixed attention, *sán-rig-cán*, C. *cán-rig-cèn* very attentive; W.: *sán skúl-çe* 1. to exhort, admonish 2. to wake, to rouse from sleep; *còs-si sán-skúl tán-çe* to give religious exhortations, to hold parenetic lectures.

གཞན་པ་ γcád-pa, v. γcód-pa.

གཞན་(གཞན་པ་) γcán-(γ)zán frq. beast of prey, Lat. fera, but more in a systematic sense, so that the cat, and even the dog may be included; Glr. po. γcán-(γ)zán tá-ma 'the last of the beasts of prey', the cat.

གཞན་པ་ γcám-bu Cs. humbleness, servility, flattery, Sch. also untruth, lie; γcám-bui nag, or tsig a servile speech; γcám-bu smrá-ba to speak submissively Stg. (not much used).

གཞན་པ་ γcár-ba 1. Sch.: cut out, put out, knocked out, e.g. mig an eye (cf. bcar-ba. — 2. Mil.?

གཞན་པ་ γcál-ba, γcál-du bkrám-pa to spread, display, lay out e.g. precious stones, jewels, on a table, on the ground, Glr., also Lex.

གཞི་པ་ γcì-ba 1. vb. v. γcìd-pa. — 2. sbst. = γcìn; bšan γcì both kinds of alvine discharges. Dzl.

གཅིག་ yèig, num. one; γcìg kyan even but one; one and the same, dus γcìg-tu at the same time (whereas dus cìg-na once, one day, which however is also written dus γcìg-na); γcìg byéd-pa to unite (vb. n.), to join (in an act), to act in concert; sole, alone; dear, beloved, yab γcìg dear father! Glr.: sìn-tu γdún-bai ma γcìg my own (only) beloved mother! somebody, some one Dzl., γcìg... γcìg the one — the other, somebody or other, very frq.; γcìg-gis γcìg, γcìg-la γcìg etc. one another, each other frq.; mi-γcìg C. differing, different.

Comp. and deriv. *γèig-ka* single, only, opp. to several, *Mil.* — *γèig-èar*, *γèig-èar* v. *èar*. — *γèig-èig*, pronounced **èig-èig**, a certain, some one, *ἕῃς τις*, *slób-ma-las γèig-èig Dzl.*; *bud-méd γèig-èig Dzl. 274, 5* (where *Sch.* has *èig-γèig* errone.); *γèig-γèig*, pronounced **èig-èig**, 1. one at a time; separately, alone, esp. *W.*; 2. of the same kind, not different *W.* (v. *Fouc. Gram.* p. 21. 42), 3. adv. by one's self, only, solely *W.* — *γèig-èóg* all-sufficient *Glr.* — *γèig-nyid Cs.* 'unity' (?) — *γèig-tu* 1. into one, into one body, together, *γèig-tu sdú-ba* to unite e.g. six countries, *Dzl.*; to contract, to simplify *C.* 2. at once, wholly, altogether *Dzl. 22, 3*; 3. firstly, in the first place, *γèig-tu-ni*; then follows *γnyis-su-ni* etc. *Dzl.* 4. only, solely *Thgy.* — *γèig-dú* unity and plurality, *γèig-du-brál* not having these two qualities *Was.* (308). *γèig-pa* 1. the first *Wdn.* (little used). 2. having etc. one, cf. *dgu*. 3. of one kind, not different or manifold, *mi-γèig-pa* different *B.* and *C.* — *γèig-pu* (also *γèig-bu*?) alone, single, *γèig-pus mi ston túb-pa* to be able to cope alone with a thousand men *Dzl.*; *γèig-pur lus-pa* to remain alone behind *Glr.*; only, sole, *bu γèig-pu* the only son, frq. — *γèig-po* 1. alone, *rgyál-po γèig-po skyés-pa yin* the king alone is a man, *Dzl.* 2. being one, or the one, *ma γnyis-la skyés-pai bu γèig-po* thou (being the) one son of two mothers, viz. claimed by two, *Glr.* 3. *Pur.* the one — the other. — *γèig-dós* the other, when speaking of two.

གཅིང་པ་ *γèid-pa*, also *γèi-ba*, pf. *γèis*, fut. *γèi*, imp. *γèis*, to make water, to piss.

གཅིན་ *γèin* urine, *γèin γèid-pa*, or *γèi-ba*, *W. tán-èe*, to make water; *γèin šor* urine is discharged involuntarily; *γèin-rkyág*, both discharges, vulg.; *γèin-gág* the retention of urine *Med.*; *γèin-snyi* gonorrhoea, clap(?) *Med.*

གཅིའུ་ *γèiu* 1. clyster-pipe = *èeu*; *γèi-vi sman* clyster *Lex.* — 2. clyster(?) *Cs.*

གཅིལ་བ་ *γèil-ba* to spoil, to destroy *Sch.*

གཅུ་བ་, **ལུ་བ་** *γèu-ba*, *lèu-ba*, v. *γèud-pa*; *γèu* or *lèu-kór Cs.*, *γèu-skór W.*, *γèus-bu Ts.*, screw. — *γèu-ti* v. *èu-ti*. — *γèu-dón* screw-box *Cs.*

གཅུག་པ་ *γèu-gúl* importance, *Cs.*

གཅུག་པ་པ་ *γèugs-pa*, prob. not different from *γèágs-pa*. The word occurs in: *yid(-la) γèugs(-pa)* beloved, a friend *Dzl.*; *mdza-γèugs byéd-pa* to treat amicably *Wdn.*; *kon-γèugs* having conceived a hatred *Lex.*

གཅུང་པོ་ *γèün-po*, resp. a younger brother.

གཅུད་ *γèud?* *γèud(-la) bór(-ba) Lex.* w.e.; *Sch.*: to forsake, to cast out, to reject; (cog. to *èud-zán?*)

གཅུད་, **ལུད་པ་** *γèud-pa*, *lèud-pa*, pf. *γèus*, *lèus*, fut. *γèu*, *lèu*, imp. *γèus* (?) to turn, turn round, twist, twine, plait, braid; **èud log tán-èe** *W.* to untwist, untwine a rope; **èus zum tán-te nol dug** *W.* they wrestle and scuffle (prop. they fight scuffling); **sen èus gyáb-èe** *W.* to press and bore with the knuckle; **èus-spu** a low expression for the hair; *lág-pa γèus Zam.*

གཅུན་པ་ *γèün-pa*, secondary form of *γün-pa*, *Lex.*: *rtsád-nas γèün-pa*, prob. to subdue completely; *γèür-ziñ γèün-pa* prob. to beat or press a thing until it is soft.

གཅུར་བ་ *γèür-ba*, secondary form of *γür-ba*; *γèür-pé Id.* a coarse sort of vermicelli.

གཅེ་བ་ *γèè-ba* to esteem, to hold dear, to love *Sch.*

གཅེན་ *γèen* (*Cs. γèen-po*) resp. *Cs.*: one's elder brother *Dzl. 225, 11*; acc. to *Zam.*: first-born son.

གཅེར་བ་ *γèer-ba* v. *bèer-ba*.

གཅེར་བ་ *γèer-bu* naked, col., also *Mil.*; *γèer-nyál* id.; *Kun.*: **èer-góg**; resp. *sku γèer-bu*; *γèer-bu-rnams gábs-par byéd-pa yin-pa* being one that covers the naked *Stg.*; *γèer-bur byin-pa* to make naked, to strip *Pth.*; *γèer-bu byün-ba*, *W.* **èer-nyál tón-èe** to show one's self naked; *γèer-*

bu-pa, *γèr-nyal-mkan Mil.* (*Sek. nirgrantha* a naked man, gymnosophist; *ḥòs-sku γèr mton-du gról-bas* having been delivered so far as to see the *ḥòs-sku* (v. *sku*) unveiled *Glr.*

གཅེས་པ་ *γès-pa* (*Lh. *ḥé-pa**) dear, beloved, ... *ltar γès-na yañ* although he is to me as dear as ... *Glr.*; *ñéd-kyi mi γès-pa* a man dear to us, our beloved, our darling *Mil.*; *γès-ma* a favourite, sweet-heart *Cs.*; *γès-prug* dear child *Mil.*; excellent, precious, valuable, *ḥin-tu γès-pai lia* the five important letters (viz. the prefixed letters) *Glr.*; *ḥés-pa γès* it is of importance to know *Med.*; often as superlative: *jig rtén dā-na γès-pa ran-srog yin* the dearest thing in the world is one's own life *Pth.*; *γès-par byéd-pa Stg.*, *dzin-pa Glr.* c. accus., *W.*: **ḥé-pa ḥó-ḥé** gen. with the dat., to hold dear, to love, to esteem, persons or things, but not applicable to the deeper affections of the heart. — *γès-badús Lex.* w.e.; *γès-btús Cs.* choice pieces (out of books).

གཅོད་པ་ *γòg-pa*, pf. *bèag*, imp. *ḥog(s)*, *W.* **ḥág-ḥé**, imp. **ḥog** trs. to *ḥág-pa*, to break, *dum-bur* to pieces; to break off, or asunder; to smash, a glass; to crack, nuts; to burst; split, blast, a gun, a rock; fig.: to break, to violate, a promise, a vow, a law etc. frq., *yáb-kyi bka bðag-tu med* the word of my father may not be violated (by me) *Glr.*

གཅོད་ནད་ *γèon, γèon-nád, consumption, phthisis, γèon - ḥén dmi-ḥu* prob. dropsy in the chest or in the pericardium *Med.*; gen. any chronic disease **ḥon-la tsu' ma son-nam** *C.* it has not taken a chronic turn, has it? also fig.: **sem ḥon-po dug** *C.* the heart is sick, afflicted.

གཅོད་སྐད་ *γèon-skad Lex., Sch.*: lamentations, wailings, plaintive voices, cf. *γèon-ba.*

གཅོད་བ་ *γèon-ba* 1. pf. *bèons*, to excavate, wash out, undermine through the action of water, *tur-du γèon-bar mi gyir-ro* they are not undermined (by the water)

Stg.; *γèon-ron* a narrow passage, a defilé *Cs.* — 2. from *γèon*, to get faint, languid, wearied in mind, *C.*

གཅོད་ཞི་ *γèon-ḥi*, v. *ḥon-ḥi.*

གཅོད་པ་ *γòd-pa*, pf. *bèad*, fut. *γòad*, imp. *ḥod*, *W.* **ḥád-ḥé**, imp. **ḥod** 1. to cut; *ḥád-bya γòd-pa secanda secare Gram.*; to cut asunder, *Kam-tsad-du* into small bits; to cut off, chop off, the hands; to cut down, to fell, trees; to cut out, the tongue *Dzl.*; to rend asunder, to break, a thread, a rope, chains, fetters. — 2. to cut off fig.: *ḥu*, the water, by damming it out, frq.; to reduce, the wages; to cure, a disease; to suppress, a passion; to discontinue, to give up, *zan, zas*, eating i.e. to abstain from food, to fast; *srog*, to kill, to murder, frq.; to stop a thing in its origin, to obviate, prevent, avert; to avoid; to lock, the door, frq.; ... *kyi*, or *la, bār-du γòd-pa* to throw obstacles in a person's way, to hinder, impede, frq.; *srog-la bār-du γòd-pa dé-dag* all these life-endangering beings *Glr.*; (for more examples refer to *bār*); to stop, to make a pause, in reading, *ḥad yon-na drag-por bèad-pa* making a marked stop, when there is a *shad*, *Gram.*; *rnam(-par) γòd(-pa)*, or *bèad(-pa)*, section, paragraph; stop, pause; *yon-s-γòd* id. *Gram.*; to decide, *ḥes bèad-do* thus he decided *Dzl.*; *Krims*, or (*Dzl.*) *zal-ḥé*, to pass sentence or judgment; to judge, condemn, cf. also *ḥág-γòd-pa.* — 3. to cross (little used), *ḥu-bo grü-yis* a river in a boat *Glr.* — 4. *rjes γòd-pa* to follow the track, used both of men and dogs; **mār-dzi** (to follow) the smell of butter (viz. of roast-meat), **kyür-dzi ḥé-pa** *C.* to follow the sourish smell (viz. the smell of beer); (*γ*)*sār-* (also *tsar Pth.*) *γòd-pa* to search into, to investigate, to examine or study thoroughly *Ld.-Glr. Schl.* p. 20, b. — *ḥád-pas γòd-pa* and other phrases v. under the respective noun. — **ḥo'-tán** *C.* the Tibetan rupee, having lines (*radii*) of division marked, by which they may be cut into smaller pieces. — Note: In some phrases the

spelling of *γcód-pa* and the assonant verbs *spyód-pa* and *dpyód-pa* is variable.

གཅོད་, བཅོད་ *γcóm, bcom, pride, haughtiness, arrogance, bskyün-ba* to put it off, give it up *Lexx.*; *bcom čün-nus Tar.* 20, 6 despondingly, low-spirited; *gros-γcóm Lex.* obs. or prov. for *gros-bčám*, v. *čám-pa*.

གཅོད་བ་ *γcór-ba* to spread, scatter, disperse *Cs.*

བཅག་པ་ *bčág-pa* v. *γcóg-pa* and *čág-pa*.

བཅང་ *bčan?* *Sch.*: 'bčan-rgya-čén-po comprising much, comprehensive, very extensive; *bčan-rgyár mdzad-pa* resp. to apply one's self, to bestow pains upon'.

བཅད་ཀ་ *bčád-ka W.* a whole that has been cut into, or a piece cut off.

བཅད་པོ་ *bčád-po W.* something old, torn, worn out.

བཅབ་པ་ *bčáb-pa* v. *čab-pa*.

བཅས་བཅོས་ *bčam-bčóm Sch.*: trivial things, medley, hodge-podge.

བཅའ་སྒྲ་ *bčá-sga* v. *sga*.

བཅའ་བ་ *bčá-ba* 1. v. *čá-ba*. — 2. sbst. drinking; gen. used connected with *bza-ba*; *bčá-ba dan bzá-ba*, or *bza-bčá* food and drink.

བཅའ་འཕྲང་ *bča-čprán Mil.*, declivity, precipice *Sch.*

བཅའ་མག་ *bča-mág*, the usual pronunciation of *lčags-mag*.

བཅར་བ་ *bčár-ba* 1. = *bčír-ba* to squeeze, to press in a press *Thgy.*; to crowd, to throng, **yár-la bčár* *C.*, stand (or sit) more closely together! — 2. to pull or force from, to wrest *Cs.* — 3. *Lexx.*: *mig bčár-ba* the same as in *γcár-mig* (?). — 4. *Sch.*: *logs bčár-ba* to prop sideways. — 5. *Sch.*: *bčár bžugs-pa* to have a permanent residence (this would however be more correctly expressed by *čar*). — 6. *bčár-bai rta- bčibs*, and *lan-bčár?* *Lexx.* w.e.

བཅལ་བ་ *bčál-ba* v. *čál-ba*.

བཅས་པ་ *bčás-pa* 1. originally pf. of *čá-ba*, little used. — 2. adj. together with,

connected with, having, possessing, containing a thing, with *dan* or termin. (the latter in prose only when a second *dan*, signifying 'and', occurs in the sentence); gerundially: *bčás-te*, sometimes also *bčás-pas* or *bčás-šin*; adverbially: *bčás-su* frq.; *čkor dan bčás-pa(-te, -su)* with attendance, with a retinue or suite, frq.; *bu-mo bču bod-blón dan bčás-pas skór-te* surrounded by ten virgins together with the Tibetan ambassadors *Gl.*; *btsün-mo dan srás-su bčás-te* with (his) wife and son *Gl.*; *gos dan bčás-su* (to go into the water) having one's clothes on *Dzl.*; *žal džum-pa dan bčás-te* with a smiling face *Gl.*; *šér-sna dan bčás-pa* infected with, subject to, avarice; without *dan* or termin. (esp. po.); *čkrül-bčás* infatuated, fascinated *Pth.*; *čbru-tán tun bčás* together with a small parcel of Duttan tea; it is also, like *rnams*, a collective sign, used in enumerations, referring to several nouns, *Wdn.*, or like *la-sogs-pa* and other (things), and more (such things), and the like: *rgyags dan bčás bskyal-lo* provisions and other necessities we shall supply *Mil.*

བཅིང་བ་ *bčín-ba*, fut. of *čín-ba* to bind.

བཅིངས་པ་ *bčíns-pa*, pf. of *čín-ba* to bind. Both verbs (*bčín-ba* and *bčíns-pa*) are also used as substantives: bonds, fetters, whether of a material, spiritual, or magical nature.

བཅིབ་(ས་)་བ་ *bčib(s)-pa* v. *čib-pa*; *Sch.* also: carriage, conveyance.

བཅིར་བ་ *bčír-ba* v. *čír-ba*.

བཅིལ་བ་ *bčil-ba* v. *čil-ba*.

བཅུ་ *bču* (*Bal. *wču**) ten, *bču tam-pa* id.; *bču-črag* a decade; *bču-γčig, bču-γnyis* (*Bal. *wču-nas**) eleven, twelve etc., (v. also *bčö*); *bču-pa, bču-po* as in *dgu-pa, dgu-po*. — *bču-skór čon, bču-gyúr čon* (the field) yields a tenfold crop. — **ču-ka, ču-kai tal* *C.*, **ču-käg* *W.*, tithe, tithes; *bču-käg-pa* a collector of tithes, *bču-käg dón-pa* to tithe, to decimate *Cs.* — *bču-dpón* corporal, Lat. *decurio, bču-čög* (**ču*-

བརྒྱ་བ་ *bṛū-ba*

*way** Ts.) a band of ten soldiers. — *bṛū-yrig-zāl* the eleven-faced (Awalokiteswara) *Glr.*

བརྒྱ་བ་ *bṛū-ba* v. རྒྱ་བ་.

བརྒྱ་པ་ *bṛūg-pa* v. རྒྱ་པ་.

བརྒྱ་པ་ *bṛūgs*, from the phrases: *sems kōn-med - pa dan bṛūgs med - pa dan ynod-pa med-pa Stg.*, and *Pratihārya Avadāna* (v. *Feer*) p. 3: *lha-byin-gyis bṛūgs byās-te* = *देवदत्तविग्रहोत्पत्तिः*, it appears, that *bṛūgs* signifies hatred, hostility, damage, loss, which when compared with *ṛūgs* seems rather strange, yet is in accordance with *ལོ་མཚན་* (for this must probably be read inst. of *ལོ་མཚན་*).

བརྒྱ་བ་ *bṛūd* (རུ) moisture, juice, sap, but gen. combined with the notion of a certain inherent virtue or power; *zlā-bai bṛūd* a fructifying moisture, to be compared in its effects to the warmth of the sun, and prob. means night-dew (if after all it is any thing real); hence *essence*, *nutriment*, *rkān-gis bṛūd gyur* nourishment comes from the marrow *Med.*; *bṛūd-la son*, *Mil.* also *bṛūd-la bor*, (this food) has proved a nutritious fluid, it agrees with him; *bṛūd-dan* nutritious, succulent, of grass, food etc.; *bṛūd-méd* not nutritious, *Med.*; invigorating *cordial*, *quintessence*, *bṛūd-lén* an elixir of life; frq. fig.: *čos tams - čād bedā-pai bṛūd Glr.*

བརྒྱ་པ་ *bṛūm-pa* 1. v. *jūm-pa*. — 2. to use artifices, to *chicane* *Sch.*

བརྒྱ་བ་ *bṛūr-ba* 1. to be flattened down *Sch.* — 2. *Kun.* **lūn-po čūr-te yon** there is a draught (here). — 3. *C.* like *bkāg-pa* to bar, obstruct, block up, e.g. of snow obstructing a road. Cf. *jūr-ba*.

བཙེ་, བཙེས་ *bṛē, bṛēs* v. རྒེ་-བ་.

བཙེ་བ་ *bṛēr-ba* 1. to heap or pile up *Cs.*; *Lex.*: *šin pūn-por bṛēr-ba* to pile up wood. — 2. = *bṛēr-ba* 1. to squeeze, to press *C., W.*; to squeeze in, *ri-brāg ynyis-kyi bār du* something between two rocks *Ph.*; **čēr tān-čē** *W.* to squeeze, press,

screw in; **čēr-čēr tān-čē** *W.* to throng, to crowd.

བཙེ་ *bṛē*, for *bṛū* in *bṛē-līā* 15, and *bṛē-brgyāḍ* 18; *lo līā ysum bṛē-līā* 3 times 5, 15 years (*līā ysum* standing pleon.) *Mil.*

བཙེ་བ་ *bṛō-ba*, pf. and imp. *bṛōs*, prop. root of the fut. tense of *ṛōs-pa*, but in *W.* the usual word for *byéd-pa* to make, perform; to prepare, manufacture, construct; employed in all kinds of phrases; **kō-la zūn-dan čō** *W.* (he) makes him a liar.

བཙེ་ག་ *bṛōg?* *Glr.* 99.

བཙེ་ས་ *bṛōm* for *yṛōm*, pride.

བཙེ་ས་པ་ *bṛōm-pa*, pf. of *jōms-pa*, conquered, subdued; having conquered or subdued, e.g. *dgrā-bṛōms-pa*, v. *dgrā*; victory *Cs.*; *jṛōg-bṛōm*, and **čōm-čōg** *W.* robbery and acts of violence. — *bṛōm-brlāg* p.n., Mathura, town of ancient India, in the neighbourhood of Agra, *Zam., Tar.* — *bṛōm-lān* victorious *Cs.*; *bṛōm-lān-dās* (*Kh.* **inčōm-lān-dē**, *Ld.* **čōm-dān-dās**, *C.* **čōm-dān-dē**) *མཉམ་པས་* *Cs.*: victorious, *Sch.*: 'the victoriously consummated', *Burn.* le bien-heureux, the usual epithet of Buddha, *Burn.* I., 71.

བཙེ་པ་ *bṛōl-ba*, v. *čōl-ba*; *bṛōl-ma* a thing committed to a person's charge, a trust.

བཙེ་ས་པ་ *bṛōs-pa*, a verb of its own, though as to form resembling a participle, 1. to treat medically, hence to cure, to heal, *mKas kyan bṛōs-su med* he cannot be cured even by the best physicians *Med.*; *bṛōs-(pai) tabs* the way of treating, the method of curing *Med.*; *smān-bṛōs* medical treatment *Med.* — 2. to do (a thing) for the sake of appearance, for form's sake, to affect, *bṛōs-su byéd-pa* to perform a sham work, e.g. blowing into a blazing fire *C.*; hence as subst.: a false conception, wrong idea, *bṛōs pa dan kṛūl-bar gyūr-ba* to give way to odd fancies, to have crotchets in the brain, e.g. in consequence of old age *Thgy.* — 3. partic.: made or contrived by art,

artificial, feigned, fictitious, ma-bòs artless, unaffected, genuine; it also seems to denote an absence of mental activity, or a forbearance of exercising such activity, in short that indifference to the world, which is so highly valued by the Buddhist, *Mil.* — *bòs-pai ras*, or *ras bòs-bu*, washed or prepared cotton-cloth *Cs.*; calico, chintz *Cs.*; in *S. O.* it seems to denote a costly, valuable fabric; *bòs-ma* *ma* *yín-pa* natural, unfeigned, genuine, e.g. respect, reverence *Glr.* — *tsúl-bòs-mkan*, one that is shamming, a hypocrite. Cf. *òs-pa*.

ལྷ་ ལྷ་, *Ld.* for *lèi-ba*, excrement, dung, manure.

ལྷ་ ལྷ་ *là-sga* = *bà-sga*, white ginger, v. *sgá*.

ལྷ་ ལྷ་ *là-ba* 1. *Cs.*: a sort of carrot, *Med.* frq., but not known to the common people, at least not in *W.* — 2. ལྷ་ལྷ་ acc. to *Was.* a garment made of wool or felt *Tar.*

ལྷ་ ལྷ་ *làg* 1. rod, switch, stick, whip; *glan-làg* ox-whip; *ria-làg* kettle-drum stick; *lan-làg* *Lex.* willow-twig, osier-switch; *rta-làg* horse-whip, whip in general, also a scourge, consisting of several straps with sharp knots; *spa-làg* a cane, bamboo *Mil.*; *ber(-ma)-làg* stick *Mil.* — 2. (*làg-ma*) stroke, blow, cut, hit, *làg rgyáb-pa* to give a blow or cut, *rtá-la* to the horse *Glr.*; *mgo-làg* (*Ld.* **go-làg**) a blow or stroke upon the head; *gram-làg* a smack on the cheek, slap on the face, box on the ear *Cs.*; *tal-làg* id. — 3. forepart of a coat of mail *Sch.* — 4. a kind of Daphne, v. *re-làg-pa*.

Comp. *làg-rdo* *W.* flint, flint-stone. — *làg-brás* *Mil.* whip-cord, lash of a whip; *làg-brén*, and *làg-dnò* id. — *làg-tsán* = *rta-làg* *C.* — *làg-yú* whip-stick, handle of a whip.

ལྷ་ལྷ་ ལྷ་ *làg-làg* *Lex.* w.e.

ལྷ་ལྷ་ ལྷ་ *làg-pód* a girdle, made of plaited and interlaced strips and resembling a chain; one *Lex.* adds: *dáni-mai drill-du lhas-pa* (?).

ལྷ་ལྷ་ ལྷ་ 1. iron, *làgs-kyi* of iron; *làgs-bton-mkan* a miner digging for iron; *rgya-làgs* Chinese iron; *pò-làgs* an inferior sort of iron, *mo-làgs* a finer and better sort of it, *Cs.* steel (?) — 2. an iron instrument, tool, esp. lock (of doors), fetter, shackle, *sgo tams - cad làgs btat - cìi* locking every door *Pth.*; **káni-àg làg-àg** *C.* fettered on hands and feet; *nam-làgs* 1. thunderbolt, 2. a flash of lightning just striking an object; *mè-làgs* a steel to strike fire with, fire-steel.

Comp. and deriv. *làgs-kyi* *B.* an iron hook, esp. fishing-hook, angle; often fig.: *tugs-rjei*, or *òs-kyi làgs-kyis dzin-pa* to seize with the hook of grace or of religion *Dzl.*, *Glr.* and elsewh. — *làgs-dkár* tinplate, white iron plate. — *làgs-skud* thin wire. — *làgs-kém* or *kyém* a spade. — *làgs-król* *Sch.* a big iron kettle (= *W.* **àg-dol** stew-pan, large iron pan or pot?) — *làgs-mgar* iron smith, black-smith. — *làgs-sgor* iron pan. — *làgs-sgyid* trevet, tripod. — *làgs-sgróg* fetter, shackle. — *làgs-čás* implements of iron, hardware. — *làgs-tig* a kind of gentian, cf. *tig-ta*. — *làgs-tág* chain or chains. — *làgs-tál* *Cs.* an iron dish or plate, prob. from *tá-lí*. — *làgs-drégs* (*W.* **àg-rág**) 1. iron dross, scoria or slag of iron; 2. dirt of the intestines. — *làgs-rdó* 1. perh. more correctly *làg-rdó* flint-stone. 2. iron-stone, iron ore (?). — *làgs-prá* *Ū*, a kind of musket, imported from Rum (Turkey). — **àg-bér** *W.* an iron bar, crowbar, hand-spike. — *làgs-mag*, *bà-mag*, the Turkish

چككى flint-stone, tinder-box *W.* — *làgs-tságs* an iron cribble or sieve, colander. — *làgs-zám* iron bridge. — *làgs-záns* iron kettle. — **àg-zán** *C.* good iron, steel. — *làgs-yyá* rust *Med.* — *làgs-ri* a wall encircling an estate, a town etc. — *làgs-slán* a large iron pan for roasting or kiln-

drying corn. — *lāgs-dān* iron hoop, hasp, cramp-iron. — *lāgs-sā* iron ore *Cs.* — *lāgs-boró* smoothing-iron *Sch.*

ལྷན་མ་ *lān-ma* willow, *Salix viminalis*, almost the only leaved tree in Tibet, frq. planted in the vicinity of villages; *rgyāl-lān* the specific name of this tree in *Kun.*; *rón-lān*, *sér-lān* different species of it; *lān-dkār* *Kun.* a white kind with birch-like bark, cf. *so*; *lān-ló* willow-leaves, 2. (མཐུ་) matted hair, *lān-lo-can*, or *-pa*, one with matted hair, a penitent; also n. of a place in ancient India, of another in Lhasa, and of a third on the top of the fabulous Rirab. 3. queue, pig-tail *C.* — *lān-rlóm* a flat willow basket *Ts.* — *lān-shín* willow-tree, willow-wood. — *lān-dól* *Sch.*: 'the red willow'. — **dan-si** *W.* coolness, shade under a willow-tree.

ལྷན་ལྷོ་ *lān-lóni* *Cs.* = *san-dón* a craggy place, a broken country.

ལྷན་ *lām*, also *pyam*, 1. lath, pole, rafter, spar of a roof. In Tibet the rafters are placed horizontally, and support a layer of earth; in Mongol tents they are slanting, supporting the felt-covering. — 2. also *brag-lām*, n. of an officinal herb used for healing wounds *Med.* — 3. *gyur-lām* prob. denotes a glittering fish, or a fish rapidly darting along — 4. v. *lām-mo*.

ལྷན་མེ་བ་ *lām-me-ba*, perh. variegated, shining, dazzling *Glr.*

ལྷན་མོ་ *lām-mo*, resp. for *spun*, and esp. for *srin-mo*, acc. to *Cs.* also for *šin-ma*, a royal consort, a great man's sister or wife; *lha-lām* a princess *Pth.*; *lām-šin* a young princess or lady, a young unmarried lady of noble rank; *lām-drál*, *méd-lām-drál*, *lām-srin* brother and sister.

ལྷན་པ་ *lām-pa* 1. n. of a flower *Wdn.*; 2. n. of a kind of vegetables *S.g.*

ལྷན་ *lāi-ba* 1. sbst. (*Ld.* **lā**, *Lh.* **ai-a*, *ai-a**), dung, esp. of cattle; *bai-lāi-ba*, *bā-lāi* cow-dung; *lāi-skām* dry dung (used as fuel), *lāi-rlón* fresh dung. — 2. adj. heavy, *W.* **cin-te**, *yan-lāi* 1. light and

heavy; 2. weight, **yan-ai dān-ḍa ḍo-ḍe** *W.* to balance equally, to counterpoise; with regard to food, perh. heavy, oppressing the stomach; but also in a favourable sense: substantial, nutritious; fig.: weighty, important, *Kyéd-kyi skyes dān bka-stsāl lāi-ba des* in consequence of your weighty presents and requests *Glr.*; **nām-čog cin-te** *W.* hard of hearing; *kā-na-ma-ló-ba lāi-ba* a heavy, deadly sin, frq.

ལྷན་ *laid* v. *lyid*.

ལྷན་ཏེ་ *lān-te* v. *lāi-ba*.

ལྷན་མ་ *lāis* denotes a. things, which serve to protect the hands, when having to deal with hot or otherwise disagreeable objects; so gloves may be called *lāis* *Sch.*, but esp. *tsa-lāis* (*W.* **tsalāib**) pot-cloth (to take pots from the fire), **re-ai** *C.*, also **lag-ai** id.; hence prob. *mig-lāis*, resp. *spyan-lāis* eyelid; *mig-gi lāis-tór* sty, wisp in the eye, and perh. from some remote similarity *sgo-lāis*, *sgoi ya-lāis* the lintel or head-piece of a door; *nya-lāis* fishgills, *Lex.* and *Cs.*; b. contrivances to facilitate the handling of different objects, as: the handles of pots and vessels, the handles, hilts, bows, ears, loops etc. of knives, scissors, pincers and other working-tools.

ལྷན་ *lāi-ba* v. *γāi-ba*.

ལྷན་པ་ *lāug-pa* *Cs.*, *mnyen-lāug* *Lex.*, flexible, pliant; a supple branch; *lāug-lāug byéd-pa* to bend repeatedly *Cs.*; *lāug-ma* a root-shoot of a willow or a poplar-tree, a rod, switch; **āug-gu** *C.* the bud of a twig; *lāug-prān* a thin branch or twig.

ལྷན་མ་ *lāugs*, *grī-yi lāugs* *Lex.* w.e.

ལྷན་ཀ་ *lāin-ka* = *skyin-ka*, jack-daw.

ལྷན་མོ་ *lāin-mo* thimble *Glr.*

ལྷན་པ་ *lāud-pa* v. *γāud-pa*.

ལྷན་ *lūm* *Med.*, *lūm-tsa* *Cs.*: 'a plant, the stalks of which are used as a purga-

tive'; *lèum-dkár* prob. another species of that plant *Med.*

ལྷོ ལེ 1. resp. *ljags* (ལྷོ་ལེ་) tongue, *lè rkyan-*
ལྷོ ལེ *ba* to put forth, to show the tongue
Mil.; *lè brgyá-yeis yon-tan ðün-zad brjód-*
par nus ma mðis even with a hundred
tongues we should not be able sufficiently
to praise the merit... *Pth.* — 2. **blade**,
Cs. gri-lèe. — 3. (ལྷོ་ལེ་) **thunderbolt**, *lè*
bebs-pai glog a flash of lightning accom-
panying a thunderbolt. — 4. **flame**, *mè-lèe.*

Comp. *lè-kyigs* the frenum of the tongue
Cs. — *lè-ñün uvula*, *lè-ñün* *babs* inflam-
mation of the uvula *Med.* — *lè-nyis-pa*
double-tongued, deceitful, *lè-nyis byéd-pa*
to be double-tongued. — *lè-téb*, *lè-drá*
a fleshy excrescence below the tongue *Cs.*
— *lè-bdè* a nimble tongue a babbler *Mil.*
— *lè-spyán* = *ce-spyán* *Thgy.*, *Stg.* — *lè-*
bür a swelling on the tongue *Cs.* — *lè-*
myan-tsa alum *Med.* — *lè-rtsa* the root
of the tongue, *lè-rtsa-ðan* a letter pro-
nounced from the root of the tongue, a
guttural. — *lè-rtse* the tip of the tongue
Cs., *lè-rtse-ðan* a letter sounded with the
tip of the tongue, a lingual. — *lè-tsa-*
(*-ba*) a sharp-tasted, pungent medicinal herb
Med. — *lè-yzór* a tongue-scraper *Cs.*

ལྷོ་ལེ་ *lèg* a coat of mail for a horse *Sch.*

ལྷོ་ལེ་ *lèb-pa* to go to kill one's self, to
seek death, esp. by a leap into the
water or down a precipice, but not every
kind of suicide; also used of insects that
fly into a flame etc.

ལྷོ་ལེ་ *lèo-ga*, also *lèog-ma* or *mo lark*.

ལྷོ་ལེ་ *lèog* 1. *B.*, *C.* a turret on a house-
top, pinnacle (*W. *speu**). — 2. *v.*
lèog-tse.

ལྷོ་ལེ་ *lèog-po* prob. **low**, *lèog-por skye* (a
certain plant) is low-growing, it
does not grow high.

ལྷོ་ལེ་, ལྷོ་ལེ་ *lèog-tse*, *lèog-rtse*, resp.
ysol-lèog, **table**, in Tibet,
esp. in *W.*, a very rare piece of furniture,
and always small and low; *lèog-kébs* table-
cloth, *lèog-kébs btin-ba* to lay the cloth;
rgya-lèog a large table, a European table;
mdun-lèog 'fore-table', a sort of table before
an idol, for spreading offerings on it, *v.*
e.g. *Hook. I*, 172; but it is not the same
as altar.

ལྷོ་ལེ་ *lèogs*, *zer-lèogs* pronunciation *C.*(?)

ལྷོ་ལེ་(ས)་པ་ *lèog(s)-pa* I. to be agitated, to
shake, to tremble, *mé-tog mgo-*
lèog Zam. a flower shaking, waving its
head (little used).

II. 1. vb. to be able, *de ma lèog-na* if
(he) is not able (to do that); *ji lèog-kyi*
Mil. as much as possible, to the utmost;
ña-rán-ghi gan èog-pa *C.* as far as I am
able. More used: 2. adj. **able**, *sed-kyis mi*
lèog-pa unable, feeble, weak, *rig-pas mi*
lèog-pa ignorant; **ñe tsar èg-la èog-pa*
*mè** I am not able to carry the whole at
once *C.*; **èog-ðan** clever, skilful, handy,
èog-méd awkward *W.*; **kè èog mi dug**
he does not get on with his mouth, he
lisps; also **ka èog-pa** irreverent, dis-
respectful in speaking *W.*(?)

ལྷོ་ལེ་ *lèon*, *sbol-lèon* a frog in its first stage
of development, **tadpole** *Pth.*



ཆ ཅཱ 1. the letter *č*, the aspirated *ç*, pro-
nounced hard and forcibly, like **ch** in
chap or *church*. — 2. numerical figure: 6,
ča-pa the sixth volume.

ཆ ཅཱ I. **part, portion, share** 1. opp. to the
whole, *ča ysum-du bgos* divide it in
three parts! *brgyai ča ཁྲུག་ལྔ་ ston-gi*
ča ཁྲུག་ལྔ་ ban-mdzod ysum-ča yčig one third

of the provisions *Dzl.*; *dbui ཅ་ tsam ཅིག* *rsér-gyis ma lón-bar* there being still wanting about as much gold as (the weight of) his head *Glr.*; *nán - par sná - bai ཅ་* the following day's first part, i.e. the following morning *Mil.*; *sá-ཅ་* a piece of land *Glr.*, *C.*, also land, territory, country in general, *ghai sa-ཅ་* the country of Gha *Glr.*; *zúr-ཅ་* frontier parts, frontier province; *ཅ་-mnyoms* at equal parts, equally, e.g. *ཅུ sbyar* mixed with the same quantity of water *Lt.*; *ཅ་-mnyám* id., *ཅ་-mnyám zib bteg* accurately weighed in equal parts *Lt.*; *ཅ་ tsam*, *ཅ་ dra tsam* in part, in some measure; *ཅ་ ma dra* or *ma mtún-pa* partly not equal, differing a little; *ཅ་ tsam ཅེས kyan* even if one knows but a little *Mil.*; *yid smon གོས ཅ་ tsam mi rda-bas* it being not in the least desirable; *ཅ་-rdzogs* being complete in every part, entire, integral *Sch.* — Esp. 2. the half, *nám-gyi ཅ་ stod*, the first half of the night, *nám - gyi ཅ་ smad* the second, the last half of it. Hence 3. the one part of a pair, similar to *ya*, *lham ཅ་ yèig* the one boot; *ཅ་ sgrig-pa* to pair, to match, to couple *Sch.*; an equal, a match, *ཅ་-mtún-pa*, *ཅ་-dra-ba*, *C.* also **ཅ་-lón-wa**, similar, resembling *Wdn.* and elsewhere; *la-lá tár-pa ཅ་-mtún dgé-ba med* some have no virtue befitting (i.e. leading to) final salvation *Thgy.*; *ཅ་-méd* without an equal, matchless; *ཅ་-ma-yin-pa* unfit, improper, unbecoming *Sch.*, *niag yèóg-pa ni ཅ་ ma yin* not obeying will not do, is out of place *Tar.* 110, 11. — 4. a pair, = *zui Sch.*; *Zam.*: ལྷན་. — 5. share, portion, lot, *mtsar - sdug blá - bai ཅ་ - nas mnyam* being equal as to their (respective) share of beauty *Glr.*; *dmán-ཅ་ dzin-pa* to choose the humbler (inferior) share, i.e. to be humble, = *dmán-sa dzin-pa Mil.*; in general: *ཅ་ dzin - pa* c. genit. to adhere, to be attached to a person or thing *Pth.*; *zini rmó-ba nai ཅ་ yin* ploughing is my business, my lot, my department *Dzl.*; *ཅ་-la* equally, in equal parts, equally divided, *ká-ba nyin dgu mtsan dgu babs*, *ཅ་-la nyin mtsan bco-brgyád babs Mil.* there was a fall of snow

during nine days and nine nights; it fell equally portioned out to days and nights, (together) eighteen (the peculiar mode of reckoning is here to be noticed).

II. news, intelligence, notice, construed like *rgyus* and *ytam*; *ytám-ཅ་ dri-ba = ytam dri-ba*; *ཅ་ yod*, *ཅ་ med* like *rgyus yod* and *rgyus med*; *nam གེ ཅ་ méd - kyí* *chos* the doctrine of the uncertainty of the day of death *Mil.*; ... *par ཅ་ mčis-te* there coming news or intelligence that ...; *skád-ཅ་* v. *skad*; physically: voice, sound, *brág-ཅ་* echo; intellectually: prospect, auspices, *Mil.*: *sróg-ཅ་* prospects of life (as to its length and preservation), *Kyím - ཅ་* prospects regarding the household, *dgra - ཅ་* prospects, expectations as to one's enemies; **lám-ཅ་** *C.* prospects of a safe journey (cf. no 4).

III. thing, things, relating to clothes, ornaments, materials etc., cf. *ཅས*; **go-lus-ཅ་ - tsán** *W.* a complete suit of clothes; but mostly used in compounds: *ské-ཅ་* neck-ornaments, *glo-ཅ་* ornaments suspended to the belt or girdle, e.g. strings of shells; *dgós - ཅ་* necessary things *Cs.*; *mčód - ཅ་* things necessary for sacrifices, requisites for offerings *Glr.*; *mtsón-ཅ་* weapons; *yig-ཅ་* prob. writings, deeds, documents *Glr.*; **rē-ཅ་** cottons, cotton fabrics *C.*; *lag-ཅ་* implements, utensils, goods, baggage etc. *Glr.* — There is still to be noticed the expression: *ཅ་-bzág-pa*, lit. to add one's own share to a thing, 1. to adhere, stick, or cling to, to follow, obey (laws); *sañs-rgyás-kyi bká-la ཅ་ bzag* they adhere to the words of Buddha; *rgyál-poi bká-la* to obey the king's commandment. 2. to refer to (?) *C.*

ཅ་རྟེན་ *ཅ་-rkyén Lex., Sch.*: 'share of destiny, of fate; consequence of one's actions' (?).

ཅ་མཁན་ *ཅ་-mkan soothsayer, fortune-teller Sch.*

ཅ་ག་ *ཅ་-ga Mil.*, hem, edge, border; *ཅ་-ga debs-pa* to hem, to turn in (the edge of cloth).

ཅ་ག་བུ ཅ་ga-bu *C.*, *Lex.* also ཅ་ga-pa, grasshopper.

ཅ་ཅོ ཅ་ཅོ *Lex.*, *Sch.*: 'things homogeneous, matched'.

ཅ་བ ཅ་ba, pf. and imp. *son* (the regular form *čas* being nearly obs. at present), in *W.* the usual word for *gro-ba* to go, in *B.* little used and only in later writings, 1. to go, **sór-te* ཅ་ཅེ* to retire, to retreat slowly; **da* ཅ་ *yin**, or **da* ཅེ* adieu, good bye, farewell! **da* ཅེ *zu** resp., your servant! (in taking leave); **a-ru-son** go thither, or that way! **a-ru ma* ཅ་* do not go to this place, do not step this way! to travel, **gyál-la** (or *dé-mo*, *yág-po*) ཅ་ *zig** I wish you a safe journey, a pleasant trip to you! **lóg-te* ཅ་ཅེ* to return, to go or come back; **tiñ-la* ཅ་ཅེ* to follow, to come after or later; **ča* ཅུ* let (him) go! give (it) up! let (it) alone! to be gone, consumed, spent, used, wasted, **šiñ mán-po* ཅ་ *yin** a great deal of wood will go, will be consumed. — 2. to become, grow, get, turn, **tsan* ཅ་ *dug** it grows night, it is getting dark; **gas* ཅ་ ཅེ* to grow old; **nág-po son** that has turned black; **šes-kan* ཅ་ཅེ* to get information; also with *la*: **bág-ma-la* ཅ་ba* (= *bág-mar gró-ba*, *gyúr-ba*) to become a bride *Ma.*; **mán-lami* ཅ་* this is not used for medicine. — 3. with a supine (*B.*) or a verbal root (col.): to be about, to be on the point, to be going, *sléb-tu* ཅ་baí *tse* when they were on the point of arriving *Mil.*; *nyi-ma* ཅ་ar-du ཅ་ba *dan* when the sun was just going to rise *Mil.*; **me* *ši* ཅ་ *dug** the fire is on the point of going out; **nad* *zi* ཅ་ *dug**, the disease is decreasing. — 4. with the gerund it expresses a continuous progress, a gradual operation, an effect by little and little, **ču pél-te* ཅ་ *dug** the water increases from day to day. — 5. with the inf. it is used in the sense of the future tense, or like the Greek *μέλλειν*: to intend, to purpose, **ci* *šrid-de* *dir* *šrín-če* ཅ་ *dug** how long does he (do you etc.) intend to stay? **nam lug sád-če* ཅ་ *dug** when are you going to kill the sheep?

ཅ་བུ ཅ་bu, a kind of little ornament worn in the ears *Ld.*

ཅ་བུད ཅ་byád 1. thing, implement, instrument, e.g. a musical instrument *Dzl.*, a surgical instr. *Med.* — 2. clothing, dress, *mí-sdug-pai* ཅ་byad-*čan* poorly clothed, ragged *Mil.*; external appearance, also of animals.

ཅ་ཅམ་ ཅ་tsám v. ཅ་ I, 1.

ཅ་ཅན་ ཅ་tsád = *čag-tsad*.

ཅ་ཅན་ ཅ་tsán species, division, class *Sch.*

ཅ་འཇིན་ ཅ་dzin v. ཅ་ I, 5.

ཅ་རེགས་ ཅ་rdzogs v. ཅ་ I, 1.

ཅ་ར་ ཅ་ra 1. oak, also *mon-ča-ra* (on account of its growing only on the southern ranges of the Himalaya mountains, inhabited mostly by Non-Tibetans) in several species, with pointed, evergreen leaves, a tree much inferior in beauty to the English oak. ཅ་ra *preu Sch.*: 'the stunted or dwarf-oak'. — 2. also ཅ་ri, ཅ་li, ཅ་lu, a coarse sort of blanket made of yak's hair.

ཅ་ལ་ ཅ་la v. ཅ་ I, 5.

ཅ་ལག་ ཅ་lag 1. *C.* implements, instruments, required for the carrying on of a business. — 2. *W.* things, effects, luggage. — 3. *Tar.* 43, 18: ཅ་lag *dan* *bčás-pa rdzogs-par* *šes-pa Schf.*: 'the systematic and complete understanding'.

ཅ་ལང་ ཅ་län joined with *rdéb-pa Lex.* and *Mil.*, meaning not known; *Wb.* gives: petite lance des bonzes.

ཅ་ལས་ ཅ་lam = *há-lam*, some; for the most part, rather *C.*

ཅ་ལི་, ཅ་ལུ ཅ་li, ཅ་lu v. sub ཅ་ra.

ཅ་ལུགས་ ཅ་lugs clothing, costume, appearance.

ཅ་ཤས་ ཅ་šás part, portion, share, *lús-kyi* ཅ་šás a part of the body, a limb etc.

ཅ་ན་ ཅ་hár Chakhar, a Mongol tribe *Sch.*

ཆག *čag*ཆགས་པ *čags-pa*

ཆག *čag* 1. dry fodder for horses and other animals, as hay, barley etc.; *čag-yəŋ* trough, manger, crib. — 2. the fourth finger *Med.* — 3. resp. for shoe *Glr.*, also *pyag(-lham)*. — 4. *čag-péb-pa Glr.* = *pyag-péb-pa*. — 5. the breadth of a fist, *čag-gaŋ* id, *Mng.* frq. — 6. v. *čag-pa*.

ཆག་(དུཀམ་ས) *čag-(d)krum(s)* piece, fragment *Lex.*, *Thgy.*; **čag-tum-la son** C. it has gone to pieces.

ཆགས་པ *čag-skya-ba Sch.*: 'having only one purpose, pursuing but one aim; unremitting, indefatigable'.

ཆག་གཞི་ཆག་གཞི་ *čag-ga-čog-gé* (or *pyag-ga-pyog-gé?*) various things mixed up or thrown together, medley.

ཆག་ཀླུང་ *čag-grüm Lex.* = *čag-dkrüm(?)*.

ཆག་རྒྱུ་པ *čag-rgyag-pa* to doubt *Sch.*

ཆག་ཆག *čag-čag* I. 1. with *byed-pa*, *debs-pa*, to sprinkle, besprinkle, *čus* with water, *kān-pa*, *lām-rnams* the house, the streets *B.*, *C.* (*W.* **čab-čab**). — 2. *Sch.*: *čag-čag ydab-pa* to starch, to stiffen.

II. *W.* *čag-čag čö-čö** to tread, to trample, e.g. the narrow paths or furrows between garden-beds; to clap the hands.

ཆག་ཅད་ *čag-čād* rent, break, rupture *Sch.*

ཆག་དུམ་ *čag-düm* fragment, piece, crumb, scrap, bit.

ཆག་དྲིང་ *čag-din* doubtful, incredible *Sch.*

ཆག་པ *čag-pa* 1. a large tuft or bunch of flowers, ears of corn etc. — 2. pf. of *čag-pa*, broken; *ma-čag(s)-pa*, and esp. adv. *ma-čag(s)-par* also *čag-med-par* uninterrupted, unintermitting; uninterruptedly; *gas-čag-med* without a crack, flaw, or chink. — 3. *lam čag-pa* v. *čag-pa*.

ཆག་པོ་ *čag-po* broken; a broken vessel, pot etc., a pot-herd; *tsel-po* *čag-po* a broken dosser or pannier.

ཆག་བྱ་ *čag-bu*, diminutive of *čag-pa*, a little bunch.

ཆག་མོ་ *čag-mo* bunch, *brás-bu čag-mo* a fruit growing in the form of bunches

or clusters, like the grapes of the vine, the berries of the elder etc. *W.*

ཆག་ཅེ་ *čag-tse* a small grain, e.g. of ground grits, **čag-tse-čan** granulous; **bag-pé čag-tse-čan** ground grits, *W.*; *Hind. soojee*.

ཆག་ཅུང་ *čag-tsād Sch.*: the right measure, *drug ster čag-tsād* if a sufficient quantity of poison has been administered to a person, *Med.*

ཆག་ཁྱིང་ *čag-šin* a wooden splint for a broken limb, **čug-čö** to put it on *W.*

ཆགས་པ *čags-pa* I. frq. for *čag-pa* 2.

II. vb. to be begotten, produced; *ma-čags-pa* not begotten or produced in the usual way of propagation, but = *rdzús-te skyés-pa*, or *lham-gyis grüb-pa Pth.* frq.; *mñál-du čags-pa* to be produced in the womb, as the foetus is; hence *čags* in compounds: animal, *dab-čags*, *yəŋ-čags* winged animal, bird; *srog-čags* in general: a living being, an animal, = *séms-čan*; *prül-gyi tsul-čags Glr.* prob. as much as a wonderful child, a prodigy; *šin-la čags-pa* to grow on a tree, of fruits; and in general: to rise, arise, spring up, originate, of the world, of new works, buildings, empires, customs, of eruptions on the skin; **zil-pa čags son** *W.* dew has fallen; to come forth, to appear, = *byün-ba*, e.g. *ód-du čags-pa* to come to light, to appear *Mil.*; **nul čags** *W.* sweat comes forth, breaks out, I perspire; even: *ráb-tu čags-pa* = *ráb-tu byün-ba* to become a cleric (little used); *čags-rábs* genesis, history of the beginning, esp. of the world; *čags-tsül* 1. manner of beginning, origin, procreation *Med.* 2. *W.* form, figure, demeanour, **čags-tsül sóg-po** coarse, rude, rough.

III. 1. vb. to love, (*éqān*), *bú-mo-la* a girl; *skyés-pa dan na-čün yčig čags-pa* the mutual affection between a man and a maiden; tender attachment in general, connubial, parental and filial love, *yid-la čags-pai bú-mo-rnams* my dearly beloved daughters *Pth.*; ardent desire or longing

for something, *grágs-pa-la* for glory; to be attached to, to cling to, e.g. *lus dan sróg-la* *čágs-pa* to life, *yíl-la* to one's home, to one's native country; often: to suffer one's self to be enticed by a thing, to indulge in; *čágs-par mi bya jigs-par mi byá-ste* allowing neither desire nor fear to have any influence upon himself *Samb.* — 2. subst. love (*ἔρως*), lust, passion for, affection, attachment, *čágs-pa skyés* - so he fell in love *Dzl.*; *čágs-pa spyód-pa* = *krig-pa spyód-pa*. According to Buddhistic theory all *čágs-pa* is a great evil, as it betrays a troubled state of mind, and a reprehensible attachment to external things; yet even a saint, so far advanced in dispassion and apathy as *Milaraspa*, may sometimes be caught in very tender affections and sensations of *čágs-pa*, very like those of other human creatures.

Comp. *čágs-sdán* 1. *Schr.* love and hatred, 2. *Glr., Pth.* jealousy (love showing itself in hatred), also *čágs-sdán-gi prag-dog*. — *čágs-spyód coition, copulation*, cf. *čágs-pa III.*, 2. — *čágs-žen*, also *žen-čágs* = *čágs-pa* subst. *Mil.*; **čágs-žen dō-čē* *W.*, to love, c. la; *čágs-žen méd-pa* dispassionate, indifferent to all terrestrial things. — *čágs-séms* = *čágs-žen*. — *čágs-sred-čan* *Pth.* lustful, libidinous, wanton.

ཅན་ ཅན (མཚམས་) resp. *skyems*, *γsól-čan*, *mčód-čan* *C.*, a fermented liquor, beer, wine, (not 'brandy' *Sch.*); *bu skyés-pa-la min*, *čan dráns-pa-la ylam* proverb: to the new-born child a name (is due), to the beer to be drunk a talk; *nás-čan* beer made of barley (the usual kind); *brás-čan* of rice *Glr.*; *gró-čan* of wheat *Cs.*; *búram-čan*, or *búr-čan* of sugar *Med.*; *rgün-čan* wine; *sbrán-čan* *Med.* honey-wine, mulse, mead? *rús-čan* *Med.*? — *zás-čan*, *zán-čan* eating and drinking, meat and drink. — *slon-, tig-,* and *bsu-čan* v. sub *bág-ma*. — Fig.: *btün-ba dran-šes bdúdrtsii čan* my drink is the wine of wisdom's nectar *Mil.* —

Here the process of brewing may be mentioned. When the boiled barley (*Ld.*

sbo-bód, *Ts. *tab**) has grown cold, some **pabs** (q.v.) is added, after which it is left standing for two or three days, until fermentation commences, when it is called *glum*. Having sufficiently fermented, some water is poured to it, and the beer is considered to be ready for use. If proper care is taken (and the people of Ü and Ladak generally do so), the pale beer, thus obtained, is not amiss, and sparkles a good deal, but not being hopped it does not keep long. The people of Lahoul are accustomed to press out the *glum* with their hands, instead of filtering it, and mismanage the business also in other respects, so that their *čan* is a gray muddy liquor, that has hardly any resemblance to beer. The residue of malt, called *sbán-ma*, may be mixed with water or milk, pressed through a strainer, and used instead of barm in baking bread, cakes etc.

Comp. *čan-kan* beer-house, pot-house, tavern. — *čan-čan* drinking-cup or bowl *Sch.*, *Wts.* — *čan-čem-čan* an intoxicated person. — *čan-čem-sa* *Lex.* prob. = *čan-sa*. — *čan-tuñ-mkan* a beer-drinker; **čan-tuñ-kan mán-po dzom** a great beer-drinking bout takes place *W.* — **čan-dad-čan** a drunkard, tippler *W.* — *čan-tsugs* = *čan-čan* *Sch.* — *čan-tson-gi kyim* beer-house *Dzl.* — *čan-sa* 1. beer-house 2. beer-carousal, *čan-sa čén-po byéd-pa* to give or arrange a great beer-drinking bout *Mil.*

ཅན་ཅན་ ཅན་ཅན་ a little *Sch.*

ཅན་ ཅན 1. also *čad-dón*, *čad-mdó*, *W.* **čad-ka**, promise, engagement, agreement *ka-čad* oral, verbal engagement, *lag-čad* pledge of faith by hand; *čad-dón byéd-pa*, **čad-ka dō-čē, züm-čē* *W.*, to give a promise, make a contract; *γtón-(bai) čad(-dón) byéd-pa* to agree about giving; *čad-dón ltar byéd-pa* to keep, fulfil a promise; *čad-rdó* 1. the stone which is broken in the ceremony of *rdo γdóg-pa* q.v. 2. monument, memorial of a covenant. — 2. in compounds also for *čad-pa* punishment, *lus-čad* corporeal punishment.

ཆད་པ་ *čad-pa*

ཆད་པ་ *čad-pa* I. subst., resp. *bka-čad*, **punishment**; the preceding genit., contrary to our usage, is the genit. of the punishing person, thus: *rgyál-poi čad-pa* a punishment of the magistrates, i. e. a punishment decreed or inflicted by the magistrates, frq.; seldom, if ever, genit. of the punished action, and never that of the punished person. In classical language the usual construction of the words is the following: *čad-pas yčód-pa* to punish, *mi žig-la* somebody, ... *pas* or ... *pai pyir* for having ...; in more recent literature: *čad-pa yčód-pa Thgr., Glr.*; *čad-pa tób-pa* 1. to receive the fine incurred by another 2. to suffer punishment, to pay a fine; *na-la čad-pa jog* punishment is inflicted on me, I am punished.

II. 1. to promise, e.g. *bka-las mi gál-bar* to obey. — 2. v. sub *čad-pa*.

III. adj. begotten, born, descended from; the Tibetans are *sbreu dan srin-mo-nas* (or *las*) *čad-pa* the offspring of a monkey and a Rakshasi *Glr.*; *da-nas čad-pa bu* a full child *Glr.*

ཆད་པོ་ *čad-po* 1. rent, torn, worn-out, ragged, tattered, *sgyi-gu čad-po* a leaky purse. — 2. a limited time, a term *Sch.*

ཆད་ཡིག་ *čad-yig* a written contract; *čad-mál-gyi yi-ge Glr.* id.

ཆད་ལུས་པ་ *čad-lus-pa* not to obtain the things hoped for, to be disappointed *Sch.*

ཆད་མོ་ *čad-so* 1. a limited time, a term. — 2. a time-purchase *Sch.* — 3. an agreement *Tar.*

ཆད་ཅན་ *čan*, also *čan-tug Sch.*, boiled corn or barley etc.; *bras-čan* rice-pap, *nas-čan* barley-pap.

ཆད་པ་ *čán-pa* a pair of scissors, but the common people know only shears, which are for various purposes; the scissors mentioned in surgical books are prob. of a nicer construction.

ཆད་ *čab*, resp. and eleg. for *ču* 1. water, *dri-čáb* scented water; *śa-čáb*, *pyi-čáb*, water which at the beginning and close of the meetings in the large mo-

ཆམ་པ་ *čam-pa*

nasteries is handed round, and of which every one present takes a few drops on his tongue, as a symbol of purification, in place of the original ablutions. — 2. for other fluids, as *spyān-čáb* tears, *žal-čáb* spittle, *ysān-čáb*, or *čab-ysān* urine, *ba-čab* cow's urine (so with the Hindoos in *Lh.*, the cow being to them a sacred animal). — 3. in some compounds: **power, dominion, authority.** — *čab-rkyān* brass can, brass-(tea) pot with a long spout for pouring out tea, *W.*; also n. for Tibet, perh. on account of the large consumption of tea there. — *čab-kün* privy *Cs.* — *čab-sgó* door, *čab-sgo-pa* door-keeper, porter. — **čab-đa** (spelling dubious) a wooden pail, of a similar shape as *čab-rkyān W.* — *čab-bróm*, *čab-róm* ice. — *čab-blüg C.* a vessel for rinsing one's mouth with water. *čab-mig* eleg. for *ču-mig* fountain, spring. — *čab-tsód* eleg. a watch, a clock. — *čab-óg* what is subjected to a person's sway, territory, dominion etc., *čab-óg-tu sdú-ba* to subject; *čab-óg-gi rgyál-po* a vassal, feudal tenant *Trig.*; *čab-óg-pa*, also *čab-đáns* one owing allegiance to a sovereign, a subject. — *čab-šóg Cs.* eleg. for letter, diploma etc. — *čab-sér* eleg. for *ču-sér* matter, pus.

ཆད་མ་ *čab-ma W., C.*, also *Mil.*, lid, valve; buckle, clasp, *čab-tse*, or *čab-rtse C.* id.

ཆད་མ་ *čabs Lex. čabs-yčig Sch. = tabs-yčig together.*

ཆམ་ *čam*, in *čam-la bebs-pa Lex.* w.e.; *Sch.*: to throw down, to cause to lie down; to subdue, subject; to spend, consume, to have done with; by this last signification it would be a syn. to *zin-pa*, and the circumstance that *čams* is used in Balti as an auxiliary vb. of the pf. tense agrees with that supposition, e.g. **zan zós-se čams** I have done eating, = *zós zin B.*

ཆམ་པ་ *čam-pa* 1. cold (in the head), catarrh; *sne-čam* id.; *gre-čam* catarrh in the throat, bronchial catarrh; *glo-čam* catarrh in the lungs; *rims-čam* an infect-

ing or epidemic catarrh. — 2. *Cs.* = ཆམ་པ་ *accord, accordance.*

ཆས་མེ *čam-mé* slowly, by degrees, gradually *Schr.* (cf. *čem-mé*).

ཆར་ *čar*, termin. of *ča*, 1. into parts, e.g. *bgó-ba* to divide into parts. — 2. as an equal, as a match, ... *la čar mi pód* he is not an equal to, cannot come up to ... *Thgy.*; ... *dan stón-prag-čar mi nye* prob.: he does not come up to ... at all (lit. not for the thousandth part) *Pth.*; so in a similar manner: *brgyai čar yañ mi sleb Tar.* — 3. affixed to numerals, and sometimes, though less correctly, written *čar*, q.v. The terminations of the cases may be affixed to it: *lia čár-gyis* every fifth day *Thgy.*

ཆར་ *čar*, also *čár-pa*, 1. rain, *čar čén-po* a plentiful rain, *čar drág-po*, or *drag-čár* a heavy rain; *čar čén-pas* or *čé-bas* as it rained heavily *Pth.*; *čar bébs-pa* to cause to rain; *čar bab* it rains, *W.* **čár-pa yon**; *čar-qyi rgyun* a sudden or violent shower of rain *Tar.* — 2. at Kyalang for watering-pot; this utensil having never been seen there before, the word was at first applied to it jestingly, but is now generally adopted; *ču-tság* 'water-sieve' would be more correct.

Comp. *čar-skyibs* a shelter, pent-roof, protecting from rain. — *čar-kébs* dress against rain, rain-cloak. — *čár-čan*, *čár-ldan* rainy *Cs.* — *čár-ču* rain-water. — *čár-dus* rainy season. — *čar-dód* (-byeu) n. of a bird, water-ousel. — *čar-sprin* a rain-threatening cloud. — **čar-bhi** (?) *C.* rain-cloak. — *čar-rlün* rain and wind *Cs.* — **čar-šin** = *čar-skyibs* *W.* — *čar-lén* the coping or water-tile of a wall *Cs.*

ཆལ་ *čal*, *sku-čál* resp. belly, abdomen, *Cs.*

ཆལ་ཆིལ་ *čal-čil* *Lex.*, wavering, fluctuating *Sch.*

ཆལ་ཆོལ་ *čal-čöl* *Tar.* 184, 20 = ཆོལ་ལ་ *čöl-le.*

ཆལ་མར་བདུལ་བ་ *čál-mar brdál-ba* to spread equally, uniformly (vb. a.)

ཆས་ *čas* (*Sch.* *čas-ka*) cf. *ča* III., 1. thing, tool, requisite etc., *sé-mo-do-la sóga-pai čas-kylis brgyán-te* adorned with ornaments of pearls and other things *Mil.*; *dga-stón-gyi čas rgya čén-po* grand festival arrangements; *čas dé-rnams bñig* overturn the whole affair! *Glr.*; *bág-mar rdzón-bui čas* things to be given to her as a dowry *Tar.* 121, 5; *lédags-čas* iron tools or utensils; *lód-čas* food; *dmag-čas* military stores, requisites for war *Pth.*; ཆུ་ཆུ་ཆུ་ *čas* provisions *Mil.*; *lág-čas* tool, instrument *Cs.* — 2. dress, garment, *pó-čas* man's dress; *čagós*, *W.* **gón-čé**, coat, dress; in a more general sense: appearance, form, shape, *búd-med-kyi čas-su byáste* appearing in the shape of a woman *Glr.*; *hór-čas byed* he puts on a Mongol dress *Ma.*; *bú-moi čas-su žugs* he puts on a girl's dress, disguises himself as a girl *Glr.*, *Pth.*; *čas agyúr-ba* to put on, to assume another dress.

ཆས་པ་ *čas-pa*, originally the pf. of *čá-ba*, but always used as a separate vb.

1. to set out, set forth, depart, *čas dgós-par* as I must depart from here *Thgy.*; *bód-du čas-so* they set out for Tibet *Glr.*; *dus-yčig-tu čas-so* they departed at the same time *Dzl.*; *čas-su žug-pa* to send away, dispatch; *mgyógs-čas yčón-ba* to rush, run towards. — 2. to set about, to begin, *yód-par* to kill; *gró-bar čas-pa-las* when he made arrangements to depart *Dzl.*; also in the following manner; *da pyir dón-no žas čas-pa* 'now we will return' they said, making preparations, or: saying thus, they made preparations *Dzl.*; *žugs čas-so* he had set his mind on departing *Mil.*

ཆི་ *či* num. fig.: 36.

ཆི་ཀ་ *či-ka* wallet, knapsack *W.*

ཆི་རྩ་ *či-tra* *W.* variegated, figured, of fabrics.

ཆི་ལི་ལི་ *či-li-li* onomatopoetic word for snuffing up scents by the nose; **žim-žim či-ma či-li-li kyer** *C.* sweet odours of cakes are meeting us; *mé-tog dri-ma či-li-li* the perfumes of flowers are perceptible *Mil.*

མིག ཅིག = *yeig* one, as the first part of compound numbers: *ཅིག-བུ* 10, *ཅིག-བརྒྱ* 100, *ཅིག-སྟོ* 1000, *ཅིག-ཀྲི* a myriad etc.; also: *ཅིག-རྒྱུན་* *Lex.*, *Schr.*: 'separate, single, one alone'; *ཅིག-སྐྱེས་* *Med.*, *ཅིག-ཐིམ་* *Med.*? — *ཅིག-ཐུབ་* n. of a plant *Med.*; *Sch.* also: *ཅིག-ཐུབ་པ་* to be able to do a thing alone; *ཅིག-འཛིན་* *Sch.*: rolled, wrapped, packed up (in one parcel or bundle); *ཅིག-ལའ་བྱེད་པ་* to talk to one's self, to hold a soliloquy *Schr.*

མིང་(སྐྱེས་) ཅིན་(སྐྱེས་) v. ཅིན་-བཟུང་.

མིང་པ་ ཅིང་པ་ v. པྱེད་-བཟུང་.

མིང་པ་ ཅིབ་པ་ equal, uniform, suitable *Sch.*

མིང་པ་(པ་) ཅིབ་(-པ་) resp. horse, riding-horse, saddle-horse, *ཅིབ་-ལ་* ཅིབ་པ་ (for *རྒྱུ་ལ་* ཅིབ་པ་) to get on horseback, to mount; to go on horseback, to ride; *ཅིབ་-ལས་* གྲོལ་-བཟུང་ to dismount, **ཅིབ་* གྲོལ་-ལ་ *naï** C. may your honour please to dismount; *ཅིང་པ་ལ་* ཅིབ་-སུ་ བུ་ I give it you for a riding-horse *Mil.*

Comp. *ཅིབ་-ཀ་* *ཀྲིད་པ་* to lead a horse by the bridle *Schr.*; *ཅིབ་-ཀ་* ཐུབ་པ་ to have the command of the bridle, fig.: to be expert in ruling *Ld.-Glr.* p. 14, a, *Schl.* where *པྱེད་* is incorr.). — *ཅིབ་-ཅུ་* a horse's furniture, harness *Cs.* — *ཅིབ་-ཐུ་* the head-piece of a bridle. — *ཅིབ་-འཕྲོ་* a master groom, equerry. — *ཅིབ་-རའ་* a stable for horses.

ཅུ ཅུ I. num. fig.: 66.

II. subst. (resp. *ཅུ་བ་*) 1. water; *ཅུ་* *འཕྲོ་བུ་* is said to be a poetical name for wood; *ཅུ་བ་* lit. descending water, viz. brook, river, also rain. — 2. brook, river, *ཅུ་* *ཀྲུ་མ་* - *པ་* overflowing rivers, floods *Ma.*; *ཐིམ་-ཅུ་* a river or rivulet of the plain; *འཕྲོ་ཅུ་* cataract, mountain torrent *Glr.* — 3. water in the body: *སྐྱེད་ཅུ་* dropsy in the pericardium, *པུ་ཅུ་* anasarca *Med.*; *པུ་ཅུ་* - *ཕུ་* one suffering from anasarca; v. also *ཅུ་-ཤར་*; esp. euphem. for urine; *མི་ཅུ་* urine of men, *འཕྲོ་ཅུ་* of cows *Med.*; *ཅུ་* *མི་ཅུ་* *འཕྲོ་* the urine is like water *Med.* — 4. v. *ཅུ་-ཐིམ་*.

Comp. *ཅུ་-ཀྲུ་མ་* river, e.g. *ཅུ་-ཀྲུ་མ་* *གའ་*

gā the river Ganges *Dzl.* — *ཅུ་-ཀྲུ་མ་* *Cs.*: 'the body of a river', yet v. *ཀྲུ་མ་*. — *ཅུ་-འཕྲོ་* the middle of a river. — *ཅུ་-རྒྱུ་* a leather bag for water *Cs.* — *ཅུ་-སྐྱེས་* the voice of the waters, the sound of rushing water. — *ཅུ་-སྐྱེས་*, *རྒྱུ་-ཐུ་-སྐྱེས་* water-mill *Glr.* — *ཅུ་-སྐྱེས་* n. of a bird *Thgy.*, *Sch.*: 'bittern, snipe'; also n. of a plant. — *ཅུ་-སྐྱེས་* 1. *Lt.*: acidulous mineral waters 2. *C.*: vinegar. — *ཅུ་-སྐྱེས་* 'water-born', the lotus *Glr.* — *ཅུ་-སྐྱེས་* a handful of water. *ཅུ་-ཀ་* the bank or brink of a river. — *ཅུ་-ཀུ་* bay, gulf. — *ཅུ་-ཀུ་* containing water, po. for cloud; a native proposed to use this word also for sponge, which is a commodity hitherto unknown in Tibet. — *ཅུ་-ཀུ་* puddle, pool. — *ཅུ་-གའ་* 1. full of water. 2. = *ཅུ་-གའ་* (v. *གའ་*) which latter is prob. the more correct spelling. 3. *Dzl.* ༡༧, 2; ༢༧, 18 — བཟུང་ virtue, honesty, v. *Schf.* on this passage. — *ཅུ་-གི་* a sort of knife; *Tar.* 43, 1 *Schf.* razor; also the attribute of a god, a weapon with a curved blade *Stg.* — *ཅུ་-གྲོ་* *Sch.*: rivulet, brook; dish - water, rinsings; boiled water (?). — *ཅུ་-མུ་* *C.* source or head of a river. — *ཅུ་-གུ་* stoppage or retention of urine, ischury, *ཅུ་-གུ་* *ཕུ་* the ischury is removed (lit. bored through) *Med.* — *ཅུ་-གུ་* bank of a river; *ཅུ་-གུ་* - *གུ་* *ཐིམ་* a tree on the edge of a river, a metaphor for frail and perishable things. — *ཅུ་-གུ་* the streaming, continual flowing, current, often fig. — *ཅུ་-གུ་* the water-egg, po. for moon *Sch.* — *ཅུ་-འཕྲོ་* v. *འཕྲོ་*. — **ཅུ་-ཐུ་-གི་** *W.* flour-dumplings, boiled in water. — **ཅུ་-ཐུ་** *W.* swaddling-cloth. — **ཅུ་-ཐུ་** *W.* calamus, sweet-scented flag, or some similar plant. — *ཅུ་-ཐུ་* *Sch.*: 'a swelling in the flesh, or a tumour filled with water'. — *ཅུ་-ཐུ་* the side or bank of a river, **ཅུ་-ཐུ་* *ཐུ་-པ་** (the avalanche came down) even to the river side. — *ཅུ་-ཐུ་* *Wdk.* a small prayer-flag stuck up close to the river, in order to avert inundations. — *ཅུ་-ཐུ་* *Sch.*: 'a poisonous plant, hemlock', but Tibetans usually understand by it the stupefying power ascribed to certain rivers. — *ཅུ་-ཐུ་* a deep well. —

— *ču-mdā* a **jet**, a spouting forth of water *Med.* — *ču-mdó* 'mouth (of a river), spout (of a tea-pot)' *Schr.*; but v. *mču*. — *ču-mdóg* the colour of urine *Med.* — *ču-rdó* *C.* small rounded pebbles, as in brooks. — *ču-nág* inundation, flood (?) *Ma.* — *ču-rnág* matter, pus *Sch.* — *ču-snód* 1. **pitcher, jug.** 2. *Schr.*: **chamber-pot** (yet in *W.* at least this article of luxury is not known). — *ču-pa* **water-carrier.** — *ču-pýág-pa* is enumerated among other synonyms to *grü-pa*, signifying a **ferry-man, water-man.** — *ču-prán* a little river, **brook.** — *ču-bár* 1. ('between the waters') **isthmus, neck of land.** 2. p. n. of a place in Tibet. — *ču-bál* n. of an aquatic plant *Wñ.* — *ču-bün* white paint for the face *Sch.* — *ču-bór* 1. **bubble**, also *čui ču-bür* 2. **blister, bladder, vesicle**, e.g. occasioned by a burn or a vesicatory *Lt.* 3. **boil, ulcer, abscess** *Thgy.*, 4. *šai ču-bür* a word describing the foetus five days after conception *Thgy.* — *ču-bur-čan* 1. n. of a hell *Thgy.* 2. the eye *Schr.* — *ču-bo* river, frq., *ču-bo-ri* n. of a mountain with a monastery two days' journey from Lhasa *Glr.* — *ču-byá* a **water-bird**; *Sch.*: *ču-byá dkár-po* swan, *ču-byá mgo-dmár* stork (not known in *W.*). — *ču-byi* **water-rat** *Sch.* — *ču-lbág* v. *lbag*. — *ču-sbür* 1. *Sch.*: 'driftwood and the like', prob. more correctly: thin pieces of wood, chips, chaff etc. floating on the water. 2. **water-beetle** *Med.* — *ču-sbrül* **water-snake**, not a mythological conception, like *klu*, but a really existing animal, though for Tibetans a somewhat fabulous one, as they have never seen the creature itself. The eel (*Sch.*) can hardly be meant by it. — *ču-mig* 1. **spring, fountain** frq. 2. n. of a vein *Med.* — *ču-rtád* v. *ču-ču*, as a separate article. — *ču-tságs* 1. a **strainer, sieve**, 2. **watering-pot.** — *ču-tsán* 1. hot water, 2. warm water, not too hot for drinking *Med.* 3. a hot spring *Sch.* — *ču-tsód* 1. the clepsydra or **water-clock** of ancient India. 2. **clock** in general, *ču-tsod-kór-lo* a wheel-clock. 3. the Indian hour = $\frac{1}{4}$ *kyim* or 24 minutes. 4. the European hour; *W.*: **ču-tsód nyis*

*ma leb** it is not yet two o'clock. — *ču-dzin* po. **cloud** *Mil.* — *ču-rdzá* earthen vessel for water, **water-jar.** — *ču-žen* (*Lex.* त्रिषङ्ग) long and broad, area, superficial extent, *ču-žen kru-brgyád-pa* eight cubits long and broad *Dzl.*; also *ču-žen-gáb-pa*, e.g. *ču-žen-gáb-pa-la dpag-tsád brgyád-ču Glr.*; *ču-žen-srab-tug* in length, breadth and height; also separately: *čur dpag-tsád* ཅུ་པ་པ་པ་, *žen-du yañ* ཅུ་པ་པ་, *mfa-skór-du dpag-tsád* ཅུ་པ་པ་ ཡོད་པ་ 2500 miles in length, 2500 miles in breadth, 10000 in circumference; yet except in this connexion *ču* alone is never used for length. As another signification of *ču-žen-gáb-pa* *Schr.* mentions moreover: proportioned, symmetrical; others have: beautiful, great, considerable, which e.g. is its proper meaning in: *ču-žen-gáb-pa nya-grodha* ཅུ་པ་པ་པ་ ལྷ་མོ་ the stately fig-tree. — *ču-zém* **water-tub.** — *ču-zlá* 1. the image, the reflexion of the moon in the water; a sort of deception of the senses by witchcraft. 2. the water-month, the first month. — *ču-yzár* a large **ladle** *Ca.* — *ču-bzóm* a **covered bucket** for carrying water. — *ču-obs* **water-ditch** *Sch.* — *ču-yar* col. water-rat(?) — *ču-rágs* **dam, dike.** — *ču-ri* 'hill of water', **billow.** — *ču-riid* water rushing in, **inundation, deluge.** — *ču-rlábs* **wave, billow** *Dzl.* — *ču-lág* the arm of a river *Glr.* — *ču-lid* *Sch.* dung, manure(?) — *ču-ló* n. of an edible plant *S.g.* — *ču-lóg* **floods.** — *ču-lón*, **dam, dike** *Tar.* 56, 15. *Liä.* — *ču-šin* wood drifted away by the water = *ču-grám-gyi šin* v. above; or the translation of *बहली* plantain or banana-tree with its spongy wood, in the place of which the Tibetan thinks of the *šóm-bu*, a shrub of similar qualities, at any rate a symbol of perishableness, of the frailty of life. — *ču-šin* *Sch.* surface of the water(?) — *ču-sél* v. *šel.* — *ču-yšón* *Dzl.* ཅུ་པ་པ་, 17. a ravine containing water. — *ču-sá* **river-mud**, as manure. — *ču-sér* 1. animal water, **serum**, whether normal, or of a morbid character *Med.* — 2. **matter, pus.** — *ču-srán*, = $\frac{1}{4}$ *ču-tsod*, i.e. a minute; the Indian or Tibetan minute is

ཐུ་ཅུ་ *ču-ču*

ཐ

ཐུ་བ་ *čur-ba*

equal to 24 of our seconds, = 6 *dbugs Wdk.*, cf. *ču-tsöd*. — *ču-srin* a water- or sea-monster, also Capricorn in the Zodiac. — *ču-lhai* water-god (*Varuṇa*); also = *klui rgyál-po*.

ཐུ་ཅུ་ *ču-ču*, = *la-ču*, rhubarb, *ču-rtsá* its root, used as dye and as a laxative *C.*

ཐུ་མི་ *ču-nin* four years ago *C.*, *W.*

ཐུ་པ་ *ču-pa* 1. *C.* a man's dress, coat, — 2. water-carrier.

ཐུ་བ་ *ču-ba* a large sinew, of which there are 16 acc. to Tibetan anatomy; *ču-ba ldóg-pa* a contraction of the sinews *Cs.*, *žá-ba* lameness, paralysis of the sinews *Sch.* — *ču-rgyüs* (རྒྱུས་) sinews, ligaments and nerves (there are 900 *rgyüs-pa*); with respect to these, as well as to the veins, Tibetan science seems to be rather in the dark. — *ču-rtsá* 'sinew-veins', a term coming nearest to what we call the nerves. — *ču-ba-lia-ldán*, and *lia-lén Cs.* names of countries in India.

ཐུ་མ་རྩེ་ *ču-ma-rtsi* a medicinal herb *Med.*

ཐུ་མ་ལོན་ *ču-ma-lón*, **ču-gu ču-ma-lón** *Ld.* an infant, baby.

ཐུ་སོ་ *ču-só* the external and internal urinary organs.

ཐུ་ག་ *čug* v. *jug-pa*.

ཐུ་བ་ *čün-ba* 1. adj. col. *čün-nu*, *W.* also **čün-se**, little, small, *čün-čés-pas Dzl.* when he was very little; young, *bu čün-ba* or *-niu* the younger or the youngest son; *lo-čün* young in years; *ma-čün* the younger sister of the mother; **á-pa čün-nu** the younger brother of the father; the younger or the youngest of the fathers (in polyandry); *čün-nu-nas* up from infancy; *čün-grógs* an early friend, friend of one's youth; *čün-zád* a little, cf. *čün-zad*; *čün-(gyi) sri* a devil devouring infants, infants-devil; **nyin-kám*-, *no-mig*-, *pod*-, or **nyom-čün-se** *W.* shy, timid. — 2. vb. to be little, small etc., *snyin ma čün čig Glr.*, be not timorous, do not fear! *dün-ma rgya ma čün čig* let the consultation not be tri-

fling, let at once something of moment be consulted; *dün-ma rgya mi čün-bar byed-do* let us now decide on important things *Glr.*; *čüns-pa* pf., *čüns-pa yin-nam* is it too unimportant? *Mil.* (*čün-jug* v. *ja*).

ཐུ་མ་ *čün-ma*, *C.* also **čün-grógs*, *čün-dris**, resp. *btsün-mo*, wife, consort, partner *B.*, *C.*; *lén-pa* to marry; *mi žig-gi čün-mar byéd-pa* to be made a man's wife, to be married.

ཐུ་ *čud* occurs only in *čud-yzon-pa*, *-yson-pa*, *-ysan-pa*, *-za-ba*, seldom *-dza-ba (Lex.)* to consume, spend, waste; *čud m zá-ba* inexhaustible.

ཐུ་བ་ *čud-pa* = *tsud-pa*, *jug-pa*, to go, get in or into, to enter, to put in or into etc., to go into a town *Dzl.*; of food entering the body *Dzl.*; *gan yañ rin-ba mi čud-pa med* all without distinction may enter (my religion), says Buddha, in opposition to the aristocratic exclusiveness of Brahmanism *Dzl.*; *tugs-su čud-pa*, resp., to impress on one's mind; *kon-du* v. *kon-pa*; *óg-tu* to subject *Tar.*; *grábs-su* c. accus. to procure, to provide or furnish one's self with a thing *Mil.*

ཐུ་ *čun*, occurs in *žin-čun* one that is watering or taking care of fields, *tsás-čun* gardens *ól-čun* meadows *Ld.*

ཐུ་པོ་ *čün-po* (རྒྱལ་པོ་) 1. bunch, bundle. 2. tuft, tassel, ornament, of silk, pearls etc.

ཐུ་མ་ *čün-ma* the second wife in rank.

ཐུ་ཅེ་ *čün-tse* *Bal.* little, small.

ཐུ་བ་ *čub-pa*, a corruption of *čud-pa*, *kun čub-par byao* all this is to be well impressed on the mind; *dbañ-po tams-čád-du čub-pa* to pass through, to penetrate, every organ *Stg.*

ཐུ་བ་ *čüm-pa*, *jigs-čüm-pa* *Mil.*, to shrink, to crouch with fear.

ཐུ་ *čur*, termin. of *ču*; *čur či-ba* to be drowned.

ཐུ་བ་ *čur-ba* a kind of vermicelli, prepared from butter-milk boiled *Med.*, *Ld.* **čurpe*.*

ཚུས་ *čus* 1. instrum. of *ču*; *Sch.* also *čus-rtön-ba* 'to melt'; more correctly: to gild, to plate (in the warm or in the cold way), to overspread with a gold or silver liquid. — after five days *C.*, *W.*, or, the present day included, on the sixth day, cog. to *bču*.

ཚེ་ *če* 1. num. fig.: 96. — 2. v. *če-ba*.

ཚེ་གེ་མོ་ *čé-ge-mo* such a one, lo *čé-ge-mo žig-la* in such and such a year *Dzl.*; *čé-ge-mo kyod* you so and so *Thgr.*

ཚེ་འབྲན་ *če-grán* *W.* being jealous of one's own honour, *ni f.*

ཚེ་ཐབས་ *če tábs* arrogance, haughtiness, *sde-pai čé-tábs* the arrogance of the great *Ma.*; **čé-tábs-med-kan** *W.* affable, condescending, kind; *čé-tábs-dan* proud, arrogant, haughty; *čé-tábs byéd-pa B.*, **čò-čé** *W.*, **zun-wa** *C.*, to be arrogant, haughty.

ཚེ་དོན་ *če-dón* a missive to an inferior, an edict.

ཚེ་བ་ *čé-ba* 1. adj. great, (for *čén-po*); *bu čé-ba* the eldest son, the elder; *čé-bar gyúr-ba* to become great or greater, to grow, increase e.g. of passions; *čé-bar gró-ba*, *čer gró-ba* id., cf. *čer*, *čé-bar byéd-pa* to make great; frq. in conjunction with nouns: *žé-sdán čé-ba* great with respect to anger, i.e. very prone to anger; *rígs čé-žin* being of high extraction; also in compounds, v. below. — 2. sbst. greatness, high degree *Mil.*; superiority, excellence, ... *kyi čé-ba stón-pa* to show the superiority of a thing *Mil.*; **čé-wa brün-wa** *Ld.* to behave decently, respectably. — 3. vb., pf. *čes* to be great, not only in *čé-žin*, *čé-o*, but also in: *nia-rgyál ma čé-žig* do not be great in pride, i.e. do not allow pride to become great *Mil.*, and so in similar cases; cf. *čes*.

Comp. *čé-ka* *Sch.*: 'chiefly; the plurality'. — *čé-kyád* greatness, size *Dzl.* — **čé-qlát** *W.*, **čé-dál-la čud son** he has entered the class of adults, he has come to full age. — *čé-rgyu* = *čé-ba*, cf. *rygu* 3. — *čé-brgyiud* perh. lineage by the eldest sons *Glr.* — *čé-čün* great and small; size; *čé-čün ni* in size. — *čé-dón* the coming to

full age *Mil.nt.* — **čé-mi** *W.* an adult. — **čé-lónis** *C.* grown up, adult (*Sch.* 'chiefly?')

ཚེ་ཞེ་ཅེ་ *če-žé* one's elder sister *Cs.*, the elder wife *Sch.*

ཚེ་བཞི་ *če-bži* *Liš.* = *bden-dpán*, witness, eye-witness; witness, testimony, *čé-bžir dris-te* being questioned as a witness, or asked for a testimony *Stg.*

ཚེད་ *čed*, as sbst. of rare occurrence, *Schr.*: reason, signification = *don*; *Sch.*: *čed čén-po* a great thing, an important business or affair. Mostly *čed-du* postp. c. genit. on account of, because of, for; *ltá-bai čed-du yin* it is in order to see *Pth.*; *rin-gyi čed-du* as an equivalent *Pth.*; *lhai čed-du dzin-pa* or *nyér-ba*, also *rjés-su džin-pa* or *nyér-ba* to admit to the discipleship or communion of a god *Mil.* — As an adv. *čed-du* seems to signify 1. for a certain purpose, designedly, purposely, expressly, e.g. with *byéd-pa* to do, to make a thing; *mndgs-pa* to send off, dispatch. — 2. again, once more, once again, = *pyir* *Mil.* — *dgos-čed* the construction of any noun with *pyir-du*, *čed-du* etc., regarded by Tib. grammarians as a case of declension.

ཚེད་དོན་ *čed-dón* v. *čé-dón*.

ཚེད་པོ་ *čén-po* *B.* and *C.*, **čén-mo** *W.*, great (*čén-mo* in *B.* only as fem. *Dzl.* 700, b), *čén-por gyúr-ba*, *W.* **čén čá-čé**, to become great, to increase, col. also for to grow up; *skyes-bu čén-po* a great man, a man of great worth (by his talents and actions), a saint; **mi čén-mo** *W.* a man of quality, of rank, a nobleman, a rich man; *čén-ma* the first wife in rank; *čén čün ynyis* the first and second wife *Glr.*; **čén-mo** *W.* also: old, **t'ú-gu lo ču čén-mo** a child ten years old.

ཚེས་མེད་ *čem-me-ba* *Lex.*, *Cs.* stillness, silence, *čem-mer däg-pa* *Schr.*, *čem-mer kó-d-pa* *C.*, to sit still without speaking.

ཚེས(ས་) *čem(s)* in compounds: 1. *čani-čem(s)* v. *čani*. — 2. *ka-čem(s)*, resp. *žal-čems(s)*, *bka-čem(s)* farewell exhortation; last will, testament, *srás-la ka-*

ཅེས(ས)་ཅེས(ས)་ *čem(s)-čem(s)*

čem(s) རྟོག་པ་ to deposit a testamentary disposal or devise for a son *Glr.*

ཅེས(ས)་ཅེས(ས)་ *čem(s)-čem(s)* 1. the noise made by thunder, by the shock of an earthquake etc., *brüg-sgra čem-čem sgrögs-pa* the rolling, roaring, clapping of thunder; *bžad-gäd ur čem-pa* a roaring laughter. — 2. *kra čem-čem v. k'ra-bo.*

ཅེར *čer* termin. of *če*, *čer gró-ba* to grow, increase; *čer skyé-ba* to become great; to grow up, *čer skyés-pa* partic. grown up, adult; *da-dün čer ton go on! go on! Mil.*; *rgyal-srid byá-ba čer ma byun Glr.* his government was not (yet) of much consequence (as he was too young); *nés-pa čer med* this is not quite evident to me *Mil.*; perh. *Tar.* 36, 16; 101, 22; 120, 21; 169, 14 will allow a similar interpretation of *čer*. — *čer-na S.O.* yea; still more (?).

ཅེས *čes* 1. instrum. of *če*. — 2. pf. of *čé-ba*, as adv. very, *ka-zás nian čes-kyi* as the food is very bad *Dzl.*; *čes sgrin-pa* very prudent or clever *Sch.*; *čes dár-bar gyir-to* it spread very much *Tar.*

ཅེས་པ་ *čes-pa* 1. pf. of *čé-ba* to be great, *ha-can yañ čes-so* he is much too great *Dzl.*; *dmag-dguñ čes-pa* a great army; *dban čes-pas* being very mighty *Glr.*; *čar čes-pas* as it rained heavily *Pth.*; *dga čes-nas* greatly rejoicing *Mil.* — 2. to believe, but only when preceded by *yid* (resp. *tugs*), or *bden* (col.), c. *la*, also c. accus., or *par*, that, *Dzl.* ༢༩, 18.

ཅོ *čo* 1. num. fig.: 126. — 2. as a word for itself seldom to be met with, e.g. *Ld.-Glr. Schl.* fol. 13, 6, *Tar.* 129, 20; signification not clearly to be made out. **čó-med-pa** *C.* = *dón-med-pa* to no purpose, vain; fickle.

ཅོ་ག་ (*ཅོ་ག་*) the way or method of doing a thing, e.g. of solving an arithmetical problem *Wdk.*, of curing maladies *S.g.*, esp. used of magic performances, *čó-ga-pa Cs.*, *čó-ga-mkan Mil.*, a performer of such ceremonies. Whether it may safely be used for religious rites or ceremonies in general, is doubtful.

ཅོག་པ་ *čog-pa*

ཅོ་གོ་ *čo-gó Bal. great.*

ཅོ་, ཅོ་སྒྲིབ་ *čo - né, čo - nés*, lamentation, wailing, esp. lamentations for the dead, dirge, *débs-pa Dzl.*, *bód-pa, don-pa* in more recent literature, *byéd-pa Sch.*, to lament, wail, cry, clamour; with *la* to cry to a person; the crying of a new-born child *Thgy.*

ཅོ་ཤྲུབ་ *čo - šrül* magical trick, jugglery, often put to *rdzu-šrül*, also used of the apparitions and doings of goblins *Mil.* Cf. *rdzu-šrül*.

ཅོ་བ་ *čó-ba* to set on (a dog), *čó-čó-ba* to set on repeatedly *Cs.*

ཅོ་འབྲང་(ས)་ *čo - brán(s) Mil.*; *Cs.*: the mother's family or lineage; *čó-rigs Dzl.* frq. *Cs.*: 1. the father's lineage, descent by the father's side; 2. an honourable extraction. — *čó-ris Mil.*, frq. = *čó - rigs*, also applied to things, e.g. a cane: *čó-ris yé - nas btsün - pa* a cane of an excellent kind, not coming from any mean or noxious plant.

ཅོ་ལོ་ *čó-lo* 1. die, dice, game at dice. — 2. seal(?) — *čó - lo - mkan* a dice-player *Cs.*, *čó-lo rtsé - ba* to play at dice *Cs.*; *čó-lo-ris Glr.* the figure of a die, a square figure, in *Glr.* 47, 9 the Mongol translation substitutes a wheel, v. *kór-lo*; a checkered colouring or pattern, e.g. of cotton cloth *C.*

ཅོག་ *čog* 1. for *čó - ga*; *bón - čog Mil.* the ceremony of the Bonpos. — 2. v. *γčog-pa*. — 3. v. *čog-pa*.

ཅོག་པ་ *čog-pa* vb., sbst., adj. 1. to be sufficient, sufficiency, sufficient, ccdpir: *néd-la dé - kas čog* it is sufficient for us, we are satisfied *Mil.*; *dris - pas* (instr. of *pai*) *čog-go Dzl.* ༣༩, 10 (there has been) enough of asking, = don't ask any more! *gán-du bžugs kyañ čog-par dug* it is sufficient (for him) wherever he may live, i.e. he is satisfied with any place of living *Mil.*; *néd-la nor loñs-spyód-kyis čog-pa yod* we have money and goods enough *Mil.*; *di ysüm - gyis čog - na* if these three are sufficient for you *Mil.*; *rín-po-čes čog-par*

gyür-nas when they had precious stones enough *Dzl.*; ཏི་ཙམ་གྱིས་ *čög-pa ma yin-no* that is not enough, that will not do *Dzl.*; སྒད་པ་མི་བརྟུ་མོན་ *čög-pa* his back (is) large enough for a hundred men to ride on it *Glr.*; adv.: *čög-par* sufficiently, e.g. *sbyin-pa* to give *Dzl.*; **ma čög-pa** or **-ga** *W.* (col. for *čög-par*), **dün - če ma čög - ga sad soñ** he not only struck but killed him; *pyin-pas čög-gi* it being sufficient (for the present) that I have come *Mil.*; *tams-čad-la čög-par gyür - te* as all were satisfied *Dzl.*; *čög - par dzin - pa* to deem a thing sufficient, to be contented or satisfied with it; *čög šés-pa* vb., sbst., adj. to be contented, contentment, content; *ltā-bas čög mi šés-pai rdzas* a thing at which one cannot look enough *Glr.*, *Pth.*; *yo-byād - kyī* (better *kyis*) *čög šés - pa* easily satisfied as to the necessities of life. — 2. to be allowed, permitted, at liberty, construed in the same manner: *krid-pas čög* you may have lessons with me, I will instruct you *Mil.*; *grān-pas čög* I am quite at liberty to compete with you, we may safely compete with each other *Glr.*; *tsō-ba drāns-pas čög* you can have meat set before you *Mil.*; with a root: *bu byin čög* then you may render up your son; hence it is in *W.* the usual word for *rūn - ba*, **nān-du ča čög-čē yin-na man** is it allowed to enter or not? **šrād-ma za čög** eating pease is allowed, also: pease are edible; **lé-na kyon čög ka tan** he issued an edict, that it should be permitted to fetch wool, i.e. he (the Maharajah of Kashmir) permitted the export of wool; **lēb - na pul čög* when it arrives, I shall take the liberty of sending it to you.

ཆོག་པ་ཅོག་པ་ *čogs-pa* seldom for ཅོག་པ་ to be broken *Mil.*

ཆོ་, བཆོ་ *čon, mčon* a transparent, variegated, half-precious stone brought from India to *Ld.* and considered less valuable than *γζι*; perh. cornelian or sardonyx?

ཆོད་ *čod* 1. *C.* the cutting off; deciding; **č al-čō gya čēm-po jhē-pa** to bring about

a great remission of taxes, **bhu-lon-čō** remission of debts; **sa-čō gya čēm-po jhē-pa** to make a great way; cf. however *pyod*. — 2. partition-wall *Sch.*, *čod rgyāg-pa* prob. to construct a partition-wall. — 3. v. *γčōd-pa*.

ཆོད་པ་ *čōd-pa* 1. to be cut off, *lām-ego pyis* *kā-bas čōd-de* both approaches being cut off or obstructed by snow *Mil.*; *bād kyan mi čōd-do* impossible to be severed, *caedendo non caeduntur*, *Glr.*; *mi-čōd-rdō-rje* a diamond that cannot be cut to pieces, an epithet of a firm unbending king *Pth.* — 2. to be decided, settled, fixed, *gon-tāi dpyād-kyis* (or *pas*) *mi čod Glr.* the value (of the stone) cannot be fixed, though one should attempt to appraise it i.e. it is invaluable, priceless; *go čōd-pa* v. *go*.

ཆོད་པོ་ *čōd-po* *W.* 1. split, cut through; 2. distinct, of words or writings.

ཆོད་ *čon* 1. *W.* (cog. to *čud*?) useless, to no purpose, *rin čon soñ* the payment has been useless, thrown away; gen. adv. **čōn-la** gratuitously, in vain, for nothing, **čōn-la kōn-čē** to hate without cause or reason; **čōn-la dād-čē** to sit idle, to spend one's time unprofitably. — 2. tent (?), *čon-tāg* tent-rope *Mil.*, *čon-pūr* tent-pin.

ཆོད་(ས་) *čom(s)* 1. robbery, *čoms - kyis zas tsōl-ba* to live on robbery *Ma.*; *čom-po* robber *Dzl.*, *čom-po rkūn-ma* robber and thief, gen. *čom-rkūn*, *čom - rkūn - gyi* *jigs-pa* fear of robbers and thieves; *čom-rkūn-pa* id. *Stg.* — 2. imp. of *jōms-pa*.

ཆོད་པ་ *čom-pa* to be finished, accomplished, *W.*, **tō-re čom yin** to-morrow it will be finished, **da čom soñ** now it is done, completed; cf. *čam*.

ཆོད་ *čol* 1. inconstant *Cs.*; *dpyid-čol* fickle spring-weather. — 2. *Cs.*: for *čō-lo* in compounds, *rus-čol* a die made of bone; *šin-čol* a wooden die; *dun-čol* shells used inst. of dice(?).

ཆོད་ཀ་ *čol-ka* *Sch.*: 'a hole made by a blow; a nest'.

ཆོད་མཚན་ *čol-zāns* a shallow shore *Sch.*

ཆོས་ ཅོས་ (པོ་མེད་) 1. **doctrine**, a particular doctrine, **tenet**, or **precept**; *psāi-bai* ཅོས་ གི་ an esoteric doctrine, a mystery *Dzl.*; *Kyād-čos* for *Kyād-par-čan-gyi* ཅོས་ a peculiar, distinguished, sublime, and therefore difficult doctrine; *jig-rten-gyi* ཅོས་ *brgyad* the eight doctrines or principles of the world (though frq. mentioned, I found them nowhere specified) cf. Foucaux Gyatcherr., Translation p. 264; *čos-brgyād-mkhan*, a man of the world, worldlyling *Mil.* — More esp. 2. **moral doctrine**, whether any separate dogma, or the sum of various doctrines, **religion** in general, both theoretically (system of morality, ethics) and practically (faith, exercise of religion); *lha-čos* the religion of the gods or (Buddhist) deities, i. e. the Buddhist religion, as the only true one, in opposition to all other heresies and false religions (*log-čos*), as well as to irreligiousness (*čos ma yin-pa*); *ka-čos* profession with the lips, hypocrisy *Glr.*; *kri-g-pai čos-la brten-pa* those practising the religion of voluptuousness (an expression designedly forcible, like St. Paul's: 'whose god is their belly'); *mī-čos* v. below; *čos čād-pa*, or *bšād-pa*, *stön-pa*, *smrá-ba*, *sgrog-pa*, resp. *čos-kyi sgrog-glén mdzād-pa* *Glr.* to expound, to teach, to preach religion; *čos smrá-bai žāl-la ltā-ba* to watch the mouth of the preacher *Pth.*; **čog dōg-pa** *C.* to read a religious book; **čos šād-kan** *W.* a preacher; *čos čād-pai dun-kan* place where sermons are delivered, church *Dzl.*; *čos nyān-pa* to hear religious discourses *Dzl.*; *čos žū-ba* to ask for religious discourses; partic.: one eagerly desiring or asking for religious instruction, an inquirer *Pth.*, *Mil.*; *čos byéd-pa* to act or live religiously, righteously, = *čos bžin-du byéd-pa*; also merely to wish to become pious, to strive after piety; *Kyed myñi-nas čos byéd-na* if you are in good earnest about religion, if pjety is the aim of your heart *Mil.*; lastly in a special sense: to become or to be a monk *Pth.*; *čos-la sems sgyūr-ba* *Mil.* to show an inclination for religion, to turn religious; *čos-su*, or

čos-la jug-pa 1. vb. nt. to enter into religion, to be converted, also: to go over to a religion, to turn (Buddhist), 2. vb. act. to convert, to turn a person from a bad life to a good one, to make him a believer, to make another a convert, a proselyte; *čos-la gōd-pa* = *jug-pa* 1; *čos spyōd-pa* to practise religion; the exercise of religion, worship *S.g.*; *bka-čos* the word of Buddha, the doctrine as taught by Buddha himself; *rtōgs-pai čos* *Thgy.* the knowledge acquired by meditation, independently of books, scarcely different from *nes-dōn*, or *non-šes*; *bstān-pai čos* *Thgy.* any knowledge derived from other sources. — 3. in a special sense the **religion of Buddha**, Buddhism, *dām-pai čos*, and frq. *dām-pa čos* id. (cf. ἡ πίστις Acts 6, 7); *čos dan bon* Buddhism and Bon-religion *Mil.*; *čos-la lōn-spyod-par gyūr-ba* to live in the enjoyment of true faith. — 4. **religious writings**, and **writings, books, literature** in general, in as much as the Tibetans derivate every science from religion; *bōn-gyi čos tams-čād* all the Bon-writings *Mil.* — 5. **custom, manner, common usage, fashion**, *mī-čos* manners of the world *Mil.*; *mī-čos-kyi dūs-su* as long as he lived according to the ways of the world *Mil.*; *yūl-čos-kylis* according to the custom of the country *Dzl.*; *kyād-čos* the way of distinguishing, of pointing out the characteristics *Glr.* (cf. under 1); **nature, quality**, *Dzl.* 223, 18 cf. *čos-nyid*. — 6. **substance, being, thing**, *čos tams-čād mī-rtāg-pa yin-gyi* as every thing existing is perishable *Dzl.* — Other philosophical expressions containing the word *čos* v. *Was.* (296).

Comp. * *čos-skad** *W.* book-language, as opp. to *pāl-skad*. — *čos-sku* v. *sku*. — *čos-skyōñ* v. *skyōñ-ba*. — *čos-kri* reading-desk, lecturer's chair, pulpit *Pth.*; reading-table, school-desk. — *čos-kriṃs* v. *kriṃs*. — *čos-kriṃs-pa* v. *dge-bškōs*. — *čos-kór* vulgo prayer-mill; the column of disks on the *mčod-rtēn* *Pth.* v. *kór-lo* 2, also *kór-lo* extr. — *čos-grā* school. — *čos-(kyi) rgyāl* (-po) 1. honorary title of kings deserving

well of religion. 2. = *ṣṭin-rje Schl. Buddh.* 93, 3. also as a p. n. — *čos-rgyüd* **religious tradition**, also = **confession, creed**, *rje-btsün-gyi čos-rgyüd dzin-pa - rnam* those embracing the religious tradition of his reverence, his fellow-believers *Mil.*; *čos-rgyüd ṣṭig-pa* one confessing the same faith or religion *Thgr.* — *čos-čan* 1. **pious, devout**. 2. v. *čos* 5, *ṣṭig-pai čos-čan yin* having the properties of perishableness, being subject to the law of mutability *Thgy.* — *čos-rjé* 'lord of the faith', viz. 1. **Buddha** *Lex.*, 2. devout or righteous lord, title of honour given to distinguished scholars *Tar. transl.* 331, and elsewh.; perh. also = *čos-rgyál*. — *čos-nyid* 1. = *čos* 5, **quality, nature**, *rgyá-mtsoi čos-nyid-kyis* in a manner peculiar to the sea, *Dzl. Śā. 9* (112, 9?). 2. philosophical term: **existence, entity**, = *de-bžin-nyid* (acc. to *Thgy.*) by which the Buddhist however means a negation of being, non-existence, non-entity. — *čos-stégs* *W.* = *čos-kri*. — *čos-stón* religious festive entertainment given to saints *Glr.* — *čos-dráni-po* **righteous** with regard to the laws of religion (adopted by Prot. Miss. for the scriptural term 'righteous' or 'just'), *čos-dráni-ba* justice, righteousness. — *čos-lđán* = *čos-čan*. — *čos-sdé* **convent, monastery**, *Wdk., Glr.* — *čos-pa* a religious man, a divine, a monk. — *čos-spün* a religious brother; such brotherhoods e.g. are formed by two devotees, before going on a pilgrimage. After having been consecrated by a priest, who consults the lot on such an occasion, they owe hospitality and mutual assistance to each other for life. — *čos-spyód* **exercise of religion**; *čos-spyód-bču* = *dge-ba-bču*. — *čos-sbyin* is said to be frq. used in book-titles: *bkra-šis-thün-po-nas čos-sbyin džad-méd spel pyir bris* written from Tashilhunpo as a religious gift for infinite increase and blessing. — *čos-blón* a **pious functionary** or official (*bdud-blon* an impious or wicked one) *Glr.* *čos-ma* a religious woman, a nun *Cs.* — *čos-méd* without religion, **irreligious, wicked**. — *čos-myón* **religious frenzy**, *W.*: **čos-nyón žugs** he has become deranged,

his brains are turned (in consequence of meditating). — *čos-zóg* **priestcraft** *Mil.* = *čos-lugs* religious party, **denomination, sect**. **čos-sem-čan** *W.* inclined to religion, **pious**. *མཆོད་པ་* *čád-pa* *Lex.*: = 'tomb, sepulchre; = *pramārita* *Ssk.* killed, slain; *mčád-pa-med-pa* entire, perfect; *mčád-par byá-ba* = *mahimān* *Ssk.* greatness; also the magical power of increasing size at will'. *མཆོད་པ་* *mčán* 1. **the side of the breast**, *mčán-gyi bu* bosom-child, darling, *mčán-gyi mčis-brán* bosom-wife (cf. our 'bosom-friend'); *mčán-du ṣṭig-pa* to put into one's bosom *Glr.*; *mčán-kui* arm-hole, arm-pit, often = *mčán*; *mčán-kui ṣṭig-pa* ribs - *mai bár nas* (the Buddhas are born) from between the ribs of the right side (cf. *mñal*); **čán-da** *W.* pocket, in clothes, cf. *dkú-mda*. — 2. v. the following article.

མཆོད་པ་ *mčán-bu* 1. **apprentice**, *bzoi* in a handicraft, trade or art, *rig-pai* in a science, disciple *Cs.*, *sgyü-ma-mkan-gyi* appr. of a juggler, conjurer *Zam.* — 2. *yi-gei mčán-bu* words or lines, printed or written in a smaller character than the rest, and inserted in the text (called *má-yig* *Cs.*) like our parenthesis, but without brackets; hence 3. **note, annotation** (*Sch.* also: testimony?).

མཆོད་པ་ *mčé-ba*, eleg. for 1. **to come, to go**, *slád - bžin - par mčio* I shall come later *Dzl.*; **to appear**, used of a god; *skyábsu* (to put one's self) under the protection of another person, *ccd.*; *báns-su mčio* I will obey *Mil.* — 2. **to say**, *žes mčio* thus he said.

མཆོད་པ་ *mčé-ma*, resp. *spyán - čáb* a **tear**, *byin-pa*; *dón-pa* *Glr.*, *blág-pa* *Dzl.*, *ṣṭón-ba* *Mil.* to shed (tears); *ském-pa* to dry up tears *Cs.*; *ṣṭig-ba* to wipe off tears *Cs.*; *mčé-mas brndán-ba* to be choked with tears, to sob violently *Sch.*

མཆོད་པ་ *mčig* 1. *Cs.* a stone for grinding spice etc., a **mortar**; *mčig-gu* a small mortar *Sch.*, a **pestle** *Cs.* — 2. **the nether mill-stone**, *mčig-ma* the runner or upper mill-stone, *Sch.*, *mčig skór-ba* to grind *Sch.*

མཚོན་ *mčün* Cs. = *klon*; one *Lex.* = *dkyil*;
v. *klon*.

མཚོན་བུ་ *mčün-bu* Cs. = རྒྱུ་བུ་ *bu*.

མཚོན་ *mčid*, *bka-mčid*, *rsun-mčid*, W. **mol-čid** resp. the talk, discourse, speech (of an honoured person) Cs.; *mčid-lan* answer to such speech *Mil*.

མཚོན་པ་ *mčün-pa*, resp. *sku-mčün* the liver; *mčün-dri*, *mčün-ri* the midriff or diaphragm; *mčün-ka* liver-coloured; *mčün-nán* 'liver-pressing', first breakfast, because according to popular belief water rises from the human liver in the morning, which is depressed and appeased by taking some food; *mčün-nán byed-pa* to break-fast.

མཚོན་པ་ *mčül-pa* 1. fishing-hook *Dzl.*, *mčül-pas nya* རྩོད་པ་ to fish with a hook, to angle Cs. — 2. a little bird, W. **ci-pa**, Ts. **čül-pig*; *ci-pa skyá-wo** W. sparrow; *mčül-kra* sparrow-hawk; *mčül-ngó* a fabulous stone, like a bird's head, supposed to possess a variety of marvelous qualities.

མཚོན་མ་ *mčül-ma* 1. W. **mčül-mág**, resp. *lyags-mčül*, *lyags-čáb* spittle, prob. also other similar fluids *Li.*; རྩོད་པ་ (W. **pán-te*) to spit; *mčül-lúd* (W. **mčül-lád**) morbid saliva, e.g. of people affected with a cough or with hectic fevers; *mčül-snábs* prob. id.; *mčül-snód*, resp. *žal-bžéd*, spitting-box; *mčül-zám*, *mčül-bkáb* W. slavering-bib or cloth. — 2. = *mčül-lhám* *Tar.* 72, 9?

མཚོན་ལྗེ་ *mčül-lhám shoe, boot*, *mčül-lhám rnyis* རྩོད་པ་ to lose both shoes *Wda.*; *mčül-lhám-mkán* shoemaker, cobbler, seller of boots; *mčül-lhám-gyi yú-ba* the leg of a boot Cs.

མཚོན་པ་ *mčis-pa* 1. also *mčis-lágs-pa*, eleg. for *yod-pa*, to be, to be there, to exist, *du mčis* how much is there, how many are there? Cs.; *sú-la dām-pai čos mčis-pa* whoever has the holy doctrine *Dzl.*; *yal dbús-nas mčis-so* (he) is (comes) from the country *Ü Dzl.* — 2. pf. of *mčü-ba* 1. *lam rin-po-nas mčis-te* having come from afar. 2. *žes mčis-pa* so-called.

མཚོན་བྱང་ *mčis-brán* 1. eleg. dwelling, abode, domicile; also when speaking modestly of one's own dwelling: *bdaḡ-gi mčis-brán* my humble roof *Dzl.* — 2. *Lex.* wife, partner.

མཚོན་མཁའ་ *mčis-mál* bed, bed-stead Cs.

མཚོན་ *mčü* 1. lip, *ya-mčü* upper lip, *ma-mčü* lower lip; *mčü btud mkas* *Wil.* prob.: one must be wise in lowering the lips, i.e. one must yield, giving up pouting; *ka-mčü*, resp. *žal-mčü* 1. lip 2. word, voice (?) *Sch.* 3. quarrel, strife, *ka-mčü rgyal-pám ji-ltar byun žé-na* if one asks, which are the details of the quarrel; **Kam-čü jhé'-pa** C. **gyaḡ-pa** Cs. to quarrel. — 2. beak or bill of birds, *mčü-la tógs-te gró-ba* to fly, carrying something in the bill *S. O.*; *mčü-lto* (or *ču-mdo*?) *W.* id. — 3. n. of one of the lunar mansions, v. *rgyu-skar*.

Comp. *mčü-skyé* muzzle *Sch.* — *mčü-sgrós* v. *sgros*. — *mčü-lár* *Sch.* (prob. a mis-print for *mčü-lór*) pustules, tubercular elevations on the lips. — *mčü-rins* long-beaked, n. of a bird, and also of an insect (a large musquito).

མཚོན་པ་ *mčé-ba*, Cs. also *mčé-só*, corner-tooth, canine tooth, eye-tooth, fang, tusk of an animal, *mčé-la ytsigs-pa*, W. **žé-čé**, to show one's teeth, to grin; *mčé-ba-čan-gyi sde* the class of the tusked animals, viz. the carnivora (lion, tiger, leopard), and the tusked pachydermata (elephant, boar etc.).

མཚོན་ *mčed*, *sku-mčéd*, *mčed-lám*, resp. for spun, brother, sister; *mčed rnyis* my two brothers *Dzl.*; *srás-mo lha-lám mčed bži* four princesses, sisters; *deñ mčed* his illustrious brother, in reference to a king, prince etc. *Glr.*; esp. of gods: *mčed bži* four divine brothers *Glr.*; *mčed-grógs*, *grogs-mčéd* clerical brother, *mčed-grógs mán-po tsógs-par* where many clerical brothers assemble; *mčed-grógs dam-tsig yčig-pa Thgr.* betrothed brothers, religious brothers, = *čos-spün*; also *mčed-lám* has this signification.

མཚོན་པ་ *mčed-pa* 1. to spread, to gain ground, esp. of a fire, frq.; also fig.: *bdag-gi dod-čags-kyi me mčed-pas* as the fire of voluptuousness spread or increased within me *Dzl.*; also in the following sense: *mār-me yčig-la yčig mčed ltar* as one kindles one light by another *Mil.*; *yčig glen ynyis glen rtm-pas mčed-de* as (the news) spread more and more by gossiping people *Pth.* — *skye-mčed* v. *skye*. — 2. = *gyó-ba, mi-mčed-pai dád-pa* = *dád-pa brtán-po*.

མཚོན་པ་ *mčér-pa* the milt, spleen.

མཚོན་པ་ *mčog* the best, the most excellent in its kind, *skyes-bu mčog, mi mčog, rkan-nyis-rnams-kyi mčog* Buddha; *nyes-lšin-gis ma póg-pa* (or *na*) *mčog yin-te póg-rtñ bčags-pa byéd-pa rab yin Mil.* the best thing is, not to have been surprised by sin, but after having been surprised, it is the best to confess it (and thus to atone for it); *γswi-mčog* chief or fundamental doctrine, main dogma, principal commandment etc. *Glr.*; *na ni jig-rtén di-na mčog* I am the highest in the world (says Buddha immediately after his birth) *Glr.*; *γnas-mčog* the most glorious or splendid country *Glr.*; *ro-mčog* excellent taste or flavour *Mil.*; *mčas-mčog-rnams* most learned gentlemen *Zam.*; also as a complimentary word; *mi mčog kyod* most honoured Sir! *Pth.*; *mčog-dmān, mčog dan tun-món, mčog dan pāl-pa*, good and bad, first-rate and common, fine and ordinary, of goods etc.; eminent and ordinary, of mental gifts, talents etc.; *mčog-tu gyúr-pa* = *mčog*, e.g. *mi-rnams-kyi nán-na mčog-tu gyúr-pa yčig* one that has risen among men, so as to become their chief *Glr.*; *yül-rnams-kyi mčog-tu gyúr-pa* the most splendid of countries. — Adv.: *mčog-tu* very, most, with verbs: *bón-po-la mčog-tu mds-pa žig* a great admirer of the Bonpos *Mil.*; gen. with adjectives: *ro mčog-tu mnár-ba* extremely sweet; with the comparative: much, far, by far, greatly, *dé-*

bas mčog-tu čeo ... is far or much greater than that *Dzl.*

Comp. *mčog-sbyin pyag-rgyá* a gesture made in practising magic, in conjuring up or exorcising ghosts. — *mčog-zün* the model pair, the two most excellent amongst Buddha's disciples, Shariibú and Maudgalgyibú, v. *Köpp.* — *mčog-rin* longest *Thgy.*

མཚོན་པ་ *mčon* v. *čon*.

མཚོན་པ་, མཚོན་པ་ *mčon-ba, mčóns-pa* to leap, to jump, frq., e.g. *čur* into the water; *mi-seb-la* among the people, e.g. of a mad dog).

མཚོན་པ་ *mčod-pa* (ལུག) I. vb. 1. to honour, revere, respect, receive with honour, *kün-gyis bkür žin mčod-pai* as worthy of being honoured and praised by all; usually ccapir. (rarely dp.) in the special sense: to honour saints or deities by offering articles of food, flowers, music, the sound, odour and flavour of which they are supposed to relish, hence to treat, entertain, regale (the gods), and in a more general sense applied also to lifeless objects, e.g. to honour a sepulchre in such a manner; *Glr. mčod-pa* may therefore in English be sometimes translated by: to offer, to sacrifice, but it should always be borne in mind, that no idea of self-denial or yielding up a precious good (as is implied by the English word), or of slaughtering, as in the Greek *θύειν*, can be connected with the Tibetan word itself, though in practice bloody sacrifices, abhorred as they are by pure Buddhism in theory, are not quite unheard of, not only animals being immolated to certain deities, but also men notoriously noxious to religion slaughtered as *dmār-mčod*, red offering, to the *dgrá-lha* q.v. — 2. C. resp. to eat, drink, take, taste, (in *W.* expressed by **dón-čé**).

II. sbst. offering, oblation, libation, *mčod-pa būl-ba, W. *jñul-čé* frq., also *byéd-pa; ról-mo mčod-par būl-ba* to bring an

offering of music *Mil.*: *mčöd-pa sna-tögs tögs-te* carrying along with them all sorts of offerings *Glr.*; *mčöd-pai kyäd-par bču* the ten kinds of offerings *Tar.*; *lha-mčöd* offering or libation brought to a *lha*; *bru-mčöd* an offering consisting of grain; *dus-mčöd* offerings presented at certain times *Pth.*; *rgyun-mčöd* daily offering; fig. *däd-pai mčöd-pa Mil.*; *ytan-räg-tu sgrub-pai mčöd-pa pul* as a thanksgiving bring the offering of meditation! *Mil.* —

Comp. *mčöd-Kaṇ* house or place of offerings, of worship, *Pth.*; adopted as an appellation for the temple of the Jews, as *lhi-Kaṇ* could not be used *Chr. Prot.* — *mčöd-čri* offering-table, Jewish altar, *Chr. Prot.* — *mčöd-lčög* prob. the same, *C.* — *mčöd-čä Glr.* = *mčöd-rdzäs.* — *mčöd-brjöd* words of adoration, doxology. — *mčöd-rtén Sk.* རྒྱུ (religious building) and རྒྱུ (elevated place, elevation, tumult) 1. etymologically; receptacle of offerings; 2. usually: a sacred pyramidal building, of a form varying in different countries and centuries, esp. near temples and convents, where often great numbers of these structures are to be seen. They were originally sepulchres, containing the relics of departed saints, and therefore called *yduṇ-rtén*; afterwards they were erected as cenotaphs, i.e. in honour of deceased saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine, v. *Köpp.* I, 533. — *mčöd-stégs* offering-table, altar. — *mčöd-stöd Sch.*: an offering with a hymn of praise. — *mčöd-stön* an entertainment, as sort of libation, given to the priests *Dzl.*; perh. also a sacrificial feast. — *mčöd-sdon* 1. *Sch.* = *mčöd-rtén* (?), 2. offering-lamp *Sch.*, 3. the wick of such a lamp (in this sense it is used in a little botanical book). — *mčöd-ynäs* 1. prop. place where there is offered, place of sacrifice. 2. the object to which veneration is shown, image of a god *Glr.*, sanctuary. 3. the offering priest, the sacrificer. — *mčöd-pa-po* a sacrificer *Cs.* — *mčöd-bul* the offering of a sacrifice *Cs.* —

mčöd-sbyin id. (though elsewhere *mčöd-pa* subst., as a gift to deities, is distinct from *sbyin-pa* a gift to men), also: sacrificer; *mčöd-sbyin-gyi dun-Kaṇ* house where people assemble in order to perform sacrifices; *srög-gi mčöd-sbyin* bloody offerings or sacrifices *Tar.* — *mčöd-mé* offering-lamp, lighted in honour of a deity, and very common in the houses of Buddhists; **čöd-mé pul-čé* *W.* to light such a lamp, (prop. to offer it). — *mčöd-rdzäs, mčöd-čä, mčöd-pai yo-byäd* instruments, utensils, requisite for festival processions in honour of a deity. — *mčöd-šoms* or *-bšams* the upper shelves in the holy repositories, containing the little statues of Buddha etc.

མཚོན་པ་ *mčör-po*, sometimes *pyör-po* 1. pretty, handsome, neat, elegant, *po mčör-po* a handsome man, *bud-méd mčör-mo* a pretty woman, esp. a smart gaily dressed female. — 2. *W.* also vain, conceited.

འཇག་པ་ *čag-can* col. trodden, stamped; solid, firm, compact, like the Hindustani *pakka*.

འཇག་པ་ *čag-pa* I. pf. *čag* (s) 1. to break vb. n., *mod čag-pa* a broken vessel *Dzl.*; fig. *na-rgyäl čag* my pride is broken, frq.; *der-byön-stabs čag* the opportunity of going there has been cut off *Mil.*; **lam čag-pa* (also *šog-pa*)* *C. a.* a beaten, practicable road (a road broken through, v. *čög-pa*) b. *W.* an impracticable, broken-up road. — 2. to be broken off, abated, beaten down from the price, *žu-čag-med-par* there being no room for either asking or abating *Mil. nt.* —

II. also *čägs-pa*, pf. *bčägs*, fut. *bčag* (imp. *čög?*) 1. to tread, to walk, to move, esp. when speaking respectfully or formally, *yab-més-kyi žabs-kyis bčägs-pai sä-ča* the place where my ancestors did walk *Glr.*; *žabs čägs-pai pyag pyir gro* follow me on my walk *Mil. nt.* — *čäg-tu* or *čägs-su gro-ba* to take a walk *Dzl.*; **góm-čag-čé* *W.* to step along solemnly; *čäg-péb-pa* v. *pyäg-péb-pa*. — 2.

like *gró-ba* in a more general sense: *bžón-pa-la*, *čib-la* to ride in a carriage, on horseback *Cs.*

འཆགས་པ་ རྟེན་པ་ 1. v. རྟེན་པ་. — 2. sometimes for རྟེན་པ་.

འཆག(ས)་སྟེན་པ་ རྟེན་པ་(s)-sa a place for walking, *Lexx.*, *Cs.*

འཆར་བ་ རྟེན་པ་, pf. *bčans*, fut. *bčani*, imp. *čoni(s)*, 1. to hold, to keep, to take hold of, *skrá-la* by the hair *Mil.* — *čani-zünis* handle, crook of a stick, *Mil.* — 2. to carry, to wear, to carry about one, e.g. amulets etc. — 3. (*yid-la*) to keep in memory, in one's mind. — 4. to have, to assume, e.g. the body of a goddess, of a *Rakshasi Pth.*

འཆར་སྟེན་པ་ རྟེན་པ་ *W.* a (closed) handful e.g. of dough; **čans-bu** a clod (of clay), a snow-ball etc. formed in the hand.

འཆར་པ་ རྟེན་པ་ I. pf. *čad*, vb. n. to *γòd-pa*, like *čòd-pà*, to be cut into pieces, to be cut off, to decay, *dum-bur* (to fall) to pieces *Med.*; to cease, end, stop, of diseases *Glr.*, of life *Lex.*; to cease to flow or to blow, of water or wind; to die away, to become extinct, of a family, a generation; to be consumed, of provisions *Pth.* of bodily strength *Thgy.*; to be decided, *kyòd-kyis bsád-par* *čad-na* you being determined to kill me *Dzl.* —

II. pf. and fut. *bčad*, imp. *čod* 1. to explain, *čog-tu* *čad* it will be explained below *Lt.*; *yid-la byos sig dan bčad-do* give heed, and I will explain it to you *Stg.*; *čad nyán-pa* to listen to an explanation *Sch.*; *γig čos řtam* *čad-pa* to teach the transitoriness of existence *Sch.* (?) — 2. to tell, to relate.

འཆར་བ་ རྟེན་པ་, pf. *bčabs*, fut. *bčab*, imp. *čob* to conceal, to keep secret, *čáb-pa-med-pai sems* a candid mind, open-heartedness *Stg.* (cog. to *γáb-pa*).

འཆར་བ་ རྟེན་པ་ I. vb. (pf. *bčam* *Lex.*), also adj. and sbst. to accord, to agree, agreeing, agreement, *śrid-la mi* *čám-pas* as they did not agree about the government *Glr.*; *čam byéd-pa* to make

agree, to reconcile *Mil.*, **čam mi čam** col. they do not agree; *ka* *čám-pa* to agree upon, to concert, e.g. an escape; *ka* *čám-par* by concert, unanimously.

II. 1. to dance, *čám-par byéd-pa* *Sch.* 2. a dancer, *kro* *čám-pa* a dancer with a frightful mask; *gar-* *čám(s)* a dance; *čám-po* a dancer *Glr.*; *čam-dpón* leader of a dance; *čám-yig* book or programme of a dance.

འཆར་བ་ རྟེན་པ་ *Ld.*, *Sp.* cupboard.

འཆར་བ་ རྟེན་པ་ I. pf. *bčas*, rarely *čas*, fut. *bča*, imp. *čos*, to make, prepare, construct, but used only in reference to certain things; 1. *γnas*, vulg. *tsasi*, *čá-ba* *Pth.* to prepare a place, house or abode, to settle; *mal* *čá-ba* to make a bed or couch *Cs.*; *dmag-sgár* *čá-ba* to pitch a camp; *krim-ra* *čá-ba* to establish a court of justice *Glr.* — 2. *rgyal-krim* *čá-ba* to draw up a law, to give laws, frq. — 3. *dam* *čá-ba* to make a vow, to promise, assert, protest, frq.; *yi-dam* *čá-ba* id.; also to utter a prayer; *dám-bča* v. sub *dam*. — 4. *skyil-kriin* *čá-ba* = *skyil-kriin byéd-pa*, v. *skyil-ba*. — 5. *blo-řtád* *čá-ba*, c. c. *la*, to place confidence in.

II. to bite, *γèg-la* *γèg* *čá-žin zá-la* to bite and devour one another *Dzl.*; so *čá-ba* to bite with the teeth (?) *Mng.*, or to gnash or grind the teeth (?); *šin* *čá-ba* to gnaw at a piece of wood *Stg.*

འཆར་བ་ རྟེན་པ་ *čar-rgyán*, or *čar-dán* a present given reluctantly *Sch.* (?)

འཆར་བ་ རྟེན་པ་, pf. *čar*, to rise, appear, become visible, of the sun etc., also of the sun's appearing above a mountain, from behind a cloud etc., frq.; to shine, *gans-ri-la nyi-ma čar-ba* the shining of the sun upon a mountain covered with snow, a snowy mountain lit up by the rays of the sun *Glr.*; *γzugs-brnyán mi* *čar-ba* the not appearing of the image which is formed by the reflection of a mirror (as something strange and surprising) *Wdn.*; *γzugs* *čar-ba byéd-pa* to cause an image to be reflected (in the water);

dpwid-ka མ་ར་ spring has appeared; frq. of thoughts: *nyams-su*, or *yid-la* རྩལ་བ་ (thoughts) rising in one's mind; *yid-la* མ་ར་ *kyan* *Mil.* though I can figure it in my mind; *grógs-su* རྩལ་བ་ (they) appear as friends *Mil.*; *rgyan-du* རྩལ་བ་ *Mil.* it turned into a blessing. — རྩལ་བ་-sgo thought, idea, conception, རྩལ་བ་-sgo *byun* an idea comes, a (happy) thought, a (new) light, bursts upon me *Mil.*; རྩལ་བ་-ga *Mil.* the rising, the rise.

འཆམ་བ་ རྩལ་བ་, secondary form to རྩལ་བ་ II., 1. Cs.: to fluctuate mentally; in this sense prob. *Zam. yad-méd* རྩལ་བ་ to fluctuate, to waver, without aim or object. — 2. to be confused, in disorder, *smra*-རྩལ་, also རྩལ་-*ytám smra* *Lt.*, as a morbid symptom, prob. he raves, he talks nonsense. — 3. morally: *tsul-krim* རྩལ་བ་ *S.g.* to break one's vow, *beláb-pa* to act contrary to the doctrine, to violate it *Tar.*; in a more restricted sense: — 4. to fornicate, to commit adultery, *bud-méd smad*-རྩལ་བ་ *byéd-pa* a whore, harlot *Mil.*; རྩལ་བ་-pa, -po lecher, fornicator *Stg.*; རྩལ་བ་-rnam-kyi *tsig* obscene language, mentioned as sub-species of *kyál-ka*; རྩལ་བ་-mo whore. — *རྩལ་བ་-la-ཅོ་བ་-ལེ་* *W.*, རྩལ་བ་-ཅོ་བ་ *Tar.* 184, 20 confusedly, pellmell.

འཆི་བ་ རྩི་བ་, pf. *མི*, 1. vb. to die, of a flame: to go out; *ran* རྩི་བ་ I will seek death *Dzl.*; རྩི་བ་ *yin* he dies, will die *S.g.*; རྩི་བ་ or རྩི་བ་-las *sós-par gyúr-ba* *Dzl.* to be saved from imminent danger of death (but not: to rise from the dead); རྩི་བ་-bar *byéd-pai* ཅུ་ water causing death *Sambh.*; རྩི་བ་-bar *gyúr-to* they perished *Pth.* — 2. sbst., the state of dying, death, རྩི་བ་ *tsám-du gyúr-ba* to die almost (of grief etc.) *Mil.*; *dus-mén* རྩི་བ་ *nyün-ba yin* premature death rarely occurs *Sambh.*; རྩི་བ་ *nam yon* ཅ་ *med* *Mil.* when death will come one does not know, (*W.* *མི་ཅེ་* to die; death; *མི་སོ་* he has died, *མི་ཡི་* he will die).

Comp. རྩི་ཆ་ Cs.: 'the very act of dying,' but I doubt whether such a sbst. exists; I only know the adv. རྩི་ཆ་ at his very

dying, at the point of death *Mil.*, when being extinguished *Glr.* (v. *kar* sub *ka* IV. 4, 5), and རྩི་ཆ་-ma 1. adj. dying, *dúd-gro* རྩི་ཆ་-ma a dying animal *Glr.*; 2. sbst. the dying, རྩི་ཆ་-ma-ru = རྩི་ཆ་ (doubtful); རྩི་ཆ་-kar and རྩི་ཆ་-gar may be incorrect spellings. — རྩི་ཆ་-ltas, more rarely རྩི་(-bai) *rtags* forebodings, foretokens of death *Med.* — རྩི་བ་-bdag the lord of death, perh. = *yein-rje*, but it seems to be more a poetical expression than a mythological personage; རྩི་བ་-bdag *bdud* id. — རྩི་བ་-nád a disease causing death, a fatal disease *Tar.* — རྩི་བ་-po Cs.; a person dying(?) — རྩི་བ་(-ba)-*méd(-pa)* immortal; cf. *མི་བ་*. — Note. རྩི་བ་-po is prob. only a rather incorrect, yet common expression for *tsé* རྩི་བ་ to change one's place of existence, to transmigrate.

འཆིག་པ་ རྩིག་(ས་)-པ་ to bind *Sch.*, prob. an incorr. spelling for *kyig-pa*.

འཆིང་བ་, འཆིངས་པ་ རྩི་བ་, རྩིས་པ་ I. vb., pf. *bçins*, fut. *bçin*, imp. རྩི་བ་(s), *W.* **bçin-çé**, to bind (in general); to fetter (a prisoner) *Dzl.*; to bind or tie up, to cord, a bundle or package; to tie round, to put on, a girdle *Glr.*; to bind up, to dress, wounds; fig. to render harmless, to neutralize, paralyze, esp. by witchcraft, to exorcise, frq.; *bçins* *gról-ba* to untie, to loosen, to take off the dressings *Lt.* —

II. sbst. any binding-material 1. ribbon, *mgul-bçins* necklace, neckcloth, neckerchief. — 2. fetter, shackle, also fig. for magic curse, anathema. — 3. string, tie. — 4. cramp, spasm *C.*

འཆིང་བ་ རྩི་བ་-bu a spurious, glass jewel (*Schf. Tar.* 142, 9); *bsam-yas*-རྩི་བ་-bu p. n. *Ma.*

འཆིབ་པ་ རྩིབ་(ས་)-པ་, pf. *bçibs*, fut. *bçib*, imp. *çibs* resp. to ascend, to mount, a horse or carriage, *rtá-la*, or more correctly *çibs-la*, to ride, to proceed on horseback.

འཆིས་པ་ རྩིས་པ་ to be full, to get full *Sch.*

འཕྲི་བ་ འཕྲི་བ་, evidently a present-form of the pf. འཕྲི་བ་, to press, to squeeze.

འཕྲི་བ་ འཕྲི་བ་ I. acc. to grammatical analogy 1. vb. n. to *ṛcūd-pa*, to be twisted, distorted, pf. འཕྲི་བ་. — 2. sbst. curvature, crookedness, distortion. — 3. adj., more frq. འཕྲི་བ་ crooked, wry, *kā-ṛcūs Wdn.* the mouth being wry, distorted *Lt.*; also obstinately perverse; fig. *yig-ṛcūs Med.* frq., prob. = *kam-lóg*.

II. pf. *bḥus*, fut. *bḥu*, imp. *ṣus*, *W. *cu-ḥe**, 1. to lade or scoop (water), *ṣu-mig-la ṣu* to draw water from a well *Dzl.*; *ṣu-tóm* water-conduit *Sch.* — 2. to irrigate, to water, *ṣiṣi* a field *Cs.* (?)

III. *nán-gyis ṣu-ba-la Tar.* 127, 6, when he was pressed hard, was urged with importunity; (this signification, however, seems to rest only on this passage).

འཕྲི་བ་ འཕྲི་བ་ *ṣug-pa* to be mistaken *Pth.*, v. *ṣyug-pa*.

འཕྲི་བ་ འཕྲི་བ་ *ṣun-pa*, evidently vb. n. to *ṣun-pa*, hence 1. to be tamed, subdued, made to yield, *stóbs-kyis* by force, *lās-kyis* by hard work. — 2. to confess *Cs.* — 3. to wrap or twist *Sch.* — 4. to fix *Sch.* — 5. to fix one's self *Sch.*; *ṣál-sar ṣun* entangled in vicious indulgences *Sch.*

འཕྲི་བ་ འཕྲི་བ་ *ṣum(s)-pa* 1. to wish, to long for *Lex.* — 2. to shrink *Cs.*

འཕྲི་བ་ འཕྲི་བ་ *ṣe-ba*, pf. *bḥes*, *ṣes (Sch.)*, fut. *bḥe*, imp. *ṣes*, 1. to assure, to promise, *kas ṣé-ba Lex.*, resp. *ṣál-gyis ṣé-ba* id. — 2. resp. for *smrá-ba*, like *ṣsún-ba* (?)

འཕྲི་བ་ འཕྲི་བ་ *ṣég-pa*, also *ṣág(s)-pa*, pf. *bḥags*, fut. *bḥag*, imp. *ḥog*, *W. *ṣág-ḥe**, 1. to cleave, to split, *ṣiṣi* wood; *sóg-les ṣég-pa* to saw *Sch.*; *ṣég-byéd* (a thing) that cleaves, a hatchet *Cs.* — 2. to confess, to acknowledge; v. also *bḥág-pa* and *ḥág-pa*.

འཕྲི་བ་ འཕྲི་བ་ *ṣéd-pa* an incorr. form of *ṣád-pa* or *mḥéd-pa*.

འཕྲི་བ་ འཕྲི་བ་ *ṣéms-pa*, pf. *bḥems*, fut. *bḥem*, to chew *Med.*

འཕྲི་བ་ འཕྲི་བ་ *ṣél-ba Cs.* 1. to believe, give credit to; *blo-ṣél-ba* (?) col. id. — 2. *Lex.* = *ṣén-pa* to wish (?).

འཕྲི་བ་ འཕྲི་བ་ *ḥog wall Sch.*

འཕྲི་བ་, འཕྲི་བ་ འཕྲི་བ་ *ḥón-ba, ḥóns-pa Sch.* = *ṣán-ba*.

འཕྲི་བ་ འཕྲི་བ་ *ḥóms-pa* 1. = *ṣám-pa Glr.* and *Lex.* — 2. vb. n. to *ṣóms-pa* 4 *W.*, **da ḥoms son** now it is done.

འཕྲི་བ་ འཕྲི་བ་ *ḥór-po* = *mḥór-po*.

འཕྲི་བ་ འཕྲི་བ་ *ḥór-ba* I. vb. n., pf. *ḥor*, 1. to escape, slip, steal away; to drop from, *stón-mo ḥór-gyis* as the meal escaped him, as he was deprived of the meal *Dzl.*; *rtsa-krag ḥór-ba* hemorrhage, bloody flux *Med.*; *bkrag-ḥór* without splendour, lustreless; *nor ḥór* the money is gone, spent, lost *Thgy.*; *sḍóm-pa ḥór* the duty is violated *Glr.*; *mé-la, ṣu-la ḥór-ba* to be consumed by fire, carried off by water; **ṣani mi tuñ dé-ne kā mi ḥor** *W.* I will not drink any beer, then the mouth cannot run away, i. e. then no indiscreet words will escape my mouth; to flow out, to run, of a leaking vessel, to run over, of a full one. — 2. to come out, to break out, frq. of fire; *krug-pa ḥor* a quarrel, a war broke out, also of water breaking through an embankment etc. — 3. to go over, to pass, from one person or thing to another, *rgyál-sa Bód-nas Me-nyág-la ḥor* the supreme power passed from Tibet to Tanggüt *Glr.*; *ṣán-gyi dbán-du ḥor* then I shall get into the power of another *Mil.*; *rkún-ma-la ḥor* it became the prey of a thief. — 4. *W.* to run away, flee, escape, elope, inst. of *brós-pa*, **ḥór-te ṣu-dug** he retires, falls back.

II. vb. a., pf. (*b*)*ḥor*, fut. *ṣḥor* (?) 1. to pursue, chase, hunt after, *ri-bon rgyas* hares by means of nets; *nya ḥór-ba* to fish *Dzl.*; *Cs.* also to strain (?); *ḥór-ség* a seducer; a swaggerer *Sch.* (cf. *sgég-pa*). — 2. to light, kindle, set on fire (?)

འཕྲི་བ་ འཕྲི་བ་ *ḥól-pa* 1. disorderly, dissolute, immoral. — 2. disorderly action or conduct, dissoluteness, *ḥól-pa sna-ṣsogs spyád-pa* committing several acts of immorality *Wdn.* — *kro-bo-ḥól-pa* n. of a demon. (Cf. *ḥól-ba* II).

འཚོལ་བ་ ཅོལ་བ་ I. pf. *bèol*, fut. *γzòl* (?) 1. to entrust a person with a thing, to commit a thing to another's charge; to make, appoint, *dé-la rgyál-po ཅོལ་ལོ* they made him king *Pth.*; *btsün-mo-la rtá-rdzi bèol-lo* they made the queen tend the horses *Glr.*; *tab - ; yóg ཅོལ་ མིག* he may be employed as a kitchenboy, scullion *Pth.*; *dbani-méd-du ཅོལ་བ་* to make one powerless, to compel by authority *Glr.*; *bèol-bai γnyer Lex.* manager; *ཅོལ་བ་* *no Ler.* intercessor; *pi-wán-la ram-dégs bèol-nas glu blans* she sang with accompaniment of the guitar (lit. committing the accompaniment to the guitar) *Glr.*; **kyab ཅོལ་ལ་** (for *ཅོལ་ལུ་*) **yon-è** *W.* to place one's self under another man's protection. — 2. to commit, commend, recommend, *lās ཅོལ་བ་* to commission one with an affair or transaction; resp. *prin (-las) ཅོལ་བ་*, though *prin (-las)* seems to be sometimes a mere pleonasm: *bán-so yul dêi lha-srún-rnams-la prin-bèol mdzad-do* (the king) recommended the sepulchre to the tutelary gods of the country *Glr.*; **ཅོལ་ཏེ་བོར་ཅེ** *W.* to deposit a thing for temporary keeping.

II. = ཅོལ་བ་ 1. *Cs.* to change, to turn aside (?) — 2. to be thrown together confusedly, e.g. of the loose leaves of a (Tibetan) book; *ཅོལ་བ་ byéd-pa* to put in disorder, to confuse, to confound *Ma.*; *dge-sdíg ཅོལ་བ་ gro* virtue and vice are confounded *Ma.*; **i lé-ka ཅོལ་ dug** *W.* this affair goes wrong, turns out badly;

in a special sense: to rave, to be delirious *C.*; **ཅོལ་ལ་b gyáb-pa** *C.* id.; **nyid-ཅོལ་ལ་b-pa, gyag-pa** *C.*, to talk confusedly whilst being heavy with sleep; **ཅོལ་ཀ་** *C.* senseless talk; **ཅོལ་ཀ་འའ་མི་ཕུ་གུ་, ཅོལ་ཏུག** *W.* being of a mixed race; illegitimate or bastard child, bastard. — 3. morally: to break a vow; **a-ne ཅོལ་ son** he has broken his vow on account of a woman, i.e. by having married.

འཚོལ་བ་ ཅོལ་བ་ *Ca.*: 1. a thing committed to another's care. — 2. a sly, crafty woman, *Sch.* a dissolute woman.

འཚོལ་བ་ ཅོལ་བ་ I. pf. *bèos* or *ཅོལ་*, fut. *bèo*, imp. *ཅོལ་*, supine *bèos-su Dzl.* 3, 4, *W.* **çó-è**, pf. and imp. **ços**, to make, make ready, prepare, to construct, build, a bow, a road etc. *Glr.*; *ཅོལ་བ་ sam am* I to build? *Glr.*; *drés-ma tág-par ཅོལ་བ་* to make ropes out of *drésma* (a kind of grass) prop. to work *drésma* into ropes, *Glr.*; *γzab ཅོལ་བ་* to adjust one's ornaments *Sch.*; *lus ཅོལ་བ་* to dress, to trim one's self up *Sch.*; *γsár-du ཅོལ་བ་* to renew, renovate, repair *Sch.*; *ltün-ba pyir ཅོལ་བ་ Tar.* 95, 20 perh. to retouch, amend, correct, improve. — *tsül-ཅོལ་* hypocrisy, a mere outward performance of religious rites and observances *Mil.*; *tsül-ཅོལ་ ma byas spyód-pa* to live without hypocrisy *Mil.*; *tsül-ཅོལ་ mkhan* hypocrite. — *tsül-ཅོལ་བ་* or *bèos-pa* acc. to *Cs.* also an established rule or canon.

II. *Sch.*: to gnaw off (secondary form to *ཅོལ་བ་*).

E

ཇ་ ja 1. the letter *j*, media, palatal, like the Italian *gi* in Giovanni, *g* in giro; in *C.* as initial deep-sounding and aspirated, *jh*. — 2. numerical figure: 7. — 3. tea, resp. *γsol-ja*. For the trade in Central Asia it is pressed into brick-shaped lumps, a portion of which, when to be

used, is pulverized and boiled, having been well compounded with butter and salt or soda (*bul*) by means of a kind of churn of bamboo (*gur-gür*), after which it is drunk as hot as possible. Of late years tea grown on the southern slopes of the Himalaya Mountains finds its way into

Central Asia. The tea called *bru-tán* is considered the best, and of other teas *Cs.* mentions *rtse-ja*, *zi-lin-spi-ja* hairy (?) tea from Siling, (a province in the neighbourhood of the Kokonor); *Schr.*: *ynám-ja*, *mín-ja*, *bó-ja*, *ja-yzúns*, *zau*, *hu-čág*, *u-si*; *bzan-ja*, or *ko-tse* is, acc. to *Cs.*, good ordinary tea, *čün-ju*, or *čün-čün* are sorts of inferior quality. The shepherds in *W.* make use of a surrogate, viz. the *Potentilla Inglisii* (*spán-ja*), growing on the mountains at a height of 15 000 feet; poor people in *Sik.* use the leaves of the maple (*yya-lí*).

Other comp. *ja-bkrúg* (pronounced **jhab-túg**), prob. for *ja-dkrúg*, **twirling-stick** *Ts.* — *ja-mčód*, libation of tea. — *ja-čág*, or *btág* **grinding-stone**, in India and Tibet used for kitchen purposes inst. of our little mortars. — *ja-dám* *Sch.* **tea-pot** (?) — *ja-blúg* *W.* a little pitcher-shaped **brass vessel**. — *ja-bín* (pronounced **jham-bín**) *C.* **tea-kettle**, **tea-pot**. — *ja-ma* the man that prepares the tea in a monastery, **tea-cook**; *jaí dpon* head-tea-cook. — *ja-ril* 1. *W.* **grinding-stone**; 2. *Lex.* **skull**. — *ja-sun-dan* 'a cup of tea, or: as much as a cup of tea' *Sch.* — *ja-seg* tea-dust *Sch.*

ཇ་མོད་ ja-hód *Lex.* yellowish red.

ཇ་ཁྱེད་ ja-rob, robbing, robbery, *ja* *rgyág-pa* to rob, to be a robber; *rku-jag-gyu-zól* *byéd-pa* *Glr.*; *jag-pa* frq. robber (not robbery *Sch.*); *jag-dpon* captain of a gang of robbers *Mil.*

ཇི ji 1. num. fig.: 37. — 2. the correlative form of the pron. *čí*, **what**. For the construction of a sentence containing *čí* or *ji*, v. *gan* II. The explanation there given shows, that in correct language *ji* is always followed by a participle: *ji yód-pa de pul zig* offer what you have, make a libation of what you have. Owing, however, to the slight difference in the pronunciation of *čí* and *ji*, the former is frq. written in the place of the latter; *ji*, of course, is used in conjunction with the same words as *čí*; a few more instances may follow

here: *ji-skad* whatever, relative to words spoken: *nas ji-skad smras kyañ* whatever I may say *Glr.* — *ji-snyéd* 1. as much as, as great as; 2. *C.* very much, every thing possible. — *ji-lta-ba* 1. adj. of what kind, of what nature, ... *ji-lta-ba bžin-du* ... *la yañ de-bžin-no* as it is with ... so it is with ... *Stg.* 2. sbst. quality, nature, condition *Cs.* — *ji-lta-bu* such as, like as, *Lat.* *qualis*. — *ji-ltar* adv. as, in what manner; 'd-mas *ji-ltar zér-pa bžin-du* according to what the mother has said *Glr.* — *ji-ste* = *čí-ste*. — *ji nús-kyis* to the utmost, to the best of one's ability *Dzl.* — *ji ma ji-bžin-du* (?) according to custom or common usage *Sch.* — *ji-mi-snyám-pai bzód-pa* a patience prepared for every event *Sch.* (?) — *ji-tsam* = *ji-snyéd*; *lo lia lón-pa ji-tsam-pa de-bžin-no* they are (as tall) as (children) five years old *Stg.*; *ji tsam byas kyañ* whatever they had done *Tar.*; *ji-tsam-na* or *nas* as soon as, when. — *ji-bžin* as, like, how, *ji-bžin tso mi run* (he) can in no wise, by no means, continue to live *Lt.*; *ji-bžin-du ysunis* elliptically: he said how (it was), he answered according to the state of the case (*Schf.*) *Tar.* 89, 9. — *ji-srid* as long as.

ཇུ ju num. fig.: 67.

ཇུ་ཁྱེད་ ju-tig denotes a way of drawing lots by threads of different colours, whence a class of Bonpos is called *pya-bon ju-tig-dan* *Glr.*

ཇུ་པོ་ ju-po *Liš.*, **ju-lám** *W.*, a globular stone used for grinding spices, = *ja-ril*.

ཇུ་མུ་ ju-s *C.* strategy.

ཇུ་མུ་མུ་ ju-s-ma a sort of silk stuff *Cs.*

ཇུ་ཁྱེད་ཁྱེད་ ju-s-légs 1. *Sch.*: 'possessed of good manners, of propriety of conduct, decent, agreeable; *ju-bdé* sincere' (?) — 2. *Cs.* clever, skilled, able, experienced. **žin-gi le** in agriculture, **mag** in military matters *C.*

ཇེ je 1. num. fig.: 97. — 2. a particle, used for expressing the comparative de-

gree of an adj. or adv., and esp. a gradual growing or increase, often with termin. or *la*: *je man gro* (they) go on increasing or multiplying in number *Mil.*; *je ysál-du son* it has become more and more clear or evident *Thgr.*; gen. repeated: *je nye je nye son-ste* going nearer and nearer *Mil.*; *je čun je čun-la son*, also *je čun je nyün Mil.* less and less; sometimes also for the superlative degree, *Cs.*: *je dán-po* the very first, also *Lex.* — 3. *jé-zig* a little while, = *ré-zig Lex.* — 4. *Bhar.* 14, *Schf.*: 'an adhortative particle, often connected with a vocative'; *Sch.* has: *je kyod* 'now you, you first!' — 5. = *dbyañs Lex.*

ཇོ 1. num. fig.: 127. — 2. v. the following word.

ཇོ་བོ་ (ཇོ་བོ་) 1. *C.* the elder brother, also **jo-jo** and **á-jo** (the latter also in *W.*), resp. *jo-léys*. — 2. lord, master, esp. nobleman, *grandee*, *W.* **jo**, *yar-lün jo-bo Glr.* the lord of the manor of Yarlung; **ti-nán jo** *W.* the nobleman of Tinan; *jo-jo min-po* my noble brothers (says a princess) *Glr.*; in *C.* used as honorary title for noblemen and priests, in *W.* also for noble Mussulmans; in ancient times for certain divine persons, and idols, particularly for two, famous in history: *jo-bo mi-kyod-rdó-rje*, and *tsan-dán-gyi jo-bo*, also *jo-bo áá-kyá*, *jo-bo rin-po-čé v. Glr.*

ཇོ་མོ་ 1. mistress, the female head of a household, a woman that governs as mistress of her servants *Dzl.* — 2. lady, esp. a cloistress, nun *Mil.*; in *W.* freq. — 3. goddess (cf. sub *jo-bo* 2), *jo-mo sgrol-ma* the goddess *Dolma Glr.* — 4. p. n. *jo-mo-lha-ri* one of the highest mountain summits in West-Bhotan, usually called 'Chumulhari'; *jo-mo-ka-nag* another summit in southern Tibet.

ཇོ་མཇུག་ *mjal-ba*, imp. *mjol*, 1. to meet c. *dan*, = *prad-pa*, without any respect to rank, *Mil.* often. More freq. 2. resp.: to obtain access to an honoured person; *žal-dnós-su mjal-bar yod* he (the incarnated Buddha) may personally be seen and spoken to *Glr.*; to wait

on, to pay one's respects to a person, *yab dan mjal tsál-lo* I will pay a visit to my father *Dzl.*; *pyis myür-du mjal-du yon* I shall take the liberty of soon coming back *Mil.*; *rgyal-bai sku dan ta-mal mjal* to thee, Buddha, my own humble self approaches (says a prince to his father who appears to be an incarnated Buddha) *Glr.*; *mjal-bar žu-ba* to ask for an audience *Glr.*; *mjal-du mi btub* (they) cannot get in, cannot obtain admittance *Pth.*; **jal-čag čó-čé** (or **čag-jál** *Cs.*) *W.* to salute, to exchange compliments on meeting; *mjal-prád-byéd-pa* = *prád-pa*; used also of a king and his ministers: *mjal-prád dan dgá-bai rtam man-po mdzad* (they) exchanged many compliments and expressions of joy *Pth.*; to visit or pay one's respects to holy places, as pilgrims do, to go on a pilgrimage, also *žal mjal-ba Mil.*; *ynas mjal-ba* id., *ynas-mjal-pa* partic., a pilgrim, palmer; *di mjól žig do* make your pilgrimage to this place. — 3. to understand, comprehend, *Zam.*: 'gó-bai mjal-ba ཇོ་བོ་'; *don mjal-ba* to understand the sense *Mil.*, yet cf. *jál-ba* 3. — 4. often erron. for *jál-ba*.

Comp. *mjal-ka* audience, access, admittance, *mjal-ka yton-ba*, or *ynán-ba* to give audience, *gégs-pa* to refuse it *Mil.* — *mjal-dár* = *ka-btágs*. — *mjal-sna-pa* an usher, master of ceremonies *Cs.* — *mjal-pyág salutation*. — *mjal-máns* a visit paid by many together, a grand reception *Cs.*

མཇུག་པོ་ *mjin-pa* 1. = *jin-pa*. — 2. *rtswa-mjin meadow Bhar.* 82, *Schf.*

མཇུག་མཉུག་ *mjug* what is behind, hind part, e.g. of the body, resp. *sku-mjug*, posteriors, back-side, tail, often also *mjug-ma*; *mjug skór-ba* col. to turn one's back (on another); *mjug-ma sgril-ba* to wag the tail; fig.: the further progress and final issue of an affair, the consequences = *rjes*, opp. to *dnos-yži* the thing itself, and to *snón-gro* the preparations *Thgy.*; the lower end or extremity, e.g. of a bench, a stick, a river (= mouth), of a procession, train etc.; with regard to time: the end, *žlá-ba brygád-pai mjug-la*, at the end of the eighth month;

in general *mjug-la*, *mjug-tu* adv. and postp., = *mtar*, at the end of, at last, behind, after, with the genit. inf., or the verbal root, gen. opp. to *mgo*. — *mjug-sgro* (W. **jug-ro**) lower or inferior part, underpart, buttocks (cf. *γzug*); *mjug-to* id. — *mjug-bdag* (for *btég*), and *mjug-ldéb* W. wagtail. — *mgo-mjug* above and below Dzl.

མཇེ *mje*, resp. *ysán-mje*, མཇེ་མེད་ the penis; *Zam.* avoids the term by making use of circumlocutions, others employ it, esp. *Med.*; also in vulgar use; *mje lán-ba* erection of the penis; *mje sbubs-su nub* the penis recedes; *mje-mgo* glans penis. — *mje-rlig* the penis and testicles. — *mje-sbubs* the membraneous covering or sheath of the penis.

མཇེད་པ་ *mjed-pa*, *Zam.* མཇེད་ suffering, enduring, bearing patiently; *Cs.*: obnoxious; *mi-mjed* prop.: free; gen. the world, the universe, acc. to Buddhist ideas; except in the last mentioned sense the word seems to be little used.

འཇེག་པ་ *ja-g-pa*, pf. *jags*, *Cs.*; *Sch.*: to establish, settle, fix, found; hence prob. *bde-jags* and *kris-jags*, *jags-kris* (*Lexx.* and elsewh., but not frq.) time of prosperity, of peace, of rest, a time without disturbances, war, epidemics etc. (*kris* by itself is not known).

འཇེག་པོ་ *ja-g-po* 1. *Lex.* = *klu*, or n. of a Lu, also *jog-po*. — 2. vulgo = *yag-po*.

འཇེག་མ་ *ja-g-ma* 1. *Sch.*: a sort of coarse and thick grass of inferior quality; so *Pth.* of a hut: *ja-g-mas püb-pa* covered with such grass. — 2. *Lex.* རྗེ་ལྷ་ a fragrant grass, *Andropogon muricatus*. — 3. *Gl.*: a blade (of grass), stalk (of corn), *ja-g-ma reñ stén-na* on every blade, *kú-dai ja-g-ma pön ñig* a bundle of blades of Kusha grass; *ja-g-rgód Sch.* horse-tail, pewter-grass, *Equisetum*. — 4. *Sik.* squirrel, perh. = *bya-ma-byi Sch.* (?).

འཇེག་ས་ *jags*, v. sub *ja-g-pa*.

འཇེག་ས་པ་ *jags-pa* C. to give, to make a present *Georgi Alph. Tib.*

འཇེབ་ *jan-ba* to devour, swallow, *Sch.*

འཇེཔོ་, འཇེམོ་ *jan-po*, *jan-mo* consort, husband, wife *Cs.*

འཇེས་ *jan-sa*, v. *ñán-sa*.

འཇེབ་པ་ *jab-pa*, pf. prob. *bzabs*, fut. *bzab*, to sneak, slink, creep privily; to lie in wait, in ambush, *tse-la jab-pa* to attempt a person's life *Pth.*; **pag-ne jab-te sad tán-ñe** W. to assassinate; *lkog jab byéd-pa* v. *lkog*; *jab-bus ma byin-par lén-pa Thgy.* to steal clandestinely. Cog. to *ñáb-pa*.

འཇེལ་ཅེ་ *jab-tse* nippers, tweezers.

འཇེམ་མགོན་ *jam-mgón* = *jam-dpál*.

འཇེམ་པ་ *jam-pa* B., **jam-po** W., **jam-jám** C. col. (opp. to *rtsub-pa*, *rtsti-ge*) soft, smooth, tender, mild, e.g. of cloth, hair, a meadow, a plain without stones or rocks, of fruit, the air, the character of a person, a person's way of speaking (*ñag C.*, **pé-ra** W., **pé-ra jam-po dan** with mild expressions, fair words, in a friendly manner), of a law; of beverages: weak W.; of a (hay-)rake: close W.; **jam-po ná-b-ñe** W. to mow off close; *jam-búd* blowing or playing (the flute) softly, piano; *jam-rtsi Med.*, seems to be a kind of medicine; **jam-sái** W., C., plain, without ornaments.

འཇེམ་དཔལ་ *jam-dpál* (མཇེཔལ་) *jam-mgón* (འཇེཔལ་), *jam(-pai)-dbyāns* (འཇེཔལ་) one of the two great Bodhisattvas of the northern Buddhists, the Apollo of the Tibetans, the god of wisdom, demiurge, and more particularly the tutelary god and civilizer of Nepal (v. Köpp. II, 21), incarnated in *Thonmi Sambhota*, and afterwards in king *Kri-sron-sde-btsán* and others. Cf. *spyan-ras-nyig*.

འཇེམ་མ་, འཇེམ་མ་ *jam-ma*, *rje-jám*, resp. for *tug-pa*, soup.

འཇེམ་མོ་ *jam-mo* post-stage *Sch.*

འཇེང་, འཇེང་མོ་ *ja*, *ja-tson* rainbow frq., *ja-od* light, splendour

འཇམ་མཐོན་ *ja-ba*

E

འཇིག་པ་ལ་ *jig-pa*

of the rainbow *Pth.*; *ja-tson yal-ba* the vanishing of the rainbow frq.; *ja-lus v. lus.*

འཇམ་མཐོན་ *ja-ba* 1. also *ja-mo* *Sch.* lame, gen. *ža-ba*; *ja-bar byed-pa* to make lame, to lame *S.g.* — 2. to bespeak, to concert, to confederate *Sch.*

འཇམ་མཐོན་ *ja-sa, ja-mo, edict, diploma, a permit Cs., who declares this word to be Chinese.*

འཇམ་མཐོན་ *jar-ba* *Lex.* w.e., acc. to *Cs.* = *byar-ba* to stick together, to cohere.

འཇམ་མཐོན་ *jal-ba*, pf. *béal*, fut. *γal*, imp. *γol*, *W.* **dal-čé*, 1. to weigh, *jal-byed srai* (a pair of) scales for weighing *Lex.*, *sran-la γal-ba* *Glr.* — 2. to measure, *rii-tui-tsád jal-ba C.* to measure the length. — 3. to appraise, to tax; to weigh in one's mind, to ponder; more fully expressed by *blos-jal-ba* to understand *Sch.*, although native grammarians refer this signification with less probability to *mjal-ba*. — 4. to pay, pay back, repay, *bü-lon* a debt, *skyin-pa* a loan, *kral* a tax; to retaliate, return, repay, esp. with *lan*: *pan-lin γnód-pas* or *lēgs-pai lan nyés-pas* to return evil for good. The following is a Buddhist principle of law, but prob. existing only in theory: *dkon-mčög-gi rdzās-la kri jal, dge-dün-gyi rdzās-la bgyad-ču jal, päl-pai rdzās-la bdün-gyur no bgyad jal* divine or sacred objects are to be repaid or made good tentousandfold, things or property of the clergy eightyfold, of ordinary men sevenfold, and besides the object itself, hence eightfold *C.*; in *Glr.* there is the following passage: *brkiis-pa la bgyad jal nos dan dgu.* — 5. often erron. for *mjal-ba*; thus prob. also in: *jal būl-ba* to bring a present *Sch.* (more correctly: a present of salutation). — *γál-ka* the act, or business of measuring *C.*

འཇིག་པ་ལ་ *ji-ba* 1. *Cs.*, also *ji-ba*, a flea. — 2. *Lex.* and *Cs.* = *γim-pa*. — 3. *Cs.* = *jam-pa* soft, smooth. — 4. *Sch.*: disgusting, nasty, e.g. of a fishy smell.

འཇིག་པ་ལ་ *jig-rten* (receptacle of all that is perishable) 1. the external world: a. acc. to the common (popular) notion:

the whole earth, the universe, *jig-rten-na dkón-pa*, what is rare, the only thing of its kind in the world *Dzl.*; *jig-rten-gyi lha* the god of the world, a deity of the Bonpos *Mil.*; *jig-rten-las dās-pa* one that has escaped from this world, one emancipated, blessed *Cs.* — b. the external world acc. to Brahmanic and Buddhist theories, as set forth: *Köpp.* I, 231; *jig-rten-gyi kams* id. *Glr.*; *jig-rten čags-pa* origin, beginning, *γnās-pa* duration, *jig-pa* destruction, *bžag-pa* arrangement of the world, cosmography (title of a volume of *Stg.*) *jig-rten γum* the three worlds, earth, heaven, and hades; *jig-rten (γsum-gyi) mgón-po* (*Triloknāth Hind.*) lord or patron of the three worlds, which is also the title of the third of the three highest Lamas, viz. of the Dharma Raja, residing in Bhotan, v. *Cunningh.* *Ladak* 371; *Buddha Sakya-tüb-pa* seems to have the same title, *Pth.* — c. fig.: *bdé-ba-dan-gyi jig-rten*, or *bdé-gro mto-ris-kyi jig-rten* the world of the blessed, like our 'heaven', but of rare occurrence. — 2. world, in a spiritual sense, *jig-rten-gyi byá-ba* worldly things or affairs; *jig-rten-la dgos-pa* (or *pán-pai*) *bsláb-bya* useful maxims of life, moral rules *Glr.*; *jig-rten-gyi čos bgyad*, v. *čos*; *jig-rten byéd-pa* short expression for *jig-rten-gyi las byéd-pa Mil.* — 3. symb. num.: three. — *jig-rten-pa* 1. an inhabitant of the world, or the inhabitants of the world, the world as the totality of men, and more particularly of the worldly-minded; *jig-rten-pa ni ma-dül-ba yin-pas* as the world is unconverted, in which sense also *jig-rten* (by itself) seems to be used. 2. a layman.

འཇིག་པ་ལ་ *jig-pa* I. vb. 1. act. pf. *bžig*, fut. *γžig*, imp. (*bžig*, *W.* **žig-čé*, *žig tán-čé*, to destroy, buildings etc., frq.: to cut to pieces, to divide, e.g. a killed animal *W.*; to ruin, to annihilate, existing institutions or things, also other people; to abolish, annul, a law *W.*: to dissolve, an enchantment; to lay aside an assumed appearance or manner (= to unmask one's self) *Mil.*; to break, violate, one's duty, a vow, *Dzl.*;

rma-jig Med. was explained: healing wounds. *jig-par byed-pa* = *jig-pa*, frq. — 2. vb. n. pf. *bzig*, and more frq. *zig*, *W.* **zig-če*, *zig čä-če*, to be ruined, undone, e.g. by mischief-making people *Dzl.*; to fall to pieces, to decay, to rot, of the human body etc.; to be lost, to perish, *jig-par šin-tu sla* (earthly goods) may be easily lost again *Thgy.*; to vanish, disappear, *jig* (or *zig*)-*par gyur-ba* id.; *sem zig son* *W.* he was quite dejected or cast down; *zig ysos byed-pa B., C.*, **zig-só* (or *-sób*) *čö-če* or *tän-če* *W.* to 'restore from destruction', to rebuild c. dat. frq., also c. genit. *Pth.*; prob. also c. accus. — 3. to suck, draw out moisture *Sch.*, v. *jib-pa*.

II. sbst. decay, destruction, ruin, entire overthrow, *skyé-ba dan jig-pa kin-la srid-na* as it is the lot of all men to rise and to decay *Dzl.*; *lus-kyi mtar jig-pai ltas* symptoms of the final decay of the body *Wdn.*; **čän-la koi zig-pa yod** beer proves his ruin, beer is his destruction *W.*; *jig-pe čö-čen** *C.*, *jig-pa-čan* *Cs.* frail, perishable.

III. adj., but only in conjunction with a negative: *mi-jig-pa imperishable*; *mi-jig rtäg-pa* as explanation of a synonym *Lex.* *འཇིགས་པ་ jigs-pa* I. vb. (མི) resp. *tsäbs-pa*, to be afraid of a thing, is gen. connected with the instr. (lit. 'by'), in later literature and col. with *la*, *srin-pos jigs-šin* from fear of the Rakshasa *Dzl.*; *dé-la na mi jigs* I am not afraid of that *Mil.*; in *W.* frq. in conjunction with **rag**: **kó-la jig rag** I am afraid of him; also relative to the future, like *dógs-pa: yi-ge mäs-pas jigs-nas* = *män-gi dógs-nas*, fearing lest there should be too much writing, i.e. from want of room *Pth.*; *jigs-su-run-ba* dreadful, frightful, frq.; **jig-te dár-ri spē-ra zér-če* *W.* to speak trembling and shaking with fear; **män-po jig son** *W.* I am very much afraid; *jigs-par gyur-ba* to be frightened, *jigs-par byéd-pa* to put in fear, to frighten.

II. sbst. (མིལ) fear, dread, *srin-poi jigs-pas* from fear of the Rakshasa *Dzl.*

Wd. 14 (unless *srin-pos* ought to be read, as above); *jigs-pa brgyad* the eight fears of life (so among the rest: *rgyal-poi jigs-pa* the standing in fear of the king, who in the East is always supposed to be an arbitrary despot); *mi-jigs-pa* 1. fearlessness, intrepidity; *mi-jigs-pa sbyin-pa* to impart intrepidity; *mi-jigs-pai lág-pa* a fearless hand, heroic vigour. 2. pardon, quarter, safety *Cs.* — *jigs(-pa)-čan* *Cs.* 1. fearful, timorous. 2. dreadful, frightful (I never found it used in this sense).

III. adj. 1. (fearing) fearful, timorous, *jigs-pai gró-ba-rnams* timorous beings *Pth.* — 2. (feared) dreadful, frightful, *jigs-pai mtsón-ča* dreadful weapons; *kyod-pas lhag-par jigs-pa yod* there is something even more formidable than you are *Dzl.*

Comp. *bär-do-la jigs skyób-mai smón-lam* a prayer efficacious in the Bardo-horrors *Thgr.* — *jigs-skrág* fear; also a terrible object, *jigs-skrág-tu son* he has been changed into a fright, a monster *Mil.*; **jig-täg tñm-pa** *C.* (lit. *bton-pa*) to frighten, deter; intimidate, threaten; *jigs-skrág-pa* to fear, to be afraid *Dzl.* — *jigs-mkan* col. timid, timorous. — *jigs-čan* v. *jigs-pa-čan* above. — *jigs-čüm-pa* v. *čüm-pa*. — *jigs(-pa)-po* one afraid *Cs.* (?) — *jigs-byéd* one that is terrifying *Sch.*, appellation of Yamāntaka, who is invoked, e.g. in drawing lots. — *jigs-bräl, jigs-méd* fearless, intrepid, bold; also noun pers. — **jigs-ri** *W.* fear, terror, **jig-ri tsör-če** to be afraid, **jig-ri küil-če** to frighten, to menace, to intimidate. — *jigs-sa* *Mil.*, *jigs-sa čé* it is a very dangerous quarter or region, in that place there is much occasion for being afraid.

འཇིང་ jün 1. acc. to *Cs.* = *mčün, kloñ*, e.g. *rgyá-mtsoi*; *Sch.*: *mtso-jün* the whole circumference of a lake; prob. more corr.: the middle, *Lex.*: *lus-jám jág-po mtsó-jün jug* the smooth-bodied Lu alights in the middle of the lake. — 2. *srod-jün* *Lex.*; or *srod-byin* twilight.

འཇིང་པ་ jün-pa, also *mjin-pa*, neck, resp. *sku-jün*; **jün-pa gyur-če** *W.* to

turn or move round (as vb. n.), **jñi-pa gyir-te ltā-čē** *W.* to look round, or back; **jñi-pa čāg-čē** *W.* to break one's neck; **jñi-pa zim-čē** *W.* to hug, to embrace; *jñi-kyōg* a wry neck *Cs.*; *jñi-kūn* the nape of the neck *Glr.*; *jñi-ltāg* the back part of the neck *Cs.*

འཕྲིབ་(ས་)པ་ *jib(s)-pa* (*Sch.* also *jigs-pa*) pf. *bzibs* (*γzibs*), fut. *bzib* (*γzib*), to suck, e.g. of a suckling baby; *mčus* with the lips *Lex.*; *krag jibs-pa* to suck blood *Lex.*; to suck out, in, or up, to imbibe, absorb, also to blister, *jib-mān W.* vesicatory.

འཕྲིབ་རྩི་ *jib-rtsi* 1. *Cs.* a kind of sirup. — 2. *Wdi.* a medicinal herb.

འཕྲིབ་པ་ *jim-pa B., C.*, a compound of earth and water, mud, clay, loam etc. (*W.* **kā-lag**) ; *jim-skōn* a small cup of clay, a crucible *Cs.*; *jim-γzugs* a figure formed of clay *Glr.*; *rdō-rjei jim-pa v.* *rdō-rje.*

འཕྲིབ་པ་ *jil-ba*, pf. *bčil*, fut. *γzil*, to expel, eject, remove, turn off, *pyir jil-ba Lex.* id., e.g. noxious animals, vices etc.

འཕྲིབ་པ་ *jū-ba* I. vb. 1. pf. *jus*, to seize, grasp, take hold of, c. dat., *dprāl-bai mdā-la jū-ba* grasping the arrow sticking in his forehead *Glr.*; *γčig-la γčig jū-ba* taking firmly hold of each other (in a storm at sea) *Glr.*; to seize a person (in taking him prisoner) *Pth.*; *lāg-pa-nas* to grasp by the hand, to shake hands (in greeting) *Dzl.* — 2. pf. *bzus*, fut. *bzu*, *W.* **žū-čē* (or *ju-čē*)* to melt, to digest, *zas jū-ba* to digest the food; *ju slā-ba* digestible, *ju dkā-ba* difficult of digestion; **ra jū-čē** *W.* to digest intoxication, to sleep the fumes of wine away; *ju-byéd* a sort of bile, the bile as the promoter of digestion *Med.* Cf. *žū-ba* II.

II. sbst. 1. digestion, *jū-ba slao* the digestion is in order, is easy *Med.*; *ju-stōbs čui* the digestive power is weak *Med.* — 2. a flea *Sch.* = *ji-ba*.

འཕྲིབ་པ་ *jug*, sometimes for *mjug*.

འཕྲིབ་པ་ *jug-nōgs Cs.* entrance, way of access, to a tank or river, *Ghāt (Hind.).*

འཕྲིབ་པ་ *jūg-pa*, I. pf. and imp. *žugs*, *W.* **žug-čē**, vb. n., 1. to go or walk in, to enter, *kān-pai*, or *čui nān-du jūg-pa* to go into the house, or into the water; *rgyā-mtsor jūg-pa* to put to sea, to set sail *Dzl.*; *lām-du jūg-pa* to set out, to start, to prosecute a journey; **māl-sa-la žug-čē** *W.* to go to bed. In a special sense: a. of a demon, entering into a man to take possession of him, hence **dē-žug-kām** *W.* possessed (by a demon); *jūg-ago Med.* the place where the demon entered the body. b. *dge-ba-la jūg-pa* to walk in the path of virtue; acc. to *Schr.* *jūg-pa* by itself, without *dge-ba-la*, implies the same, and in conformity with this a Lama gave the following explanation of the expression *jūg-pai las* in *Thgy.*: works that are a consequence of having really entered upon the practice of virtue, positive good works, opp. to the negative good works of the ten virtues. *čōs-la jūg-pa* to turn to religion, to be converted; *čōs* or *bstān-pa žig-la jūg-pa* to adopt a certain religion, a certain doctrine. c. *bud-méd-la jūg-pa* to lie with, sleep with a woman *Med.*; **bār-la žug-čē** *W.* euph. expression for: to commit adultery. d. **dūn-du žug-čē** *W.* to appear, in reference to gods. e. *rjes-su jūg-pa v.* *rjes-su.* — 2. to set or fall to, to begin, *rig-pa sbyān-bas rtsōm-pa kūn-la jug* a skilled, an experienced man is prepared for anything, knows how to set about it, how to manage it *Med.*; gen. with the inf.: to begin to do, to commence doing a thing, *rtōg-pa-la*, resp. *dgōns-pa-la jūg-pa* to begin to think upon *Dzl.*, *Glr.*; *stōn-pa-la jūg-pa* to begin to show *Dzl.*; *γčig-la γčig rnām-par brlāg-pa-la žugs-pas* being in the best way of entirely exterminating one another *Stg.* — 3. pass. of *jūg-pa* II, 3, of letters: to be combined, to be preceded, to be followed, *zla yig snōn-du ba žugs-can* (words) having *zl* preceded by *b*, i.e. beginning with *bzl* *Zam.* — 4.

to take place, to exist, ཅེ-ཅུན་ཀྱང་མུག་པ་ *mñon-pas* as evidently a difference in size is existing (?) *Dzl.* ལྷ, 3.

II. pf. *ḅug* (perh. also *jug* *Lex.*), fut. *γ̣ug*, imp. *čug*, *W.* *čug-čē*, vb. a., with *nān-du* or termin.: 1. to put into, e.g. meat into a pan, a key into the key-hole, a culprit into prison; to infuse, inject, *γ̣ug-pa* *bya* this must be infused *Med.*; also fig. *nyin-rus čug-čē* *W.* to inspire with courage. In a special sense: a. *dé-la blo jug-pa* to set one's mind on, to apply one's self to *Glr.* b. *mi zig čos-la jug-pa* to convert a man, to induce him to adopt a certain religion; *jug-pa* also without an object, to missionate successfully *Feer Introd. du B. au Cachem.* 68. — 2. to make, render, appoint, constitute, with the accus. and termin., or col. with two accus.: *mi zig rgyal-por jug-pa* to make one king *Dzl.*; *mñon-du jug-pa* to make public or manifest, to disclose, to show *Samb.*; *sin čug-čē* *W.* to clear, clarify; frq. with the supine or root of a verb: a. to cause, compel, prevail on, *zar jug-pa* to prevail on another to eat something *Dzl.*; *skrod-du γ̣ug-go* I shall induce (them) to expel (you) *Dzl.*; *ḅzugs jug rgyu yin* he will induce (the god) to take his abode *Glr.*; *grons-su jug-pa* to be the cause of somebody's death *Mil.*; *yid-la jug-tu jug-pa* to cause a thing to enter a person's mind, to put in mind, to remonstrate; *p̣el-bar jug-pa* (resp. *mdzad-pa*) = *spel-ba* to increase, as vb. a.; *jun čug-čē* *W.* to cause to exist, create, procure; *kol jug-čē* *W.* = *skol-čē* to cause to boil; *dar-du čug čig* cause it to spread *Glr.* b. to command, order, bid, *dmag dzin-du ḅug* he ordered the soldiers to take (the man) prisoner (but he escaped) *Dzl.* 222, 3; *byed-du jug-pa* to bid one do a thing, frq.; *btsun-mo blon-pos gebs-su ḅug* he gave orders for the queen being protected by the minister. c. to let, suffer, permit, *smoṇ-lam debs-su čug* allow me to say a prayer; *rtsig-tu mi jug* I shall not give permission to build *Glr.* d. to give an opportunity *Thgy.* e. in a general sense:

dal-du jug-pa to do things slowly, to be slow *Mil.* — 3. to put grammatically: *sn̄on-du jug-pa* to put or place before, *sn̄on-jug* a prefixed letter, a prefix; *γ̣es-jug* final letter, *yan-jug* the last but one; also to put, to use a word in a certain signification, *rgyu-mtsan-la jug* is used with reference to cause *Gram.* — 4. to banish, to exile (prob. erron. for *sp̣jug-pa*), *byān-la* to northern regions *Glr.* — 5. *sgo jug-pa* v. *sgo*. — 6. inst. of *byug-pa*.

འཇགས་ རྒྱལ་པ་ *jug-pa* sbst. 1. the going into, the entering; in a special sense 2. the beginning, the first stage of a disease *Ming.* — 3. (འཇགས་པ་) the incarnation of a deity.

འཇགས་ རྒྱལ་པ་ *jūis-pa* avarice, *Dzl., Lex.*; *jūis-pa-čan* avaricious; *jūis-jur* a miser, niggard.

འཇགས་མུག་པ་ *jud-mtūn-ma*, or *jud-tūn-ma* *Lex.* ('accessible to all') a prostitute; *jud-mtūn byed-pa* to be a harlot.

འཇགས་ རྒྱལ་པ་ *jud-pa*, and more frq. *dzud-pa*, secondary forms of *jug-pa*. Cf. *čud-pa*, *tsud-pa*.

འཇགས་ རྒྱལ་པ་ *jūn-pa*, pf. *ḅzun*, fut. *γ̣zun* (cf. *ḅzun*, *zun*) *W.* *čun-čē*, (č.: to subdue, make tame; to make confess; *W.*; to make soft, to soften, e.g. iron; to punish, by words or blows; to convert.

འཇགས་ རྒྱལ་པ་ *jūm-pa*, pf. *ḅčum*, fut. *γ̣čum*, imp. *čum*, to shudder, to shrink. (Acc. to grammatical analogy *jūm-pa* ought to be vb. a., to cause to shudder, and *čum-pa* vb. n.) *ša jūms-pa* *Lex.*, contraction of the muscles, shrinking, shuddering *Sch.*

འཇགས་ རྒྱལ་པ་ *jur*, supine of *jū-ba*; *jur mi* *dod* indigestible *Sch.* (γ̣).

འཇགས་ རྒྱལ་པ་ *jur-ba* 1. (pf. *ḅčur*, q. v.) (č.: complication; *Sch.* also: to struggle against, to resist. *Pth.*: *jūr-bar gyūr-ba* to be entangled; *jūr-bu* *Sch.*, **jūr-pa** *C.* tangled yarn; *srād-bui jūr(-pa)* *Lex.* w. e., *Sch.*: 'the tightness of the yarn'; *jūr-mtūg* wrinkled, as the skin is in old age *Thgy.*; *jūr-mig* a wire-drawing plate, *jūr-mig-nas dr̄en-pa* to draw through this plate *Thgy.* — 2. = *dzūr-ba*

འཇུག་པ་ *jus*

to evade, to shun, to go out of the way, *jur-méd* unavoidable *Mil.*

འཇུག་པ་ *jus*, v. *ju-ba* I, 1.

འཇུག་པ་ *jébs-pa, jébs-po*, well-sounding *Stg.*; *snyan - jébs* harmony, euphony.

འཇུག་པ་ *jém(s)-pa* 1. dexterity, cleverness *Lex.* 2. skilled, clever; *Sch.* decent; *jéms-po* id.

འཇུག་པ་ *jo - egég* a coquettish, alluring, seducing attitude or posture; *Lex.*: *jud-méin jo-egég jog* the harlot assumes such an attitude.

འཇུག་པ་ *jó-ba*, pf. *bžos*, ft. *bžo*, imp. *jos*, to milk, *rá - ma jó - ba* to milk a goat, *o-ma jó-ba* 'to milk the milk'; *Kyód-kyis o-ma bžos dug, nas ni bžos-pa med*, it is you, not I, that have 'milked out the milk' *Glr.*; *jó (-ba) - po, jó - mkan*, milker, milk-man, *jó(-ba) - mo* milkmaid; *dód - joi ba* a cow that is able to fulfil every wish.

འཇུག་པ་ *jóg-pa* I. pf. *bžag*, ft. *γžag*, imp. *žog*, C. col. **žag - pa**, 1. to put, to place, e.g. the foot on the ground; also to place persons, to assign them a place *Dzl., Glr.*; fig. = *gód-pa* (e.g. *dgé-ba-la, byan-čub-la, byan-čub-kyi lám-la*) v. *gód-pa* 3; to put in order, to arrange, *jig-rten-bžag-pa* the arrangement (system) of the world; *lus dran - por bžag - ste* sitting straight, bolt-upright *Dzl., Mil.*; *bžag - na mi sdod* if one places her any where, she will not remain there *Mil.*; *stén - du yar bžag* (the anchors) were placed above, were weighed *Pth.*; *lús-su jóg-pa* to set one a task, to employ one in a certain service *Dzl.*, *rgyal-srid-la jóg-pa* to appoint one to the government i.e. to make one king; *šems* (resp. *fugs*)-*la jóg-pa* to take to heart *Glr., Mil.*; *lús-la grui du-žés bžag-la* if we fancy the human body to be a ship *Thgy.*; *nám-mka rán-gi nári-du žog* transfer it to the nature of the ethereal space, i.e. figure it to yourself as ether *Mil.*; *pyir jóg-pa* 1. to leave behind, at home *Dzl.*; 2. to put by, to lay aside

འཇུག་པ་ *jóms-pa*

Dzl.; (another reading omits *pyir*). — 2. to lay or put down, a burden etc., **žog-la žog** put (it) down and come! C.; *nor (γ)soq jog med* heaping up treasures and depositing them was not, i.e. was never heard of; *γžog-jog-mkan* a hoarder up, a miser *Cs.*; to leave, to leave behind, *lag - rjés* a trace or mark of activity, monumentum *Glr.*; to leave, quit, abandon, *rán - gi yul* one's own country *Glr.*; *póns-par ma bžag-par* so that it is not abandoned, given up, to poverty *Thgy.*; **yúg-le žog** C. (= **pán - té bor** W.) throw it away! to depose, *yi - ger bris jóg-pa* to depose in writing, *literis mandare Glr.*; *sá-bon, γdui-brgyid jóg-pa* to leave an offspring behind, to propagate the species; to lay up, to keep, as holy relics; to lay aside, *ré-žig žog-la* setting aside, apart, for a while *Dzl.*; *mnyám-par žog-pa* v. *mnyám-pa*; *sgról-lam jog* shall we turn them out or leave them? *Mil. nt.*

II. pf. (b)žogs, fut. *γžog*, imp. *žog*, W. **žog - če** to cut, to hew, to square, a pen, timber etc.; to carve, to chip, a thin piece of wood etc.

འཇུག་པ་ *jog-po* n. of a Lu *Mil.*, = *žag-po*.

འཇུག་པ་ *žon* = *lčon*, tadpole.

འཇུག་པ་ *žon - žon* col., *Sch.* *žon - po*, oblong, longish, oval, elliptical, cylindric, bottle-shaped etc.; col. also applied to stature: tall; *žon - nyáms - čan Wdn.* oblong shaped, in relation to leaves, cones of fir etc.; *ló-ma žon-stábs nyág-ga-čan* split into narrow slips, wing-cleft (leaves of caraway) *Wdn.*; *dbyibs - žon* an oval form.

འཇུག་པ་ *žon-tse* *Cs.* = *lčog-tse*.

འཇུག་པ་ *jóms - pa*, pf. *bčom*, also *žom*, fut. *γžom*, imp. *čom*, W. **čom - če** 1. to conquer, subdue, oppress, suppress, an enemy; *dód-čags-kyis kün-nas jóms-pa* to be quite overpowered by lust; *nad jóms - pai sman* a medicine for a disease (to overcome it); *ráb-tu γžóm-pa* *di* the following overpowering (charm);

bòom-mo an exclamation like: I am done for! *perii!* — 2. to destroy, towns etc. *Glr.*; *bòom-la yàg-go* id. *Glr.* — 3. to plunder, spoil, rob, *jóms-pai* grabs *byás-pa-la* as they were about to rob him *Mil.* — 4. to finish, accomplish *W.*, cf. *čóm-pa*.

འཇེ་ཤོར་ 1. *C.*, also *yòr*, hoe, grubbing-hoe, mattock, pick-axe (*W.* **tóg-tse**), *jór-gyis rko-ba* to turn up with the hoe; *jór-po* a large mattock, pick-axe, spade, *jór-bu* a small one, a hoe; *jór-yü* the handle of a hoe, *jór-làgs* the iron of a mattock *Cs.* — 2. supine of *jó-ba*.

འཇེ་ཤོར་ *jól-ba* I. vb. 1. to hang down, of a cow's udder, of the long hair on a yak's belly, of tails etc.; *jól-jól* hanging-belly, paunch. — 2. gen. *byól-ba* to turn aside, to make way.

II. subst., also (*Cs.*) *jól-jól* and *yòl-ba*, train, trail; *retinue Cs.*; *jól-gos Cs.*, *jól-ber Wdk., Pth.*, a robe or garment with a train; *jól-can* having a train; *jól-méd* without a train *Cs.*

འཇེ་ཤོར་ *jól-lé* hanging, cf. *pyan-né*, *gród-pa jól-lé* hanging-belly, paunch, cf. *pyal Lex.*

འཇེ་ཤོར་ *jól-mo*, acc. to the descriptions given by natives, a bird of the size of a blackbird, of lively motions and an agreeable whistling, in the neighbourhood of Lhasa, building in willow-trees and thorn-bushes; *Cs.* has: a turkey-hen.

འཇེ་ཤོར་ *rján-ma*, or *rdzan-ma*, store-room *Thgy.*

འཇེ་ཤོར་ *rjid-pa* lean *Cs.*, gen. *rid-pa*.

འཇེ་ཤོར་ **zib-las* (?) *W.*, service done in socage, compulsory service, in the fields, on roads etc.

འཇེ་ཤོར་ *rjüd-pa*, *rdzüd-pa*, = *rgüd-pa Lex.*

འཇེ་ཤོར་ *rjun*, *nad-rjun Mil.* a disease.

འཇེ་ཤོར་ (*ཤོར་*) *rje(-bo)*, also *rje-u*, lord, master, 1. ruler, king, *yül-gyi rje mdzad-nas* ruling over a country, acting the part of a sovereign *Glr.*; *bod-káms-kyi rje-bor gyur* he became sovereign of Tibet *Wdk.*; *sá-yi*

bdag-po mi-yi rje Mil. lord of the ground, ruler of the people; *rje-bo dan bran, rje-köl Stg.*, master and servant; *rje-blón* king and minister; *rje di lags* sir, what does that mean? *Glr.*; also a title before names, esp. names of kings, *jó-bo rje Dipangkōra Glr.*; *rje-bdud rje-btsán* the gentlemen devils and the gentlemen goblins (messieurs les diables et messieurs les farfadets); *rje dkon-médog-la ysol-ba dēbs-pa Mil.* is in fact an empty phrase in the mouth of a Buddhist philosopher, but may nevertheless be used in Christian language for addressing God as 'our Lord'. — 2. a nobleman, a person of rank, *rjeu(i) rigs, rje-rigs = rgyal-rigs* the caste of nobility. — *rje-dpón (Lex. རྒྱུ་པ་)* = *rje*, master, lord, prince *Cs.*; *rje-ma*, also *yēs-ma Cs.*, col. **žé-ma**, a lady of rank, *rje-čün* a young lady, a miss; *rje-srás* a young gentleman; also a term of address *Cs.* — *rje-btsün* reverend sir, a title of the higher priesthood, *rje-btsün-ma* fem. — *rje-sa* (or *žé-sa*) *byéd-pa* to show deference, to pay one's respects; *žé-sai ytam*, or *žé-sai skad* courteous words, esp. ceremonial and complimentary terms, e.g. *dbu* for *mgo* etc. *W.*: **yá-ša dō-čé, yá-šé pé-ra**.

འཇེ་ཤོར་ *rje-nár* the lower part of the leg, the shank (*W.* **sug**); *rkan-lág rje-nár* the lower part of the arms and the legs *Med.*

འཇེ་ཤོར་ *rjé-ba*, pf. *brjes*, fut. *brje*, imp. *brjes*, *W.* **žé-čé**, to barter, to give or take in exchange; *di-dag-gis brjeo* it may be exchanged for these *Dzl.*; **zan dan srog žé-čé** *W.* to risk one's life for the necessary food (as thieves do); *brjé-byai nor* articles of barter; in a more general sense: to change, to shift, *miñ* the name, *gos* the clothes *Dzl.*, *ynas* the place, *tse* the life, i.e. to die *Cs.* — *brjé(-ba)-po* a barterer *Cs.*

འཇེ་ཤོར་ *rjéd-pa*, pf. and fut. *brjed* 1. to honour, reverence c. dat., *mčód-čün brjed-pa* id. *Dzl.*; *brjed-pai os* venerable *Lex.* — 2. to forget, frq. (cf. *lus-pa*); *brjed-du jüg-pa* to make forget, to cause to forget.

Comp. *rjéd-nas-čan Lexx.* (མཐོང་མཐོང་ལྟ་བུ་) forgetful, oblivious; *Cs.* gives inst. of it: *rjéd-nas-čan*, but also thus no clear etymological explanation is obtained. — *rjéd-ču* draught of oblivion, of Lethe *Cs.* — *rjéd-banyén* (etymology?) *agug-pa* technical term for the common practice of Indian servants to hide an object belonging to their master in some obscure corner, and after waiting (*agug-pa*) for some months, until it may be assumed that the thing is altogether forgotten (*brjéd-pa*), to appropriate it to themselves. — *rjéd-to* list of notes, memorandum - book, journal, diary, cash-book etc. *Glr., C., W.* — *rjéd-rdó* prob. monumental or memorial stone. — *rjéd-byán* specifications or lists of goods, pieces of luggage etc. which the Tibetans number and mark with the letters of the alphabet. — *rjéd-byéd* 1. a demon that takes away the power of memory, also *rjéd-byéd-kyi ydon*. 2. epilepsy (ཇེན་ཇེན་ལྟ་བུ་) *Med.* — *rjéd-zás Cs.*: 'the meat of forgetfulness'.

ཇེན་ནེ་བ་ *rjén-ne-ba* v. the following word.

ཇེན་ *rjén-pa* 1. not covered, bare, naked, *B., C. (W.: *čer-nyál*)*, *rkan-rjén* (-*pa*) barefooted, unshod; *žabs-rjén-par yda-ba* or *yšégs-pa*, resp., to be barefooted, to go barefoot; *ydon rjén-du sdód-pa* to sit with unveiled face, *mgo-rjén-pa* with uncovered head, *rgyab-rjén* with a naked back *Cs.*; *rjén-par dón-pa C.* to strip perfectly; *dmar-rjén* stark naked *Sch.*; *rál-gri rjén-pa* a naked sword; **žén-pa ton** *W.* give it (me) not wrapped up! *sa-rjén* the bare ground, not covered with a carpet *Cs.*; *rjén-ne-ba* undisguised, obvious to the understanding, manifest *Mil.* — 2. raw, not roasted or cooked, *ža-rjén* raw meat, *dmar-rjén* red raw meat; *mar-rjén* not melted butter; *nas-rjén* raw barley, not prepared or roasted; also the meal of it: *W. *nar-jén** barley-flour, cf. *Sch.*: *bra-rjén* buckwheat-meal. — *rjén-zás Med.* (*Cs.* also *rjén-rigs*) victuals that may be eaten raw. — 3. not ripe, unripe *W.*

ཇེས་ *rjes* 1. trace, track, mark left, impression made (on the ground), *pyi-rjés Med.* prob. id.; *mi-rjés* a man's track, *rtá-rjés* a horse's track *Glr.*; *šin-rtai rjés* the track of a waggon or cart, a rut; *rkan-rjés*, resp. *žabs-rjés*, the trace of one's foot, footprint, *rkan-rjés byun* a footprint is made; *rkan-rjés jóg-pa* to leave a footprint behind *Mil.*; *byas-rjés* proof of an accomplished deed, whether it be the work itself or some indubitable result of it; *lag-rjés*, resp. *pyag-rjés* impression or mark left of one's hand, hence fig.: action, deed, charitable institution, pious legacy, whereby a person wishes to immortalize his name. — 2. the hind part of a thing *Sch.* (?) — 3. inrelation to time: that which follows, the consequence, the course or progress of a thing, the last, = *mjug.* — 4. adv. and postp. inst. of *rjés-su*, v. below. — *rjes yčód-pa* 1. *Sch.* to destroy, blot out, efface a track or trace, in *Med.* to eradicate the trace of a disease, to cure it thoroughly, 2. *Sch.*: to separate, disjoin the hind part (?) 3. *W. *žes žád-čé** to follow a trace or track, to find out or to come upon the track. — *rjes dzin-pa* to 'seize' the track, to overtake *Glr.*, also to be able to follow the track, *rá-ma kyui rjes mi zin-pa* a goat that cannot follow the flock *Mil.* — *rjés-la*, *rjés-su*, *rjes*, adv. and postp., afterwards, hereafter, for the future, later; after, behind, *dē rjés-la*, *de-rjés* after that, afterwards, later *Mil.*; *dé-dag dás-pai rjés-su* after these were gone *Glr.*; *bžag-rjés po.* = *bžag-pai óg-tu Lt.*; *nai rjés-su* after my death. *rjés-su* in conjunction with verbs corresponds to the *Ssk.* ཇེས་ and is often not to be translated, or serves only to give additional force to some other word or expression: *rjés-su gró-ba*, *brán-ba* to go after, to follow, to come after; also fig.: *spyód-pa tams-čád ya-rábs-kyi rjés-su brón-ba* to imitate the nobility, the free-born, in their whole demeanour *Glr.*; *lé-lo dan spyód-pa nán-pai rjés-su gró-ba* to imitate idleness and wickedness, or idle and wicked

people *Ld.-Glr.*; *slób-dpon-gyi rjes-su brjód-de* saying after the teacher *Thgy.* — *rjes-su dzin-pa* to receive *Pth.*: *kól-por rjes-su bzün-nas lto-gós kyiṣ bskyān - du ṣol* pray take me (the orphan) into your service, and provide me with food and clothes; to receive as a disciple or follower = *čéd-du dzin-pa* frq.; to draw after (after death) *Mil.*; to assist, *di rjes-su zuñ zig* do take care of, or provide for this man (as a future co-disciple) *Mil.*; finally with respect to charms and spells: to commit to memory or keep in memory *ni f.* — *rjes-su jug-pa* 1. vb. a. to add, affix, 2. vb. n. to follow, *bdag dan bdag-gi rjes-su jug-pai slób-ma-rnams* I and the disciples that follow me *Mil.*; in a similar sense: *mi-la rjes-su slób-pa* to follow another as a disciple *Dzl.* ३२०, ३ (२२३, ७ seems to be a corrupt reading). Also in the following phrases *rjes-su* may be understood in the sense of: afterwards, subsequently: *rjes-su drán-pa* to remember, recollect, keep in mind, *rjes-su drán-par byéd-pa* to bring to one's remembrance, to remind *Pth.*; *rjes-su gyód-pa* to repent *Cs.*; pleon. or without any obvious meaning in: *rjes-su mtün-pa Thgy.* to agree, to accord, *rjes-su rnyéd-pa Stg.* to find, *rjes-su dpág-pa* to weigh, to ponder *Cs.*, *rjes-su snyin-brtsé-ba Thgy.* to pity, *rjes-su bstán-pa Tar.* to instruct, and thus in similar expressions, esp. in one of frq. occurrence in legends: *rjes-su yi-rán-ba*, resp. *rjes-su tugs-rán-ba* (*Sch. erron. tugs-pa!*) to rejoice, to enjoy, for which sometimes also *rjes-su pyógs-pa* is used, e.g. *dbyé-ba-rnams-la rjes-su yi-rán-ba* to rejoice at people disagreeing, to enjoy dissensions and jarings *Sty.*

Comp. *rjes-skyés* (མཉུན་) born later; younger brother. — *rjes-grúb-kyi min by-name, surname Cs.* — *rjes-jug* 1. following, coming after, *pyi-rabs rjes-jug tams-čád* all the following generations *Pth.* 2. final consonant. — *rjes-tóg* prob. the same as *rjes-la Wdn.* — *rjes-tób Mil.* is said to denote short interruptions of meditation by taking food, but no more than is ab-

solutely necessary for the preservation of life. — *rjes-dpág* 1. consideration, deliberation. 2. *Was.* (297) a syllogism consisting of three propositions. — *rjes-ma* = *rjes* 2 hinder part *Cs.* — *rjes-méd* without leaving any traces, trackless, *jig-pa* to destroy thoroughly *Glr.*

རྟེན་པ་ rjes-pa v. *rjé-ba.*

རྟེན་པ་ rjód-pa pf. and fut. *brjod*, to say, pronounce, utter, e.g. a charm or magic formula; *ñe min zód-da rag* W.* I hear my name mentioned; *sañs-rgyáskyi mtsán-nas* to pronounce or invoke the name of Buddha *Dzl.*; to propound, promulgate, *čos* a religious doctrine; to enumerate, set forth, *légs-pa* or *nyés-pa* the good or bad qualities, actions etc., *yón-tan* the excellence or superiority of a person *Dzl.* and elsewh.; to treat of a subject in writing: *lhág-pa-rnams ni dár brjód-bya* we have now to treat of the rest *Zam.*; an author even says *žes bržód-de* with regard to his own words (after a bombastic poetical exordium, like the 'dixi', of Roman orators) *Glr*; *rjód-du méd-pa* unspeakable, inexpressible, ineffable, *rjód-du méd-čün dpág-tu méd-pa* id. *Dzl.*; *brjod(-kyis) mi lán-ba* (or *lón-ba*) id.; also vb.: to be inexpressible or inexhaustible, frq.; *re-ré min-nas rjod mi lán* one cannot mention or enumerate them all *Mil.*; *don mdzad-pa rjod mi lán-no* his utility is beyond description *Dzl.*; *rjód-kyis mi lán-bai pyir mi bkod* I do not write it down, because it is impossible to relate every thing *Pth.* (v. *brjod*).

ལྗང་ལྗང་ ljangs, resp. for *lče*, tongue, *ljangs-kyis čab dór-ba* to spit, to spit out; *ljangs-čab* spittle, saliva; *ljangs-dbúgs* breath.

ལྗང་མོ་ ljan-mo p. n. of a district 1. in Ü, 2. in Kams.

ལྗང་ལྗང་ ljan-ku, or *ljan-gu Lt., W.*, green (gen. expressed by *nón-po*, notwithstanding the ambiguity), *ljan-skyá* greenish white, *ljan-nág* greenish black, dark green. — *ljan-pa* green corn, in the first stage of its growth (in the second stage it is

ལྗང་དྲུག་ *ljan-dün*

E

བརྗེད་ *brjod*

called *sóg-ma*, in the third *snyé-ma*). — *lo-ljan-ba* having a green blade. — *ljan-bu* greenness, verdure (grass, foliage, shrubs), *Lex.*: ལྗང་ — *ljan-dmár* greenish red; *ljan-sér* greenish yellow.

ལྗང་དྲུག་ *ljan-dün* (spelling?), solid, not hollow, *W.*

ལྗང་ལྗིན་ *ljan-lyin* filth, dirt, dust, sweepings; *lud-pa ljan-lyin mañ* a great deal of foul mucous expectoration *Li.*

ལྗམ་ *ljab* *W.* flat, plain, even; **ljab-ljab-ba bor** lay or put it down flat; **ljab-ò-te dug** sit down flat (on the ground)!

ལྗིབ་ *lji-ba*, 1. a flea (*ji-ba*). — 2. heavy, weighty.

ལྗིད་པ་ *ljid-pa*, heaviness, weight, *γser dan ljid-pa myám-pa dgos* it must be weighed up with gold *Glr.*; *de dan ljid myám-pa* of equal weight, equal in weight *Med.*; *ljid-can*, *ljid-ldán* heavy; *ljid-čé-ba* very heavy; *ljid-méd* light, not heavy; *las tams-čád-kyi ljid pab* he sat down with the whole weight of his body *Cs.*; *ljid-kyis nón-pa* pressing down by his(its) weight.

ལྗོན་པ་ *ljén-pa Cs.* to enter, to penetrate, *bló-la* one's mind, = to be perceived, understood; *tson-ljén* a die or colour penetrating and remaining fixed in cloth etc. *Cf. žen-pa.*

ལྗོངས་ *ljóns* a large valley, principal or main valley; region, district, province *Dzl.*; *ljóns dan yul-kór* countries and provinces; *ljóns čén-po* a large country; *ká-ba-can-gyi ljóns di*, *gáns-can(-gyi) ljóns* Tibet, frq.; *nágs-ljóns* woody country; *smán-ljóns* a country of medicinal herbs *Zam.*; *mú-géi ljóns* a very poor country, starving country *Mil.*; *ljóns-la* in the valley, in the plain; *ljóns-mi-rnams* country-people *Cs.* — *ljóns(-su) rgyü-ba* to rove about, *ljóns gyü-ba* the end of the estival fast of the

monks (about the end of August), when they are permitted to rove about the whole district of their monastery.

ལྗོན་པ་ *ljón-pa* a country of gods, paradise; *ljón-sin* a tree from paradise, or any large and beautiful tree; *ljón-pai nágs* a beautiful forest.

བརྗེད་ *brjid*, *Tar.* 11, 14, but more frq. *γzi-brjid*, brightness, splendour, lustre, gen. of gods and saints, *v. γzi*; also *dpal-brjid Lex.*; *brjid-pa* to shine, glisten, glitter *Cs.*, *brjid-kyis brjid* shining with brightness *Lex.*

བརྗེད་པ་ *brjé-bo* a making up, a compensation by barter, *brjé-bo byéd-pa Glr.*, **brjé-bo gyáb-čé** *W.*, to give an equal measure in bartering, e.g. of salt for barley.

བརྗེད་ *brjod* (cf. *rjód-pa*) sound; talking; speech, *brjod bdé-ba* euphony; also well-sounding, agreeable speech; *brjod mi bdé-ba* the contrary; also: **dha jö' mi de** *C.* it is not meet now to speak about it; *brjód-pa* speech, utterance; *mñon-brjód* synonymy, explanation of words; *Cs.* also: 'a poetical term'; *mčod-brjód* praise, eulogy, *Sch.*: invocation of a deity; *čé-brjód Schr.(?)*, and *čéd-du brjód-pa*, *Tar.* 140, 2 acc. to *Schf.*: preface, introduction, in *C.*: to approve, sanction, commend, *Was.* (270) in the title of a book: = བཤའ་བའོ་ *w.e.*

Comp. brjód-bya subst., *Zam.* also *brjód-pa*, = བཤའ་ an attribute, predicate *Lex.* — *brjod-méd* 1. a speech not earnestly meant, empty words, mere talk. 2. *Mil.*: the unspeakable, the transcendental, identified by some with the Nirvana, by others not. — *brjod-dód Tar.* 210, 7: *brjod-dód-tsam* acc. to *Schf.*: 'a mere supposition'; but in a passage in *Mil.* it seems to denote the (conceited) habit of constantly proposing one's own opinion, and so it might also be understood in *Tar.*

ཉ་ *nya*, I. the letter *ny*, double-consonant, distinctly pronounced like *n + y* (*Ssk.* ལྷ), and used only as initial letter; therefore differing in its nature and sound from the *Ssk.* ལ, though representing it in Sanskrit words.

II. symb. num. for eight.

III. fish (མཇུག), *nya dzin-pa*, *W.* **nya zim-čē**, *nya čör-ba* (or *bör-ba*) *Dzl.*, *nya lén-pa* (*blán-ba*) *Pth.* to catch fish; *dám-nya* *Ld.*, an eel *Cs.*; *rgyál-poī ysól-nya* the king's table fish *Pth.*

IV. also *nyá-ču* (cf. *ču-ba*). 1. tendon, sinew; *W.*: **kán-pe nya did son** my foot is asleep. — 2. col. mark, left by a blow, a weal, **nya lais** the blow has left a weal *W.*

V. 1. the fifteenth day of a lunar month, the day of the full moon. — 2. = *tses ni f.*: *zlá-bai nya drüg-la* on the sixth day of the month *Mil.*

VI. *nya* *Sch.* 1. lock (?) — 2. muscle *Med.*, *nya-bzi* the four principal muscles, viz. those of the arms and the calves of the leg, v. also the compounds.

VII. **nya čád-čē** *W.* to arrive sooner by a short cut; cf. also **tad-nya**.

Comp. *nya-rkyál* the bladder of a fish *Cs.* — *nya-skyogs* gills. — *nya-krá* sea-eagle, white-tailed eagle *Sch.* — *nya-kráb-čan* carp *Sch.* — *nya-krab-čen* sturgeon *Sch.* — *nya-króm* fish-market. — *nya-gán* 1. full of fish *Sch.* 2. full moon *Cs.* — *nya-grá*, *nyai grá-ma* small fish-bones. — *nya-gyúr* = *nya-lóg* 2 *Sg.*, *C.* — *nya-rgyá* fishing-net. — *nya-rgyáb* *C.*, earth heaped up (like the back of a fish) on the top of outer walls to prevent the entering of the wet. — *nya-rgyás* (*zlá-ba*) full moon *Pth.* — *nya-sgón* fish-spawn, roe of fish. — *nya-lébs* fish-gills *Cs.*; mother of pearl *Schr.* — *nya-ču* tendon, sinew; perh. also a large

nerve in the nape of the neck. — *nya-dól* fishing-net; **nya-dól-pa** fisherman *W.* — *nyá-dós* a load of fish *Sch.* — *nya-ldir* 'a muscle' *Sch.* — *nyá-pa* fisherman *Cs.* — *nya-pýis* (*Cs.*: fish-gills) mother of pearl *Sg.* and col — *nya-mid* *Sch.*: a sea-monster (this word seems not to be generally known). — *nyá-mo* a (female?) fish *Mil.* — **nya-tsel** bow-net, kiddie *W.* **nya-tság* *C.* id. — *nya-tsil* the fat of a fish. — *nya-tser* fish-bones *Sch.* — *nya-tsón-pa* fish-monger. — *nya-dzin* *Cs.*, **nya-küg** *W.*, angle, fishing-hook. — *nya-zán* a fish-eater, one feeding on fish *Cs.* — *nya-ris* fish-bone *Cs.* — *nya-lóg* 1. *Cs.*: 'a contraction or sinking of the sinews'. 2. *Sik.*: cholera (*Urd.* قَبِيضَة) — 3. *Med.*, also *nya-lhóg*, a name for a disease. — *nyá-ša* 1. flesh of fish 2. *W.*: meat cut into long narrow strips and dried in the sun, in *C.* **ša-bčüg**. — *nya-yóg* the fin of a fish *Cs.* — *nya-ság* fish-scale. — *nya-sóg* prob. the backbone with the bones attached to it, resembling a saw.

ཉག, ཉག nyá-ga, *nyag*, a steel-yard.

ཉལ་ nyá-bo body, figure *Sch.*

ཉལ་ nyá-ma (*Sch.*: 'mistress of the house, housewife?') hearer of a Lama, without being a regular disciple *Mil.* frq.; *nyá-ma pó-mo-rnams* *Mil.* (cog. to *nyán-pa*?)

ཉར་ nyá-ra care, *ryá-ra byéd-pa* *Sch.*, **nyá-ra čó-čē** *W.*, to take care of, to provide for a person, to keep a thing well; **nyar go** *C.* for *nyá-ra byed dgos*; cf. *nyér-ka*.

ཉར་ཉར་ nyá-ra-nyo-ré weak, feeble, frail, e.g. of a worm *Thgy.*

ཉག nyag 1. v. *nyá-ga*. — 2. v. *nyág-ma*. — 3. also *nyág-ga*, *nyag-kram*, notch, indenture, *ló-ma prá-la nyág-ga-čan* having

ལྷ་ལྷ་ nyag-nyig

multifid leaves, like those of caraway *Wdi.*; *nyag-ga med-pa* not cleft, not indented. — 4. of wool, *nyag-tu drén-pa* to draw out into threads, to spin *Mil.*

ལྷ་ལྷ་ nyag-nyig *Cs.*, *Sch.* also *nyag-nyóg* filth, dirt.

ལྷ་ལྷ་ nyag-nyig *Mil.* = *ma-tsogs* (?), of rare occurrence.

ལྷ་ལྷ་ nyag-tág thread; chain, of gold *Mil.*, of iron *Mil.*; cord for stringing tarkoises *Mil.*; a cable *Schr.*

ལྷ་ལྷ་ nyag-mfil scale of a steel-yard, *nyag-rdó* weight of a steel-yard.

ལྷ་ལྷ་ nyag-prán a small beam, a pole *Cs.*; an arrow; *nyag-pran-mdá* arrow *Mil.*

ལྷ་ལྷ་ nyág-ma, also *nyag-ré*, single; *nyag yèig* 1. id., *skra*, or *spu nyag(-ma)* *yèig* a single hair, frq.; *skrá-yi nyág-ma* id. (a man has 21 000 of them *Med.*) — 2. a minimum *Mil.* — 3. *Sch.* also: bachelor, old voluntary bachelor. — *sañs-rgyas-nyag-yèig* *Thgy.*, *Pth.*, only Buddha, or nothing less than Buddha.

ལྷ་ལྷ་ nyág-mo *Lex.* w.e.; woman *Sch.*

ལྷ་ལྷ་ nyág-din beam of a steel-yard.

ལྷ་ལྷ་ nyán-ka, *nyán-ge* *Sp.* currant, Ribes.

ལྷ་ལྷ་ nyán-ti *Pur.* thy, your (?).

ལྷ་ལྷ་ nyán-pa (*nyán-to*, *nyán-tam*), imp. *nyon* 1. (also, though seldom, *mnyán-pa*) c. dat. or accus. to hear, to give ear to, to listen (cf. *tos-pa*); *slób-dpon-gyi tād-du čos nyán-pa* to attend to the religious instruction of the teacher; *nag* or *tsig nyán-pa* *Dzl.*, *kā-la*, or resp. *zāl-la*, or *bka-nyán-pa* to obey, to yield; *nas ji-ltar zér-pai kā-la nyán-na* *Glr.*, *na zer nyán-na* *Mil.* if you listen to my word; *Tar.* 14, 14; 17, 16 c.c. *las.* — 2. to listen secretly, to be an eaves-dropper, **pag-nyen jhè-pa** *C.*, **pag-nyán čó-čé, tán-čé** *W.*, id.; *nyán-mkan* col. *nyán(-pa)-po*, fem. *nyan(-pa)-mo*, *B.*, a hearer, auditor; *nyan-tós* id.; but esp. of the personal disciples of Bud-

ལྷ་ལྷ་ nyam(s)

dha, the Sravakas, *Köpp.* I., 419; *Burn.* I., 296; *nyan-tós bču-drug* the sixteen *ynas-brtán* q.v.; *nyan-tós-ma* a female hearer; *kā-la nyán-po*, *nyán-mkan* obedient, *kā-la mi nyán-po* disobedient. — 3. to be able, later *B.*, and col., gen. with a negative: *gró ma nyán-pas* not being able to walk (on account of illness) *Mil.*; also like *ma btüb-pa* not being willing; without a negative: **nyán yin** *W.* yes, I shall be able; inst. of *rün-ba*: **za-nyán yód-na kyon** *W.*, bring it me, if it is still eatable. ལྷ་ nyam, also *nyam-tig*, *nyam-yós* cricket, locust *Sik.*

ལྷ་ལྷ་ nyam(s), resp. *tugs*, *tugs-nyám(s)*

1. soul, mind, *nyams-kyi* grogs companions of the soul, viz. the murmuring springs and rivulets in the solitude of alpine regions *Mil.*; *nyams-kyi čan* the soul's wine, i.e. religious knowledge *Mil.*; *nyams dgá-ba* 1. well being, comfort, cheerfulness, *nyams mi-dgá-ba* an unhappy state, discomfort, *nyams-dgá glü-ru blons* sing a song of joy! *Mil.* 2. gen. adj.: agreeable, delightful, charming, *nyams-dga-bai sa-ynás* a charming country *Glr.* — 2. thought, *nyams skye* or *šar* a thought rises. — 3. strength, magnitude, height, state, manner, *nyams-kyi tsád byéd-pa* *Pth.* (also with *bčád-pa* or *lén-pa* *C.*) to try, to put to the test, e.g. one's strength; *tugs-dám-gyi nyams sád-pa* to try the degree of a person's devotion or spiritual progress *Mil.*; *smra-nyams*, *byed-nyams* manner, — and particularly a pleasing, agreeable manner, — of speaking or dealing.

Other phrases are: *nyams-su lén-pa* to take to heart, to interest one's self in or for a thing *Dzl.*, to commit to memory, to learn (v. below); *nyams-su myón-ba* to suffer, undergo, experience *Dzl.*; *nyams ná-ba* v. the compounds; *nyams bčád-pa* *C.* to try, to examine; *nyams brü-ba* *C.* to irritate, provoke, vex; *nyams myón-ba* = *nyams-su myón-ba*; *nyams bzág-pa* is said to be = *drán-pa nyé-bar bzág-pa*, v. *nyé-ba*; *nyams lén-pa* 1. = *nyams-su lén-pa*, v. above, 2. col. to measure out, to

take the measure, the dimensions of, to survey, *sa* land, *nor* the property, to take an inventory, to ascertain or compute the state of one's property, 3. *C.* = the following; *nyams sád-pa* ccg. 1. to try, to test, *byéd-dam mi byed* whether he will do it or not *Mil.*, to tempt, *tugs-dám-gyi nyams sád-pa* v. above. 2. to mock, scoff, trouble maliciously, provoke, irritate *C.*

Comp. *nyams-dgú* v. *nyams-tábs*. — *nyams-rgyúd* *Mil.* = *nyams*, *nyams-rgyúd-la sbyáns-pa*, intellectually skilled, well versed. — *nyams-ná* anxiety, fear, dread, of a thing, with the dat. or instr. *Mil.*; *nyams-ná-las tár-ba* to be delivered from anxiety *S.g.*; *nyams-ná-ba* vb. to be alarmed, to be in great anxiety *Sch.*; adj. dreadful, horrible, *nags-tsál nyams-na-ba* a horrible forest *Dzl.* — *nyams-bdág* is said to be used resp. or euphem. for *skyon*, e.g. for damage done to an image of a god by water *C.*; *nyams-čágs* sin *Schr.*; in *Thgr.* it seems to be used in this sense. — *nyáms-čün* 1. faint, weak, languid, exhausted, by hunger, illness etc. *Dzl.*; poor in learning, destitute of knowledge, ignorant *W.*; destitute of money, destitute of virtue *C.* 2. *W.* col. for *snyems-čün*. — *nyams-rtógs* resp. knowledge, cognition, perception, *nyams-rtógs šig yod*, *nyams-rtógs bzán-po skye* or *krunis*, a perception, a good thought arises (in my mind); in a general sense: *nyams-rtógs-kyi mfar pyin-pa* to obtain perfect knowledge *Mil.*, frq. — *nyams-stóbs* strength, *zin* is gone *Med.* — *nyams-ston-ysál* v. *ysál-po*. — *nyams-brtás byed-pa* strengthening, restorative, nourishing *Med.*, (but *nyams-brtás* he recovered, grew well, got up again *Dzl.*) — *nyams-tág-pa* suffering, tormented, exhausted *Dzl.*; *nyams-tág-pai skad* or *sgra* lamentation, doleful cries. — *nyams-tábs*, *nyams-dgú* *Sch.*: 'appearance, colour, figure, state' (?). — *nyams-myón* *Tar.* enjoyment, delight, *nyams-myón ma skyes run*, although I had no real enjoyment of it *Mil.nt.*; *tsór-bai nyams-myón* prob. perception by the senses, knowledge acquired through the medium of the senses *Mil.* — *nyams-rtsal*

Dzl. 74, 7 skill. — *nyams-mtsár-ba C.* wonderful, most beautiful. — *nyams-lén* a memorial verse, a rhyme or verse serving to retain things in memory *Mil.*

ཉམ་པ་ཉམ་པ་ *nyáms-pa* injured, hurt, e.g., by a fall *Dzl.*; of lifeless things: spoiled, damaged *C.*; impaired, imperfect, stobs-*nyams*, *dbán-po nyáms-pa*, *yán-lag nyáms Lex.* (as explanation of *žá-bo*); *smra-nyáms* (the sick person) speaks little *Med.*; **sem-nyám sön-kan* *W.* discouraged, disheartened; esp. relative to a violation of duty, failing in, *tsúl-krimis* (or *tsúl-las*) *nyáms-pas* because he has failed in, acted against the moral law *Dzl.*; *bzód-pa nyáms-par gyúr-bas* because their patience failed *Dzl.*; also stained *Glr.*, e.g. *krag-gis* with blood; *nyáms-par byéd-pa Wdn.*; *nyáms-su jüg-pa Glr.* to spoil, deteriorate, destroy; *ma nyáms-pa* entire, complete, untouched, uncorrupted.

ཉམ་ nyar 1. v. *nya-ra*. — 2. *Cs.*, also *nyar-nyár*, oblong.

ཉམ་པ་ཉམ་པ་ *nyár-ydön W.* inst. of *nar-ydön*, shin, shin-bone.

ཉམ་པ་ཉམ་པ་ *nyal-nyil*, or *nyal-nyöl* fifth, dirt, foul matter, loose and dry dirt that may be removed by sweeping *Ph.*, *Dzl.*

ཉམ་བ་ *nyál-ba*, imp. *nyol*, 1. to lie down, e.g. before a tigress *Dzl.*; to lie down, to sleep, *nyal(-du) son* (he) went to bed *Glr.*; *rgya-srón-la nyal dúg-go* (he) slept in the street *Glr.*; *mi nyal tsám-la* when people go to bed, at curfew *Mil.*; *rta nyal byéd-pa* to make a horse lie down *Glr.*; rarely of things: *rtsva nyal* the grass is laid-down (by the wind or rain) *Dzl.*; *ra 2og nyál-bai nya* so *Zam.* calls the letter *rnya*; fig. to rest, *bdé-bar nyál-du méd-do* (he) had no rest, viz. from envy *Dzl.* 72, 12. — 2. with *dan* or *la*, to lie with (a woman) *Dzl.* and elsewh. — 3. fig. to dwell, to live *Mil.*

Comp. *nyal-kri* couch, bed, sofa *C.* — *nyal-gós* counterpane, quilt, blanket *Sch.* — *nyál-po coition*, *nyál-po byéd-pa* to practise cohabitation, *máni-du* immoderately *Med.* —

ཉི nyi

3

ཉི nyid

nyál-bu bastard, whoreson *Ma.* — *nyál-sa* sleeping-place.

ཉི nyi 1. num. fig.: 38. — 2. num. inst. of *nyis* in compounds, *nyi-brgyá*, *-stón*, *-kri* etc., *nyi-kri* also title of a book, the *Prajña Paramitā*, containing 28 000 Sloka. — 3. for *nyi-ma*.

ཉི་ཁུ་ nyi-kud a lake in Nepal *Pth.*

ཉི་མ་ nyi-ma (*Bal.* **nyó-ma**, 1. the sun, *dar* becomes visible, rises; *dar* id., also: has risen, shines; *nub*, *rgas*, *W.* also **skyod*, *bud**, sets, is setting; *nyi-ma nub te bar* (for *tseí bār-du*) until sun-set *Sch.*; *nyi-mai nyen* akin to the sun, the Sākya race *Cs.*; **da nyi-ma rin-mo** *W.* now the sun stands already high in the heavens; **nyi-ma-gan-dar** sun-flower, Helianthus. — 2. day, = *nyin-mo*, opp. to night, frq.; **nyi-ma-tse** *W.* the whole day, all day long; **nyi-ma-péd** *W.* noon, mid-day; *nyi-ma yčig* one day, once *Dzl.*: *nyi-ma-re-rér* daily.

Comp. *nyi-dkyil* disk of the sun *Sch.* — *nyi-gün*, *nyi-mai gün* noon, mid-day; meridian(?) *Cs.* — *nyi-dgá* seems to be the n. of a medicinal herb *Med.* — *nyi-rgás* sun-set. — *nyi-lđog* the solstice, *dgün-nyi-lđog* winter solstice, *dbyār-nyi-lđog* summer solstice *Wdk.* — *nyi-nub* = *nyi-rgás*. — *nyi-tse* 1. *Sch.*: the time or duration of one day. 2. *Lex.*: = བརྟེན direction, place, country(?); *nyi-tse spyód-pa* *Lex.*: a kind of ascetic; *nyi-tse-ba* *Sch.*: ephemeral; single, simple; *Thgy.*: n. of a class of infernal beings. — *nyi-tsöd* sun-dial, *nyi-tsöd-kyi kór-lo* the circle of a sun-dial *Cs.* — *nyi-dzin* eclipse of the sun (cf. *gra-yān*). — *nyi-zér* sun-beam, *nyi-zér ri-la zón-nas* riding on a sun-beam *Mil.* and elsewh.; *nyi-zér-gyi rdul* a mote floating in a sun-beam. — *nyi-zlá* sun and moon; also the figures of sun and moon connected, crowning the top of the *mčod-rten*; *nyi-zlá bedad mi on* sun and moon will not stand still *Mil.* — *nyi-óg* below the sun; the earth *Was.* (49); *nyi-óg-gi rgyal-Kams* *Glr.* id.; it seems, however, to

denote a certain country, acc. to Mahāvvyut-patti the same as Aparāntaka, *Williams*: the western country; cf. *Schf.* on *Tar.* 72. — *nyi-od* sun-shine. — *nyi-yól* any screen or shelter from the sun's rays: awning, curtain, parasol, pent-house *Sch.*; **nyi-rib** (prop. *sgrib*) *W.* id., umbrella. — *nyi-dar* sun-rise *Cs.* — *nyi-lhag* *Sch.* a cold day (?) — Cf. *nyin-mo*.

ཉི་ཤུ་ nyi-đu (inst. of *nyis-đu*), often in conjunction with *tām-pa*, twenty, *nyi-đu-rtsa-yčig* *B.*, *C.*, **nyi-đu-nyer-yčig** *W.*, *nyer-yčig*, twentyone.

ཉི་མེ་ nyig-nyig *W.* loose, slack, lax, not tight or tense.

ཉི་ཁུ་ nyin-ku, *Sek.* མཁུ *Cs.*: 'heart, spirit, essence', cf. *myin-po*.

ཉི་དོ་ nyin-to *Sch.*: sure, trustworthy, *Lex.*: *nyin-tor* = *nes-par*.

ཉི་ལག་ nyin-lag, a category not familiar to us; gen. mentioned together with *yán-lag*; it might be translated by: members of a second order, parts of the *yán-lag*; the exact meaning must however remain undetermined, as the Tibetans themselves are not able to give a clear definition of it. In *C.*: inner parts of the body, opp. to outer. In books, phrases like the following are to be found: *yán-lag dan nyin-lag tams-čád dan lđdn-pa*; *yán-lag dan nyin-lag ná-ba*; *yán-lag dan nyin-lag yčód-pa*; evidently the *nyin-lag* are smaller, but more numerous than the *yán-lag*. In *Pth.* also *nyin-sprül* is found besides *yán-sprül*, emanation of the third order; v. *sprül-pa*.

ཉི་མཚན་སྐྱེ་བ་ nyin-mtsāms sbyór-ba to be re-born *Stg.*

ཉི་ nyid 1. self, same, opp. to other persons, *ma nyid* the mother herself *Dzl.*; *mi de ni rgyál-po nyid yin-no* this man are you yourself, o king! *Dzl.*; the very, just he, just it etc., *las byéd-pai rnas nyid-la* just where I am working *Dzl.*; *dēi druñ-nyid-na* (or *du*) close by, to, or before, hard by, *Thgy.*; *dus de-nyid-du* at the very moment, frq.; *mčód-bya nyid* that which is venerable par excellence *Tar.* 15, 13; *yón-*

tan nyid Tar. 15, 14 id.; *dé-nas mi rin-ba-nyid-na* a very short time after *Tar.*; when added to adjectives it denotes abstract nouns, as in English the terminations: -ness, -ship, -ty, -cy, -y etc., but it is chiefly limited to the language of philosophical writings, from which a few expressions only (such as *ston-pa-nyid* the emptiness, the Buddhist vacuum) have found their way into col. language. — 2. In the more recent literature it is used resp. for *kyod*, **thou**, **you**; *nyid-kyi thy*, **your** *Pth.*, *Ma.*; *nyid-ran you* (col. **nyi-ran*, *nyo-ran**) *W.*, *C.*, resp., like the German 'Sie'; *nyid-cag(-ran) you*, addressed to one person or to several, *C.* (in *Glr. kyed-cag* seems to be used in the same way). — 3. **only**, *grans-kyi lña nyid Zam.* only the numeral *lña*; *za nyid-do* the letter *za* alone (without a prefix).

ཉིན་(མོ) *nyin(-mo)* 1. **day**, = *nyi-ma* 2; *nyin-gyi rin-la* during the day-time *Pth.*; *nyin-mor gyur* it dawns *Cs.*; *nyin-mor byed* 'making day', an epithet of the sun *Cs.*; *nyin* adv. in the day-time *Glr.*; *nyin-cig* one day, once *Dzl.*; *nyin cig bzin-du* daily *Dzl.*; *nyin-par* during the day-time *Dzl.*; by day-light *Dzl.*; *dei nyin-par* on that day, frq. *Dzl.*; *pyir nyin*, *pyi de nyin*, *dei pyi nyin* the following day, on the f.d. *Dzl.*; *tse bco-liái nyin* the 15th., on the 15th. *Glr.*; fig.: *betan-pa nyin-par mdzad-pai skyés-bu* a saint that restores the doctrine, a reformer of faith; hence *Schr.*: *dad-pai nyin-byed* evangelist, apostle. — 2. **propitious day**; **ña ça nyin-mo mi dug** *W.* this day is not propitious for me to go.

Comp. *nyin-dkar* a white, a lucky day *Sch.* — *nyin-gan*, *nyin-tog-tág* (*W.* **tag-tog**) all the day long. — *nyin-gün* noon. — *nyin-gla* daily pay, a day's hire *Cs.* — **nyin-tse-ré** *W.* all the day long, the live-long day. — *nyin-mtsán* 1. a day and a night, *nyin-mtsán bco-brgyad Mil.* for nine days and nine nights. 2. **day and night** *Dzl.*, *nyin-mtsan-méd-par* id., frq.; *nyin-med-tsan-med W.* id.; *nyin-mtsán-du* id.

Mil.; *nyin-mtsán mnyam-pa* equinox. — *nyin-zag(-yðig)* 1. a day with the night, 24 hours, divided into 12 portions of time, called *kyim* (q. v.): *nam-pyéð* midnight, *nam-pyéð-yól* 2 o'clock a. m., *to-rans* 4 o'clock a. m. (in popular language also: **ja-po dan-po** about 2 o'clock, **nyis-pa** 3 o'clock, **süm-pa** 4 o'clock, *nam-lans* 6 o'clock a. m. (i. e. the time when the sun first illumines the mountain tops; it is from this moment, and not from midnight, that in daily life the date is counted); *nyi-sar* 8 o'clock a. m. (when the sun rises upon the valley); *droc-jám* (col. **nyi-dul**) 10 o'clock a. m.; *nyin-gün*, *nyi-pyéð* 12 o'clock, noon; *pyed-öl* (*W.* **za-ra pt-mo**) 2 o'clock p. m., *myur-smad* 4 o'clock p. m., *nyi-rgas* 6 o'clock p. m., *srod-kör* 8 o'clock p. m. (col. **sa-rüb*, *srod-rüb**), *srod-öl* 10 o'clock p. m. (col. **tin-nyi**) — thus acc. to *Wdk.* By adding the names of the 12 years' cycle (*nam-pyéð byi-ba*, *pyed-öl glan* etc., v. the word *lo*), these terms have been rendered still more convenient for astrological calculations. Of course, all the terms given are strictly correct only at the time of the equinoxes, and deviate at the summer and winter solstices for more than an hour from the time indicated by our clocks. 2. *nyin-zag* as symb. num.: 15. — *nyin-bzin-gyis Pth.*, *nyin-ré bzin Glr.*, daily adv., with *gyi* adj. — *nyin-lam* a day's journey *Glr.*, *rkañ-tan-gi*, *rtá-pai*, *lúg-pai nyin-lam* a pedestrian's, a horseman's, a sheep-driver's daily march. — *nyin-rans Tar.* (= *to-rans*) day-break, morning twilight *Schf.*

ཉི་ཤུགས་ *nyib-pyogs*, *W.* **nyib-çog(s)** the sunny side of mountains.

ཉི་ལ་ *nyil-ba* to decay, to crumble to pieces, of rocks, mountains etc.; rarely to run down, of tears, to flow down, of locks of hair.

ཉིས་ *nyis* 1. instrum. of *nyi*. — 2. in compounds for *ynis*.

ཉུ་ *nyu* num. fig.: 68.

ཉི་ཉི་ *nyi-ti* pear *Ld.*

ལྷུང་པ་ *nyug-pa*

ལྷུང་པ་ *nyug-pa* 1. to besmear, *spas* to perfume; to rub gently, to stroke, to caress *Sch.*, in this sense perh. *Gyatch* 17, 14. — 2. to touch, = *rég-pa* ccd. *W.*; *C.*? — 3. to search after (feeling, groping) *Cs.* — 4. to put out, stretch out, ལུང་པ་ *nyug-pa* to stand out, to project (*Sch.*: to run to and fro?).

ལྷུང་རྩ་མེ་ཏོག་ *nyug-rtsa mé-tog* Carthusian pink *C.*

ལྷུང་རུམ་, ལྷུང་རུམ་ *nyug-rúm, nyui-rúm* a eunuch *Dzl.*

ལྷུང་ལྷུང་ *nyün-ba* 1. adj. col. **nyün-nü**, little; **nyün-nü zig**, *Ld.* col. **nyün-nä-rig**, *nyün-zad* *çig* id. *Dzl.*; *nyün-säs* *Wdn.*, a little, a few, some; *nyün-bar* *byéd-pa* to make less *Cs.* — 2. vb. to be little.

ལྷུང་མ་ *nyün-ma* turnip, *la(-pug dan)* *nyün* (-*ma*) radishes and turnips *Glr.* — *nyün-ku*, *nyün-loi ja* turnip-soup, turnip-tea, an infusion of dried turnip leaves, much used, e.g. in Bhotan, and considered very nourishing(?). **nyün-dö** *C.*, mentioned by *Wts.* p. 137. as 'navets ronds', large sweet, red turnips (perh. turnip-rooted cabbage?). — *nyün-yzi* seed-turnips (*Cs.* turnip-seed). — *nyün-lo* a turnip leaf.

Note. In writing and speaking this word is often confounded with *yün(s)* mustard, so that e.g. *yün-ma* is said for turnip inst. of *nyün-ma*, *nyüns-dkär* for white mustard, inst. of *yüns-dkär*.

ལྷུང་རུམ་ *nyui-rúm* v. *nyug-rúm*.

ལྷུང་པ་ *nyül-ba* to wander or rove about, to pass privily or steal through, e.g. towns, countries, mountains *Mil.*, burying-places, tombs (as jackals) *Mil.*; (*lta*) *nyül-pa*, *nyül-mi* *Pth.*, *sa-nyül* a spy *Cs.* (Also *nyül-ba*, *nyül-ba*.)

ལྷུང་པ་ *nye* num. fig.: 98.

ལྷུང་པ་ *nyé-ti* a pear *Schr.* (cf. *nyü-ti*, *nyó-ti*).

ལྷུང་པ་ *nyé-ba* I. vb., to be near, to approach, always with the supine of a verb,

ལྷུང་པ་ *nyé-ba*

du *byéd-du nyé-ba* when he was near dying *Dzl.*; *zlá-ba tsán-du nyé-ba* (when she was) near the completion of the months, i.e. the time of giving birth to a child *Dzl.*, frq.; *slób-dpon pyir don-du nyé-ba* when the time of the teacher's return drew near *Dzl.*; *zin-du mi nyé-ste* being not near having done *Dzl.*; even used as follows: *ynas der sléb-tu nyé-bai tse* when he came near the place *Mil.*

II. adj., col. **nyé-mo** near, both as to space and time, *lam-rin-gi ynyén-pas kyim-mtses nye* the neighbour is nearer than a kinsman living far off; *ká-ba dan nyé-bai sar* at a place near the pillar *Glr.*; *tag-nyé-ba* id.: *ri tag-nyé-ba zig* a near or neighbouring hill *Ma.*; standing near, fig. being closely connected with by consanguinity: *nyé-ba-rnams* *C.* relations, kindred (*Dzl.* ལྷུང་པ་, 13 *ynyén-pas* prob. is preferable to *mo nyé-bas*); allied by similarity: *mtsáms-med-pa lia dan de dan nyé-bai sdig-pa* the five worst sins, and those coming nearest to them; near by friendship and affection: **nyé-mo yin** *W.* he is closely connected with us, he is desirous to enter into an intimate connection with us; *blo*, or *snýin*, or *sems nyé-ba* (or **nyé-mo**), friendly, kind, amicable, *blo nyé-ba ltar byéd-pa* to affect a friendly manner *Glr.*; **nyé-mo jhé-pa** *C.* to love, e.g. parents loving their children or vice versa; *nyé-bai sras brygad* *Glr.* the eight intimate disciples (of Buddha, not historical, but mythical persons, Mandshusri etc.).

III. adv. *nyé-bar* or *nyer* 1. near, *dan* to, *dé-dag dan nyé-bar lhá-kan bzens* near to them he built a temple *Tar.*; *nyé-bar don-ba, sléb-pa*, to come near, to approach; *nyé-bar gyür-ba* id. *stóns-su nyé-bar gyür-ba dan* when it was nearly empty *Pth.*; *dár-la nyé-bar gyür-to* it began to spread, to extend itself *Pth.*; *nyé-bar yndis-pa* to be near, to stand near, e.g. of a star *Wdn.* — 2. *nyé-bar byéd-pa*, with *la*, to adhere to, to keep (one's promise) *Pth.* — 3. *nyé-bar bzág-pa* to make use of, to employ, *drán-pa nyé-bar bzág-pa* (ལྷུང་པ་ལྷུང་པ་, *Burn.* I.,

626. ལུག་ near, though Tibetan dictionaries write ལུག་) to make use of one's intellectual powers. To do this rightly forms part of Buddhist wisdom (v. *Köpp.* I, 436) and instruction (*Dzl.* ལུག་, 7, where *Sch.*'s version is incorr.), being divided into four divisions or degrees (*Burn.*); *sañs-rgyás-la dkón-pai du - ðes nyé-bar bzág-pa* to apply to Buddha the notion of rareness *Tar.* 5, 13. — 4. **intensely, urgently, speedily**, *jigs-pa nyé-bar ði* fear is speedily allayed *Glr.*; *nadnyé-bar tso* the disease is speedily cured *Thgy.*; *nyé-bar lén-pa Mil.*, *Thgy.* to seize eagerly, to strive for earnestly, to aspire to, esp. to the re-birth as a human being; cf. also *nyer-lén*; *nyé-bar mkó-ba* of urgent necessity, frq. *Tar.* *nyer pöl* it increases rapidly *Med.*

IV. sbst. v. *nyé-ñin*.

Comp. *nye - skór Sch.* *nye - kór* those about us, the company around us, *kyed-rán-gi nye-kór-gyi ldóm-bu-ba* a beggar belonging to the people around you *Mil.*; esp. relations, kindred, *des nye-kór yan ðugs-kyis yon* in this way family-connections are formed of themselves *Mil.* — *nye-mkón = nye-rin Cs. (?)* — *nye-grógs* neighbour, fellow-creature *Cs.* — *nye - čár* now *Sch.* — *nyé-dag Cs.*, *nyé-du*, and most frq. *nye - brél (ynyen - brél)* kindred, relations (these being considered a main obstacle to moral perfection, they are to be shunned accordingly). — *nye - ynás* disciple, *kyéd-kyi nye - ynás bgyio*, *nye - ynás-su mčio* I wish to become your disciple *Dzl.* — *nye-tsán*, *nye-rígs* relative, kinsman. — *nye-rin* 1. near and far, near and distant relations. 2. distance, *sgor nye-rin či-tsam yod* how far is it from here to the gate? 3. partial, *rgyal-po nye-rin čes* the king is very partial *Glr.*, *nye-rin-méd-pa* impartial *Glr.* — *nye-lám* near; now *Sch.*

ཉེ་མོ་ *nye-zo* damage, mishap, accident (syn. to *bar-čad*), *nye-zo-méd-par* without an accident, safely *Dzl.*

ཉེ་མཁའ་ *nye-rég-pa Lexx.* to wash.

ཉེ་མིང་ *nyé-ñin*, or *nyé-bai ñin Med.*, a tree the fruits of which are used as a sweet medicine.

ཉེ་མཁའ་, ཉེ་མཁའ་ *nyég - ma*, *nyeg - tág*, v. *nyág-ma*.

ཉེ་པ་ *nyéd-pa = mnyéd-pa*.

ཉེ་ *nyen* 1. = *nye*, *nyen-kór*, or *nyen-skór* = *nye-kór* a relative, *Pth.*: *nyen-kór zig yin* he is a kinsman; also alone, like *nyen*. — 2. with a vb.: **danger, risk**, *myir-du jig-nyen yod* there is a danger of its being soon destroyed *Glr.*; *dmyál-bar gro-nyén yda* there is a danger of going to hell; *sróg-gi bar-čad-du gró-bai nyen yod Mil.* of risking one's life; **dün-nyen** *C.* he has the chance of receiving a good beating; occasionally also: to be near, to impend, in reference to happy events; in col. language it is simply used for danger, *nyén-čan* dangerous, e.g. *lam*, *las*, *sbrul* etc.

ཉེ་པ་ *nyén-pa*, pf. *nyén-to*, to be pained, pinched, pressed hard, e.g. by hunger, cold, enemies; to toil and moil, to labour hard, to drudge; v. *ban*.

ཉེ་ *nyer* 1. = *nyé-bar*. — 2. v. *nyi-ñu*.

ཉེ་མཁའ་ *nyer - snógs Thgy.*, theme, task *Sch.*

ཉེ་ཉེ་ *nyer-nyér*, *nyer-ze*; *W.* dregs, sediment.

ཉེ་པ་ *nyér-ba* 1. *Sch.* to tan, curry, dress, make soft. — 2. *W.*, also **nyer-kád tán-čé**, to snarl, growl. — 3. *W.* to tarry, stay, linger (*snýér-ba* for *bsnár-ba*?).

ཉེ་མ་ *nyér-ma W.* for *ryér-ma*, red pepper.

ཉེ་མིང་ *nyer - lén*, or *nyé - bar lén - pa*, is said to be = *rgyui rgyu*, original cause.

ཉེ་པ་ *nyél-ba* taken ill, sick *Sch.*

ཉེ་པ་ *nyés - pa* I. sbst. any thing wrong or noxious, or liable to become so, and the consequences of it; hence 1. evil, calamity, damage, *nyés-pa tams-čad deñ lis-la duo* all sorts of plagues are collecting upon his body *Dzl.*; *lo-nyés* a bad harvest, failure of crops, *lo-nyés byin-bai tse* when

the harvest had been bad; in a special sense in medicine: the three humours of the body, air (v. *rlun*), bile, and phlegm, gen. called རྩ་ལྔ་པ་ *nod-byéd nyés-pa* *ysum* the three noxious matters (most diseases being ascribed to a derangement of one of them). — 2. moral fault, offence, sin, crime, *nyés-pai skyon*, being contaminated by a crime *Dzl.*; *lus dan nág-gi* (or *kai*) *nyés-pa* sin in word and deed *Dzl.*; *nyés-pa byéd-pa* to commit a fault, a crime; to sin, *frq.*; also: *mi zig-la nyés-pa byun* a slip has occurred to a person *Dzl.*; *bdág-la nyés-pa ci zig yód-de ma rnan* what crime have I committed, that you will not give me permission? *Dzl.* — 3. punishment *C.* **nyé-mig** id., resp. **ka-nyé*; *nye-pa póg-kan** he that has got a punishment.

II. vb. to commit an offence, *dis ci nyés-te bzun* what offence has he committed that he is taken prisoner? *Dzl.* (cf. above); *snón-čad bdág-gis nyés-pa bden* it is true that formerly I committed a fault *Dzl.*; *snár ma sbrán-pa nyés-so* the not reporting sooner was a fault *Dzl.*; *gyógs-pa nyés-so* you have committed a fault by covering... *Dzl.*; *bdag nyés-na* if harm is done to me; hence *ci nyés* in a general sense: *Kyod ci nyés-pa smros sig* tell me what has happened to you *Dzl.*; *btsón-na ci nyés* quid mali, si vendideris? *Dzl.*; *mi drán-nam ci nyes* is she out of her senses, or, what is the matter with her? *Dzl.*; *ci nyés-na why*, *ci nyés-na kán-pai nán-na rdzin-bu bakyil* why is there a pond within the house? *Dzl.*; *ma nyés-pai gró-ba* innocent beings *Mil.*; *ma nyés-pa pyir byun* he came out again unhurt *Dzl.*; *nyés-byas* a wicked action, a sin *Cs.*; *nyés-ltun* sin, sinful deed, trespass, *nyés-ltun-gis póg* he has been overtaken by a sin *Mil.*

ཉི ནལ 1. num. fig.: 128. — 2. carrot *Cs.*

ཉི་ཉི ནལ་ཏི a pear *Ld.*

ཉི་པ་ *nyó-ba*, pf. and imp. *nyos*, 1. to buy, *dnul brgyas* for a hundred rupees; *nyó-(ba)-po* a buyer, purchaser, *nyo-(ba)-*

mo fem.; *nyó-mkan* a buyer, customer; *nyó-to* account, bill; *nyo-tson* commerce, traffic; *nyo-tson byéd-pa* to trade. — 2. to take at rent, to take the lease (of a field, by buying the crop).

ཉི་པ་ *nyóg-pa* soiled, dirtied, made unclean, e.g. of victuals *Mil.*; *nyóg-ma* *Sch.*, *ču-nyóg* *Lex.* muddy, foul water; *nyog-nyóg-po* confused (story) *Tar.*

ཉི་པ་ཉི་པ་ *nyogs-byin* *Sch.*: too soft; *nyog-nyón* *Sch.* soft, tender, weak, inclined to weep; **šes-nyog-čan** (for *yčes-nyog-čan*) dandling, fondling *W.*

ཉི་པ་ *nyód-pa* food *Lex.*

ཉི་མོང་སྒྲུབ་ *nyon-móns-pa* (seldom without *-pa*), *Ssk.* 1. misery, trouble, pain, *frq.*; also used as a verb: *nyon-móns-šin*; *tsá-bas nyon-móns-te* molested by the heat *Dzl.*; *nyon-móns-par gyúr-ba* to get into trouble *Dzl.*; *nyon ma móns-sam* had you to experience any hardship? *Dzl.* — 2. in a restricted sense: the misery of sin, *nyon-móns-pa-las pán-pai don med* this does not avail for being delivered from such misery *Dzl.*; sin, *nyon-móns-pai nad, dri-ma* *Dzl.*; *sér-sna-la sogs-pai nyon-móns-pa* avarice and other sins *S.O.*; *nyon-móns-pa-méd-pa* free from sin, sinless *S.O.*; *nyon-móns-čan-gyis nyá-ša nyos* *Zam.* the offender buys the flesh of a fish.

ཉི་པ་ཉི་པ་ *nyob-nyób* weak, feeble-minded *Sch.*

ཉི་པ་ *nyor* 1. v. *nyó-ba*. 2. a rectangle *Cs.*

ཉི་པ་ *nyol*, imp. of *nyál-ba*; *nyól-ba* prov. for *nyál-ba*.

ཉི་པ་ *nyos*, imp. of *nyó-ba*; *nyos-mi* a slave *Cs.*

གཞན་པ་ *nyán-ba* *Sch.*, prob. = *rnyán-ba*.

གཞན་པ་ *nyan* 1. a pestilential disease, epidemic, or contagious disorder, plague, *mdze dan brum-bu rnyan* *Ma.*; *nyan-nád* id.; *nyan-dug* a poison against, or a remedy for the plague *Med.*; *dka-nyán* a destructive plague *Sch.* — 2. a species of wild sheep, *argali* (*Ovis ammon*).

འཇམ་དཔ་ *nyán-pa* **cruel, fierce, severe, lha** *nyán-rnams* *Glr.* gods of vengeance, deities of terror; *klu-nyán* id.; *krim* *nyán-pa* a cruel commandment, frq.; *dam-tsig nyán-pa* prob. a rigid vow, a solemn oath *Mil.*; of mountains: **wild, rugged, precipitous**; *nyán-sa* a rugged country *Mil.*; in *nyán-pai ynad* (v. *ynad*) prob.: dangerous. — *nyán-po* sbst. *Mil.*?

འཇམ་(པ) *nya(-ba)* 1. **neck, nape, nyá-ba** *brtuns* the neck is contracted or shortened *Med.* — *nyá-ko* hide, or leather of a beast's neck *Cs.* — *nya-köbs* screen of the neck (attached to a helmet) *Sch.* — *nya-rgyáb* (?) *C.* breast-work, parapet. — *nya-rtsé* vertebra prominens, the cervical vertebra with its projecting process *Mil.* — *nya-tsigs* cervical joint. — *nya-réns* stiff neck, *nya-réns-can* 1. having a stiff neck; 2. stiffnecked, obstinate. — *nya-sin* a yoke (for oxen) *Glr., Lex.* — 2. *skad-nyá* v. *skad.*

འཇམ་ནང་ *nya-nān*, or *snya-nān*, a village on the frontier of Nepal.

འཇམ་པོ་ *nyá-bo* a **witness**, one that gives evidence *Cs., Lex.* = *dpān-po*; *nyá-bo byéd-pa* to pledge for, to be surety for; *Dzl. W.* *bskyi-nyá byas, Sch.*: 'he made an attested loan'.

གཞི་ག *nyi-ga* for *nyis-ka* *Stg.*; *nyi-zér* for *nyi-zér* *Lex.*

གཞི་གུ་ *nyig-tu* *Lex.* = *ycig-tu.*

གཞིད་ *nyid*, resp. *mna*, **sleep, nyid-du** *gro-ba* to fall asleep *Glr., Mil.; W.* **nyid ma yon** sleep has not come, I am sleepless; **nyid ma kug, nyid kug ma nyan**, also **nyid san son** id.; *nyid mi tub* he cannot find sleep *Med.*; *nyid-tum-pa* one uninterrupted portion of sleep *Glr.*; *nyid mtug-pa* a sound sleep, *nyid-srāb* a light sleep, a slumber *Med.* — *nyid-log-pa* (prop. *nyid-kyis log-pa*) *Dzl.* to fall asleep, *Dzl. W.* 16; 22, 9 (thus correctly translated already by *Schr.*), prob. also to sleep; *nyid-la gro-ba, W.* **ča-če**, to fall asleep; *nyid tūg-por son* he fell into a deep sleep *Mil.*; **da-rūn nyid ma log-*

*mkan-dug** *W.* I am still awake; *nyid sad-pa* to awaken, to awake vb. n.; *nyid-yir-ba* to be overcome by sleep *Sch., Tar.* 31, 22, *Pth.*, — *nyid-rdöl* *C.* somnambulism; **nyid-ma-mūn-la dūl-če** id., *Ld.*; **nyi-čöl gyāb-pa** id. *C.* — *nyid-can* sleepy *Cs.*; *nyid-méd* having no sleep, sleepless; *nyid-yér* morbid sleeplessness; *nyid-yār* *Med., Pth.*, id.? *nyid-lam* *C.* = *rmi-lam* dream.

གཞིས་ *nyis* 1. also *nyis sig* (v. *sig*), **two, de nyis, nyis-po, nyis-ka** the two, both; *nyis(-su)-méd(-pa)*; *mi-nyis-pa* *Tar.*, not being two, i.e. not differing, identical, the same, *na dan rgyāl-ba nyis-su med* I and Buddha, we are one, i.e. I am an incarnation of Buddha *Glr.; Cs.* also: indubitable, thus perh. used by *Mil.*; *nyis-su byin-ba* to be divided into two, to become two *Glr.* — 2. a (married) **couple, brām-ze nyis** Brahmin man and wife. — 3. **both** (v. above), in Tibetan often added, where two nouns have the same predicate, either disjunctively, and then usually followed by *re*: *jō-bo dan byams-mgōn nyis mdzō-mo re stēn-du bžugs* both the lord and the Maitreya were mounted on bastard-cows *Glr.*; *na-rān re nyis* either of us *Mil.*; *pyi nan nyis čos-lugs gan bzan* which is the better of the two religions, the esoteric, or the exoteric? *Glr.*; — or copulatively: *Kyo-čug nyis-la rās-čug yčig-las mi bdōg-ste* as they both, husband and wife, had only one cloth together *Dzl.*; — and reciprocally: *čos dan bon nyis rtsōd-pa* the contest between the religion of Buddha, and the religion of the Bons *Glr.*; *Kyod dan na nyis bza-mi byao* we two shall marry each other *Glr.* In most cases mentioned sub 3, *nyis-po* (the two), *nyis-ka, (y)nyi-ga, W.* col. also **nyi-ko, nyi-kad, nyi-kod**, *Sp.* **nyi-mo**, may be used inst. of *nyis*; *nyis* may also refer to several nouns on one or on both sides: *Kyed dan na nyis* both you (referring to several persons) and I; but it may also be quite omitted, as in other languages: *ga dan bai jug-tsul* the way

of employing the (two) letters *g* and *b* Gram.

Comp. and deriv. *nyis* - *skyes* one that is born twice i.e. a bird Cs.; also one that has entered into a religious order Cs. — *nyis* - *čär* v. *čär*. — *nyis* - *nyis* two a piece. — *nyis* - *ldab* twofold, double, v. *ldab*. — *nyis* - *tün* (ཐྱུག) 'drinking twice', the elephant. — *nyis* - *pa* 1. the second. 2. having two, possessed of two, e.g. *ngo* - *nyis* - *pa* having two heads. two-headed; also double-tongued, deceitful W. 3. having doubts, doubting(?) Wdn. — *nyis* - *po* the two, both (v. above). — *nyis* - *méd* v. beginning of this article. — *nyis* - *dzin* prob. the state of being affected or influenced by contrary things: doubt, unsteadiness, wavering Glr.; *nyis* - *dzin* *ldā* - *ba* prob. to look upon two things as differing, to think them different Mil.

འཇུག་མ་ *nyüḡ-ma* Cs. natural, opp. to *bčos* - *ma* artificial, hence (Sch.) = *dnos* - *ma*; Lexx. = **འཇུག་** innate, peculiar. It occurs in the expressions: *sems* *nyüḡ-ma*, and *nyüḡ-mai* *sems* Mil.; *nyüḡ-mai* *ye* - *šes* Mil.; ; *nyüḡ-mai* *don* Mil. and Lexx.; *ma* - *bčos* *nyüḡ-mai* *ñān* - *du* *dres*, perh.: is dissolved into the uncreated primordial existence Mil. Our Lama explained it differently in different passages, and was not certain of the true meaning of the word.

འཇུག་པ་ *nyuñ-dkār* rape-seed for pressing oil; but cf. *nyūn* - *ma*.

འཇུག་པ་ *nyül-ba* = *nyül* - *ba*.

འཇུག་པ་ *nyé* - *ba*, Glr. also *nyeo*, *smyé* - *bo*, a wooer, courter.

འཇུག་པ་ *nyé* - *ma* the twisted part of the colon or great gut, Med. and col. (Sch. erron.: rectum).

འཇུག་པ་ *nyen*, resp. *sku* - *nyén* 1. kinsman, relative, *byāms* - *pai* *nyen* loving relations, frq.; *nyén* - *la* *byāms* - *pa* *byéd* - *pa* to love one's relatives; *nyén* - *gyi* *sgyüḡ* - *mo*, *sgyüḡ* - *mo* as a degree of relationship Lexx.; *nyen* *byéd* - *pa* to become related, or allied, by marriage Dzl. — 2. gen. *nyén* - *po* helper, friend, assistant, esp. spiritually: *rgyud* *nyén* - *po* *bzān* - *bar* *byin* - *gyis*

rlobs bless my soul, that it may become a good spiritual helper (to these people) Mil.; *nyén* - *po* - *la* *ma* *ltōs* - *par* without looking up to a spiritual adviser Mil.; frq. used of supernatural helpers: *bod* *dul* - *bai* *nyén* - *po* the promoter of the conversion of Tibet (the special Saviour of Tibet, as it were), *Awalokiteswara*, frq.; applied to things: remedy, means, expedient, antidote, *nād* - *la* *rsō* - *bar* *byéd* - *pai* *nyén* - *po* assistants in curing maladies (e.g. medicine, diet etc.) Med.; *dei* *nyén* - *por* as a remedy for *Thgy.*, frq.; *sgrub* - *pai* *labs* *mi* *šes* - *pai* *nyén* - *por* as a remedy for helplessness in acquiring a certain object, i.e. direction or instruction how to obtain it *Thgy.*; *nyén* - *po* *rsān* - *ba* mysterious helpers, or sources of good (relative to fetish-like objects frq.) — 3. Cs.: '*nyén* - *po* adversary, antagonist, enemy; contrary, opposite, adverse'; Sch.: '*nyén* - *por* *rtēn* - *pa* to adhere to the counter party'; Lexx. have '*spān* - *byai* *nyén* - *po*' a *nyén* - *po* to be shunned, explaining *nyén* - *po* by **འཇུག་པ་** (prob. to be corrected into **འཇུག་པ་**) opponent, adversary. Sure proofs of this signification of *nyén* - *po* I seldom met with in literature, but Lewin mentions some instances scarcely to be doubted. — 4. i.o. *mnyen* and *bsnyen*.

Comp. *dpun* - *nyén* helper, assistant, frq.

— *pā* - *nyén*, *mā* - *nyen* a relation on the father's side, on the mother's side Cs.

— *bšes* - *nyén* friend, esp. spiritual friend, v. *bšes*. — *nyen* - *grās* (Sch.?), *nyen* - *brél*,

nyen* - *dün* - *po W. relations, esp. of the same blood; *nyen* - *sdé*, *nyen* - *tsān*, *nyen* - *srīd* Mil. id., col. — *nyen* - *dün* 1. Sch.:

'concord, harmony, amongst kinsmen', in which sense it seems to be used in *Stg.*: *nyen* - *dün* *zād* - *pa* *yin* this harmony ceases.

2. relations, *pā* *yañ* *ma* *yin*, *nyen* - *dün* *min* neither father nor relations *Thgy.* — *nyen* - *zlā* prob.: qualified, fit for matrimonial alliance (as to birth etc.), *kyéd* - *rnams* *kyāñ* *ñed* *rgya* - *nāḡ* - *pai* *nyen* - *zlā* *yin* - *pas* as ye Tibetans may enter into connubial connexion with us Chinese Glr.; in a concrete sense: a good match, *nyen* - *zlā* *ma* *nyéd* -

kyis Dzl. 20, 14; Kyod dan nyen-zla min I am not allied with you by marriage, with you I am not on terms of affinity. — *nyen-bäl (?)* reconciliation *C.* — *nyen-bäs* relatives and friends, also separately: *Kyöd-la nyen med bäs kyan med Mil.*

གཉིས་པ་ *nyer-ba* c. accus. to take pains with, to take care of, to provide for, to try to get; to procure, to acquire, *nyer byéd-pa* id.; as a subst. *Tar. 165, 22:* the procurer, provider *Schf.*; gen. in conjunction with *don* in various ways, as: *bdag don zig nyer-te* as I have to look after a business *Dzl. 20, 7; don nyer-ba* to earn money; *dön-du nyer-ba* c. accus., rarely c. dat.: to provide for, to strive to procure, *nor dön-du nyer-ba* to endeavour to make money, frq.; *yo-byäd dön-du nyer-ba-rnams* people who desired to have goods *Tar. 169*, hence *don-nyer exertion, effort, zeal, don-nyer chen-po dgos* great exertions are necessary *Mil.*; in this sense prob. also *Tar. 4, 8:* earnest exertion (in investigating); *don-nyer byéd-pa* c. la to study, investigate (a thing) *Glr.*; *don-nyer-can* 1. zealous, painstaking. 2. *Sch.* also: liked, welcome, *mgon* a welcome guest. — *dkon-nyer Tar. 183, 21, Schf.*: administrator of valuable property; acc. to others: the first secular functionary of a *ytug-lag-kan*, about the same as bailiff (steward) of a convent, = *lha-nyer* Georgi Alph. Tib. (in an edict); also the manager of the daily sacrifices (*dgon-nyer?*); *slob-nyer* a student, *chos-slob-nyer* a religious scholar (a student of theology) *Mil.*, *slob-nyer gän-du bgyis* where did you study? *Mil.* — *ytad-nyer byéd-pa* to trust (a person with), to intrust (a thing to) *Glr.*; *čed-du nyer-ba*, and *rjes-su nyer-ba* v. *čed.* — *nyer-ka* attention, care, *nyer-ka byéd-pa* cog. to pay attention to, attend to, take care of *Pth.*; *nyer-ka ytad-pa* to commit (a thing) to a person's charge, to put a person in trust of *Glr.* — *nyer-pa* farm-steward, in convents etc. — *nyer-byän* prob. = *nyer-ka.* — *nyer-tšan* store-

room, store-house, (if under the charge of a special *nyer-pa*).

གཉིས་མ་ *nyer-ma* a fold of the skin, wrinkle *Med.*; *nyer-ma rens-pa gyur* the wrinkles are made straight, are smoothed *Stg.*; *nyer-ma-can* wrinkled; *kro-nyer* (མྱུན་ཉི) a frown, a severe or angry look v. *kró-ba*; *nyer-ba* to wrinkle, *sna-gón nyer-ba* to knit the brows, to frown *Pth.*

གཉིས་པ་ *nyel-ba* = *mnyel-ba* *Sch.*

གཉིས་པ་ *nyog-pa* to desire, to wish earnestly *Cs. v. snyog-pa.*

གཉིས་པ་ *nyod* strength, durability, stoutness of cloth etc., *C. and W.*, *nyod-can* strong; *nyod-čün*, *nyod-méd* weak; *Lex. lus nyod-čün* a weakly body or constitution.

གཉིས་པ་ *nyod-pa* to draw, stretch, strain *C., W.*

མཉམ་པ་ *mnyan* *C.* boat, skiff, wherry; *mnyan-pa* boat-man, ferry-man.

མཉམ་པ་ *mnyan-pa* 1. = *nyan-pa* *Dzl. etc.* — 2. v. *mnyan.*

མཉམ་པ་ *mnyan-yod*, རྩ་བལྟ་, a town in the northern part of Oudh.

མཉམ་པ་ *mnyam* v. the following word.

མཉམ་པ་ *mnyam-pa* (མཉམ་པ་) col. **nyam-po**, 1. like, alike, equal, same, *mnyam-po yod* they are alike, equal, not differing, col.; with *dan*, seldom with the termin., *lha dan mnyam-pa yod* they are like unto the gods *Pth., Glr.*; *zlüm-por mnyam-pa* roundish *Sambh.*; *rigs mnyam-pa* of equal birth, rank *Dzl.*; *dus mnyam-pa* contemporaneous, simultaneous, frq. *mnyam-par gyur-ba* to become equal, to be equal *Dzl.* — 2. even, level, flat, *lag-mfil ltar mnyam-pa* flat like the palm of the hand *Glr.* and elsewh.; *mnyam-pa* (or *-par*) *byéd-pa* to make even or level, to even, to equalize *Dzl.*; to divide equally; *sems mnyam-pa* imperturbation, evenness of mind, not to be affected by kindness or the reverse; *sems mnyam-par jóg-pa* to compose the

མཉེན་པ་ *mnyéd-pa*

mind to perfect rest, for meditation, frq.; *mnyám-pa sbyór-ba* id. (?) — *mnyám-du* adv. (col. **nyám-po**) c. *dan*: together with, in company of, *blá-ma dan nyám-du grogs dā-su* Mil.; *ma dan mnyám-du ṣt-ba* Thgy.; col. **na dan nyám-po ṣog** or merely **nyám-po ṣog** come along with me! **nyam sōn-te** going along with; *nyi-ma ṣār-ba dan mnyám-du* with the rising sun Mil.; col. **dul dan nyám-po** in walking, *ambulando*; **ten dan nyám-po** in taking it away (it was broken); **kúr-pa nyám** (to send something) by (with) a cooly. — *mnyam-méd*, *mnyam-brál* unequalled, matchless; *mī mnyám-pa* 1. unequal, 2. uneven. — *pyag* (or *lag*) *ṛnyis mnyám-bzag-tu yód-pa* both hands laid together on the stomach, *mnyám-bzag pyág-rgya-čan* id. — *mnyam-pa-nyid*, *समता*, equality, parity; impartiality, justice.

མཉེན་པ་ *mnyéd-pa*, pf. and imp. *mnyes*, fut. *mnye*, W. col. **mnyo-čē**, 1. to rub, between the hands or feet, e.g. ears of corn; one's body Tar.; esp. hides, hence to tan, **curry, dress**; *kó-ba mnyes-pa* a tanned hide, dressed leather; **ṣed dan nyé-čē** W. to rub in or into with force. — 2. (čs. also: to coax.

མཉེན་པ་ *mnyén-pa*, W. **nyén-mo**, flexible, pliable, supple; soft, smooth, of the voice frq.; of the mind Dzl.; *mnyén-par byéd-pa* to make soft, smooth, flexible, *gyúr-ba* to become soft, of the skin etc. Med.; *mnyen-mnyél-ba* to make soft by tanning Sch. — *mnyen-mnyés yān-pa* to caress, to fondle Sch.

མཉེན་པ་ *mnyél-ba* 1. also *ṛnyél-ba*, to tan, to dress (hides) Sch. — 2. resp. for *nāl-ba* to get tired Pth.

མཉེན་པ་ *mnyés-pa*, resp. for *dga-ba*, in more recent writings and col. for the *dgyés-pa* of ancient literature, to be glad, to take delight in, ccd.; to be willing, to wish, often with *tugs*; *mnyés-par byéd-pa* to make glad, to give pleasure; e.g. to the king by presents Glr., to Buddha by worshipping him Glr. — *mnyes-bān-pa* Lex., Sch.: to love much; to be rejoiced at.

རྒྱེད་པ་ *nyéd-pa*

མཉེན་པ་ *mnyó-mnyo-čan* W. fondling, petting, *prú-gu-la* a child.

རྒྱེད་པ་ *nyá-lo, snyá-lo*, several wild-growing species of Polygonum Med.

རྒྱེད་པ་ *nyán-ba* Čs. = *bād-ba*, to rinse; W. to suffer diarrhoea, *nyan-nád* diarrhoea; *nyán-pa* diarrhetic stool; *nyān-ma, ṛnyān-ma* id., n. f.

རྒྱེད་པ་ *nyān-rnyin*, worn-out clothes, rags Čs.

རྒྱེད་པ་ *nyan* = *nyan* wild sheep, argali.

རྒྱེད་པ་ *nyab-rnyab-pa* to seize or snatch together Sch.

རྒྱེད་པ་ *nyas*, sometimes used for *brnyas*.

རྒྱེད་པ་ *nyī, snyī*, W. **nyiu, nyin-niu** (cf. *nyon*) 1. snare, for catching wild animals, *nyī dzug-pa* to lay snares, also fig. — 2. trap, *prú-rnyī* mouse-trap (consisting of a flat stone supported by a little stick (*prú-pa*)). — 3. net Sch. (?)

རྒྱེད་པ་ *nyin-pa* old, ancient, of things, e.g. clothes, *ysar-rnyin* new and old; *snār-gyi yi-ge nyin-pa-rnams* ancient records Glr.; *brda-rnyin* the ancient orthography Zam.; *lo-rnyin* = *na-nin* last year Wts.; *drañ-srōn nyin-pa* the old rishi, i.e. the well-known, of long standing, opp. to a new-comer Dzl. — *nyin-ba* vb., pf. *brnyins*, to grow old, *gos brnyins* old clothes, *lham brnyins* old shoes Lex.; *nyin-bar gyúr-ba* id.; *nyin-bar byéd-pa* to wear out or away in a short time Dzl.

རྒྱེད་པ་ *nyin-ma*, n. of the most ancient sect of Lamas, clothed in red, v. Köpp.; Schl. 72; *nyin-ma-pa* one belonging to this sect.

རྒྱེད་པ་ *nyid-pa*, pf. *brnyid*, (b) *ṛnyis*, fut. *gnyid*, 1. to wither, to fade, also fig. — 2. to grieve, (vb. n.) Sch.

རྒྱེད་པ་ *nyil, snyil, so-rnyil*, the gums.

རྒྱེད་པ་ *nyil-ba* v. *snyil-ba*.

རྒྱེད་པ་ *nyéd-pa* I. vb., pf. *brnyed*, *brnyes*, fut. *brnyed*, (ཐབས) to get, obtain, acquire; to meet with, find, B., C., frq.; *gān-*

nas rnyed where did you get that? *Dzl.*, also: whence shall I get it? *Dzl.*; *mi rnyéd-du mi rñn-no* it must be got or procured by all means *Dzl.*; *nas rnyed* I obtain; *rnyéd-par dká-ba* ཐུག་པ་ difficult to be obtained, found, or met with, *frq.*; *sdug-bśál dan bśós-te* ཅོས་རྒྱུ་འཕྲུག་པ་ to purchase the acquisition of religion by suffering tortures *Dzl.*; *zas dan skom ma rnyéd-de* having nothing to eat or to drink, *frq.*; *don rnyéd-pa v. don*; *da ni ré-ba rnyéd-do* now my hopes are realized *Dzl.*; *gri rnyéd-pas* as he found a knife *Dzl.*; *skabs rnyéd-pa* to find an opportunity *Dzl.*; *btsál-na yan ma rnyéd-de* not finding it in spite of every search *Dzl.*, (*W. *tob-čē**).

II. sbst. ལ་མ་ profit, gain, acquisition, property, goods, *rnyéd-pa mán-po rnyed-pa* (or **tób-čē**) to gain much profit; *bdag rnyéd-pa dan ldán-na mi dga* if I have got some earnings, he envies me for them; often in conjunction with *grágs-pa* and similar expressions: riches and honour. — *rnyed sdu-ba, rnyéd-pa próg-pa* *Sch.*: to make booty, to plunder. — *rnyed-bkür* *Lex.*, prob. riches and honour. — *rnyed-nor v. tob-nór*.

རྒྱལ་པ་ rnyóg-pa (cf. *nyóg-pa*) vb., pf. *brnyogs*, fut. *brnyog*, 1. to trouble, to stir up *Cs.*; also adj.: thick, turbid. **žu nyóg-pa** *W.* — 2. to rub one's self, *ká-ba-la* against a pillar *Dzl.* (*snyóg-pa*). — **nyóg(-pa)-čan, nyóg-po** *C.*, troubled, turbid, dirty; *rnyóg-pa méd-pa* clear, limpid, *mtso Wñi.* — *rnyóg-ma* dirty, muddy water; mud, mire, *rnyóg-ma-čan* muddy, miry.

རྒྱལ་སྒྲུབ་ rnyogs *Lt.?* rnyogs - tsád a disease *Med.*

རྒྱུ་ rnyon seems to be the same as *rnyi* *Lex.*; *rnyón-ba*, pf. *brnyons*, fut. *brnyon* 1. *Cs.*: 'to ensnare, entrap'. — 2. *Sch.*: 'to stretch out'. I met with *rnyon* in the following expressions, not satisfactorily to be explained either by *Cs.* or by *Sch.*: *rkán-pa rnyon* *Lex.*; *dku ma rnyons* *Lex.*; *lus rnyón-ba* *S.g.*; *frq.*; *ryal-rnyóns* *S.g.*; *mgul-rgyáb zug dan rnyon* *S.g.*; *rnyons - tsád* *Ming.*

སྒྲུབ་ snya-nán v. *nyá-nán*.

སྒྲུབ་ snyá-lo v. *rnyá-lo*.

སྒྲུབ་པ་ snyág-pa, col. for *snyég-pa*; also in *Mil.*

སྒྲུབ་སྒྲུབ་ snyags *Lex.* w.e.; *C.* = *dbyañs* music, harmony.

སྒྲུབ་ snyad malicious or false accusation or imputation, *snyad dzug-pa* (*W. *tsug-čē**) to bring in an action against, to prosecute; **nyad dú-čē** *W.*, **nye' kó-wa** *C.* id., esp. to irritate, to provoke another, by accusations; *snyad dāgs-pa* id. *Glr.*; *snyad dag-pa*, *W. *dag-čē** to clear one's self of an accusation, to refute it; *snyad byéd-pa* c.dat. to use as a pretence or pretext *Glr.*; **nye' čō** (or *čē*) *tán-wa** *C.*, **nyad-sé tag-čē** *Ld.* to weary another by too great punctiliousness, *ni f.*; **nor-nyád čó-čē** *W.* to extort money by false accusations, *la* from; *snyad méd-par* without cause, pretence, or provocation *Thgy.*; **nyád-zer-čan** *W.* one that makes false accusations.

སྒྲུབ་པ་ snyád-pa, pf. and fut. *bsnyad*, imp. *snyod*, to relate, to report, e.g. *lo-rgyús* a story *Pth.*, *rmi-lam* a dream *Dzl.*; *ytam snyád-pa* 1. to speak, state, inform, give notice (*W. *hun tán-čē**). 2. *Cs.*: 'to rehearse'(?).

སྒྲུབ་ snyan 1. resp. the ear, *rgyál-poi snyán-du* ཅོས་ཀྱི་ཁ་ it came to the king's hearing *Glr.*; *snyán-du žus* or *brjod* they told or informed him *Pth.*; *snyán-du zuñ* listen, pay attention, give ear to! *Pth.*; *snyán-du pul* they sang to him or before him (lit. they made him hear) *Mil.* (cf. sub *snyán-pa*); *snyán-(gyis) ysán-pa* to hear *Mil.*; *snyan - ysán bébs-pa* to give ear to one, to hear one *Cs.*; **nyen-zu bul-wa** *C.* to address a superior, to apply to him; *snyan - kin* the ear-hole; *snyan-dbán* the organ of hearing *Cs.*; *snyan-śál* the lap or tip of the ear *Cs.*; *snyan - prá žú-ba* to slander, *mi mi-la* to calumniate one person to another. — 2. = *nyan* argali.

སྒྲུབ་པ་ snyán-pa (འཇགས་) 1. sbst. renown, glory, fame, praise, rumour, *Kyód-kyi*

snyán-pa *pyogs bcur grags* every part of the world rings with thy praise; *dei snyán-pa rgyán-nas tos Mil.* his praises are heard far and wide; *ces dei snyán-pa brjód-čin* thus speaking praisingly of him *Mil.*; *čes-pai snyán-pa-la rtén-nas* owing to a rumour of this purport *Mil.*; *ces snyán-pa dan grágs-pa čén-po byuñ* so was said far and near *Mil.*; *dei snyán-du* to his praise *Mil.* (cf. *snyan*). — 2. adj., *W.* **nyán-po**, well-sounding, sweet to hear, of voice, words etc.; **tsor-nán-la nyán-po** *W.* pleasant to the ear; also: *dge-slón dbyañs ráb-tu snyán-pa* a monk having a well-sounding voice *Dzl.*; *tsig snyán-par* with pleasant words *Dzl.*; *snyán-par tsig-gis* id.; *low*, not loud; *snyan-skád* also *C.*: elegant, well-sounding, poetical language; *mi snyán-pa* 1. unharmonious; 2. offensive, insulting, *gañ žig bdág-la rtsód-čin mi-snyán-brjod* he who in a dispute says to me insulting words; *mi-snyán-par zér-ba dán-du lén-pa* to put up with, to pocket offensive remarks. 3. lamentable, *skád mi snyán-pa zér-ba* to utter lamentable cries, plaintive tones, also of animals, *Dzl.*; *ytam-snyán(-pa)* 1. good, joyful news, glad tidings, *byéd-pa* to bring them *Dzl.*, *Mil.* 2. a pleasing talk, conversation *Cs.* (?) — *snyan-grágs* v. *grágs-pa*. — *snyan-rgyüd* oral instruction of the Lamas, = *bka-rgyüd*. — *snyan-(d)ñág(s)* v. *ñág*. — 3. vb. to praise, extol, glorify, *stód-čin snyán-par grágs-te* he extolled him in songs of praise *Dzl.* (?)

snyáb-pa to smack with the lips *Sch.*

snyám-pa 1. vb. to think, suppose, fancy, imagine, *bdág-čag rin-po-čé btañ* (better: *ytañ*) *snyám-mo* we think we shall give jewels *Dzl.* 32V, 16.; *ña lčeb dgos snyám-nas* thinking, I must seek death (v. *lčeb-pa*) *Pth.*; *yón-tan dan ldán-par snyám-ste* fancying to be possessed of excellent qualities *Dzl.* — 2. sbst. thought, sense, mind, feeling, *čos byás-na snyám-pa yón-gin yda* (cf. *na* III., 2) we have a mind to renounce the world *Mil.*; similarly: *jigs-so snyám-pa yod re-skán* I am

far from any thought of fear *Mil.*; most frq. *snyám-du bsams* he thought in his mind; *snyam-byéd*: *pañ snyam-byéd kyañ* though one may imagine that it will help *Med.*; *skyüg-pa, brduñs, dkris snyam-byéd* there arises a feeling like that of nausea, like that of being beaten, of being (tightly) wrapt up, *Med.*

sny v. *nyin*.

snyi-ba 1. adj., also *snyi-bo, snyi-mo, snyin-po* *Cs.*, **nyin-te** *W.*, soft, smooth, to the touch; tender, delicate, of the skin; easily broken or injured; loose, crazy, not durable, not strong or stout, of cloth, ropes etc.; not hard or tough, tender, of meat, rendered so by beating or boiling. — 2. sbst. softness. — 3. n. of a plant.

snyi-pül corn of luxuriant growth *Sch.* (?)

snyi-ma prov. for *snyé-ma*; also *Glr.*

snyi-šan-ka-tya, and *snyi-šan-gur-rta*, names of mountains in Nepal.

snyigs-pa degenerated, grown worse *Cs.* *snyigs-ma* (མཐའ་ལྔ) 1. impure sediment, *már-gyi* in butter; *danis snyigs byéd-pa* to separate the clear (fluid) from the sediment *Med.* — 2. the degenerated age (iron age), prop. *snyigs-(ma)* *dus*.

snyin (བུ་སྒྲིང་) the heart 1. physically, also *snyin-ka, snyin-ga*, resp. *tugs (-ka)*; also the breast; **nyin-ka pá-r-ra rag** *W.* I feel my heart palpitate; *snyin dár-žin gul* the heart trembles (with fear) *Doman*; *bdág-gi lüs-kyi snyin ltar yčes* as dear to me as my own heart *Glr.* — 2. intellectually: the mind, *snyin dgá-ba, snyin bdé-ba* gladness, cheerfulness; *snyin dan mig jróg-pa* to transport, to ravish *Sch.*; courage, *snyin ma čuñ čig* be not afraid! sentiment, feeling, will, **nyin sóg-po čó-te ma čag** *W.* I have not broken it wilfully; **ka dan nyin ma dčé-te** *W.* hypocritical; **nyin-sém dán-po** *W.* sincere, candid; in a more general sense: *snyin ydón-gyis bslus* the heart is infatuated by

a demon *Glr.*; even madness may be attributed to the heart *Do.* — *snyin-nas* 1. heartily, zealously, earnestly, e.g. looking for or to a thing *Dzl.*; *snyin-tug-pa-nas* with all one's heart, most earnestly, devoutly, e.g. to say one's prayers *Thgy.* 2. actually, really, *kon snyin-nas mi byin-ba yin* really he does not sink! (the water actually bears him) *Mil.* 3. v. *snyin-po*.

Comp. and deriv. *snyin-ku* v. *nyin-ku*. — *snyin-kams* courage *Sch.* — **nyin-täg Kol** *W.* my heart's blood is boiling (with anger etc.) — *snyin-dgá* v. above. — *snyin-can* courageous, spirited *Ld.* — **nyin-ču žug** *W.* afflicted with dropsy in the pericardium, hydrocardia. — *snyin-rje*, resp. *tugs-rje* (ཀུག་རེ) kindness, mercy, compassion, *mi-la snyin-rje sgóm-pa* to commiserate, to pity a person *Mil.*; *snyin-rjes kyáb-pa* id. with respect to a great number of beings, to embrace with affection *Dzl.*; *snyin-rjes nón-te* overpowered by compassion; **nyin-že tsór-čé** *W.* to have compassion; *snyin-rje-can*, *snyin-rje dan ldán-pa* compassionate, merciful *Dzl.*; *snyin-rje-skad* lamentation, a cry of compassion *Dzl.*; *snyin-rje-mo*: 1. *kyod snyin-rje-mo ran žig dug* you are much to be pitied *Mil.* 2. col.: **dearest, most beloved, amiable, charming**; also *snyin-rje* for *snyin-rje-mo*, *snyin-rje mdzá-bo* my poor little friend. — *snyin-nyé-ba*, col. **nyin nyé-mo**, **friendly, amicable, loving, affectionate**; friend; friendship, *snyin-nye bú-mo* a woman connected by friendship with, a woman, the friend of (a sick person mentioned) *Lt.* — *snyin-ytam* a **confidential speaking**, for exhortation, consolation, or encouragement; *brtsé-bai snyin-ytam* affectionate exhortation *Glr.*; *pán-pai snyin-ytam* useful admonition etc. *Mil.* — *snyin-stobs* courage. — *snyin-dód-pa* to wish, to desire, to long for, *za-snyin-dód-pa* to wish to eat, to be craving for food *Thgy.*; *gro-snyin-dód-pa* to wish to go. — *snyin-rdün-ba* palpitation of heart *Sch.* — **nyin dan* (etymol. dubious) *čó-čé** *W.* ccd. to interest one's self for, to take an interest in. — *snyin-sdug* *W.* liked, beloved; darling,

favourite, e.g. a child; *nyin-dug žig dug** *W.* he is a general favourite; **na di nyin-dug čò dug** *W.* I am very fond of this, it is my favourite (pursuit etc.); but *snyin-ma-sdug* bad people *Mil.* — *snyin ná-ba* 1. = *snyin-nád*. 2. 'heart-sickness', grief, on account of injury suffered from others, curable only by indemnity paid or revenge taken. — *snyin-nád* disease of the heart. — *snin-po* (सार, गर्भ) the chief part, main substance, quintessence, e.g. the cream of the milk *Med.*; the soft part of a loaf, the wick of a lamp *Dzl.*; frq. fig.: the main substance of a doctrine, a book etc., *don-snyin byin-pa* to give a summary, the sum and substance (of a writing); *séms-can tams-čád sañs-rgyás-kyi snyin-po-can yin-na* if all beings have the pith and essence of the nature of Buddha in themselves *Thgy.* 5, 8; the Ommanipadmehūm is called the *snyin-po* of religion *Glr.*; *snyin-po-méd-pa* worthless, null, void, *snyin-pos dbén-pa* id. *Tar.* 185, 2; *de-bzin-pšégs-pai snyin-po* the spirit of Tathāgata *Was.*; *snyin-po-byai-čub-* (or *byan-čub-snyin-po*) *-la mčis-pa* to become Buddha *Thgy.*; *srog(-gi) snyin(-po) bul-ba* *Mil.* frq. to offer one's heart's blood, to pledge one's own life. — *snyin-rtsa* (col.) the great veins connected with the heart, perh. = *snyin-lun*. — *snyin-rtse* the tip or apex of the heart, mentioned by *Mil.* as a particular dainty (perh. only by way of a jest). — *snyin-brtse-ba*, resp. *tugs-brtsé-ba*, vb., also sbst. and adj., not much differing from *snyin-rje*: love, pity etc. frq.; *Dzl.*: *bú-la snyin-brtse-nas*; *tams-čád-la snyin-brtse-ba yin-na*; *de-dag-la snyin-brtse-bai pñir*; *snyin-brtse-bai séms skyés-te* etc. — *snyin-tsim* contentment, satisfaction, sometimes also pleasure felt at the misfortune of others *Pth.*, *snyin-tsim déb-pa* to manifest such an enjoyment. — *snyin-tsil* the fat about the heart *Cs.* — *snyin-žò-ša* v. *žò-ša*. — *snyin-rús*, resp. *tugs-rús* (acc. to *Mil.*: *snyin-gi rús-pa tón-par gyis* let energy and diligence arise in you); **firmness of mind** (heart) i.e. 1. diligence, zeal, perseverance

Mil. and *C.* 2. **courage** *W.* — *snyin-re-rjé* (*snyin-rje*, with *re* placed between, v. *re*) **the poor man! the poor people!** either standing absolute or as predicate to a preceding noun: *di-rnams snyin-re-rjé* these (people) are indeed much to be pitied *Mil.*; *kyod-rañ* . . . *dzin-pa snyin-re-rjé* you (would) comprehend that? poor wretches that you are! *Mil.*; even as an adjective: *séms-can snyin-re-rjé* the poor creatures! frq.; *snyin-re-rjé-bai sdiḡ-can* the lamentable sinner! — *snyin-rluñ Sch.*: 'low spirits, melancholy, mental derangement'; I met with it only in *Mil.*, as signifying **heart-grief, deep sorrow**, e.g. *snyin-rluñ drag-po ldan* great affliction is caused. — *snyin-lam-na Sch.*: 'in one's mind'. — **snyin-luñ** *W.* the heart, liver, and lights of a slaughtered animal, the **pluck**. — *snyin-śubs* **pericardium**.

སྒྲིབ་ *snyin-ba W.* to swell (in water), **lum nyin son** the soaked barley has swollen.

སྒྲིབ་ *snyid-pa* prob. = *ryid-pa Pth.*

སྒྲིབ་ *snyid-mo Lex.* the sister of a woman's husband.

སྒྲིབ་ *snyin-pa, snyin-po, snyin-te, v. snyi-ba.*

སྒྲིབ་(བཏ) *snyim-pa(-gañ)* a measure for liquids, as well as for flour, grain and the like, as much as may be taken up by both hands placed together.

སྒྲིབ་ *snyil = rnyil.*

སྒྲིབ་ *snyil-ba, or rnyil-ba, pf. and fut. bsnyil* (cf. *nyil-ba*) 1. to pull or throw down, to break down, to destroy, houses, rocks etc.; *pyé-mar snyil-ba* to reduce to powder *Lex.*, *Sch.* — 2. *pyir* (*bakrad*) *snyil-ba Lex.*; *Sch.*: to expel, banish, exile.

སྒྲིབ་ *snyug-pa, also smyug-pa, pf. bsnyugs, fut. bsnyug, to dip in, to immerge.*

སྒྲིབ་ *snyug-ma, more frq. smyug-ma, reed, rush, bulrush; snyug-gu* reed-pen; *snyug-bzo* basket-work of reeds *Pth.*; *snyug-jin* bamboo.

སྒྲིབ་ *snyugs C.* duration, continuity, time *Cs.*; **nyug-čen** *C* continual; *snyugs-eris Lex.* protracted, lengthened out.

སྒྲིབ་སྒྲིབ་ *snyugs-sbrül* lizard *Sch.*

སྒྲིབ་ *snyun, resp. for nad, W. *nyun-züg*, disease, illness, sickness, *btsun-pai skü-la snyun mi mñā-am* is your Majesty well? *Glr.*; *snyin-du mdze byun Glr.* leprosy arose to him as a disease, he was attacked with the disease of leprosy; *snyun mdzes btab id. Tar.*; *snyun-yzi = nád-yzi.**

སྒྲིབ་ *snyün-ba I. vb., pf. bsnyuns, fut. bsnyun, 1. to make less, to reduce, to diminish; Sch.: to disparage. — 2. resp. to be ill, sick, indisposed; tugs snyün-bai mi* people that are disagreeable, annoying to others *Mil.*

II. *sbst.* 1. the state of being ill, illness, indisposition. — 2. *W. awl, pricker, punch; also snyün-bu.*

སྒྲིབ་ *snyun = snyun, skü-la snyün-gyis bzun* he was taken ill *Dzl.*; *snyun dri-ba Mil.*, *rmé-ba Sch.*, *ysöl-ba Dzl.*, *snyün-dri zu-ba Mil.*, to inquire after a person's health; to wait on, to pay one's respects *Dzl. 22, 16.*

སྒྲིབ་ *snyün-pa, pf. and fut. bsnyun, to be ill, to labour under a disease.*

སྒྲིབ་ *snye-tañ* a village and convent near Lhasa.

སྒྲིབ་ *snyé-ba, pf. bsnyes, fut. bsnye, imp. snye to lean against, to rest on, rtsig-pa-la* against a wall; to lie down, recline, repose on, *mäl-stan-la* on a bed, *śās-la* on a cushion or pillow; **gyáb-nye** col. a support or cushion for leaning against with one's back. — *snye-kri v. kri. — snye-stān, snye-ból* pillow or cushion to rest on.

སྒྲིབ་ *snyé-ma, also snyi-ma, 1. ear of corn.*

2. corn forming ears (v. *ljān-pa*), *snyé-ma mig-can* fruitbearing ears, **nye-lón** *W.* empty ears; **nye-ma ton** *W.* the corn blows, is in flower; **nye-čäg-pa** *C.* to thrash, **nye-čäg-gi dhyi-ḡo** an animal used for treading out the grain. — *snye-dkār* diseased ears. — *snye-mḡo = snyé-ma 1.*

སྒྲིབ་(ས)་པ་ *snyeg(s)-pa*, pf. *bsnyegs*, fut. *bsnyeg*, imp. *snyog(s)*, *W.*nyág-če**, 1. c. accus. **to hasten or run after, to pursue**, frq.; also with *rjés-nas*, *rjés-su*, *rjés-bzin-du*, *pyi-bzin-du*; *rañ-gró-sa snyogs* hasten towards your aim! *Mil*; *snyég-sar snyogs Lex.* id.; *bsnyég-tu*, or *snyégs-su doñ-ba* to walk hastily, to make haste or speed *Dzl.* — 2. **to overtake**, *snyégs ma nús-pas* not being able to reach *Dzl.* — 3. c. dat. **to hasten** to some place, *ltád-mo-la* to the play *Mil.*; **to rise**, *ynám-la* rising up to heaven, as a flame, *Glr.*, a cedar *Wñ.*, frq.; **to strive or struggle for, to aspire to**, *nór-la* riches, *sde-čén-la* increase of territory, *žin-kams-bzán-la* the region of eternal bliss. — *snyég-ma* pursuer *Dzl.*

སྒྲིབ་ས་ *snyegs* straight, stretched out *Sch.*

སྒྲིབ་ *snyén-ba* 1. inst. of *rmyén-ba*, to stretch *Mil.* — 2. also *snyéns-pa*, resp. for *jigs-pa*, vb. (pf. *bsnyenis*, fut. *bsnyen*) and sbst., *rgyál-pos ma snyéns šig* do not be afraid of the king! *Dzl.*

སྒྲིད་ *snyed* I. the crupper attached to a saddle *Sch.* II. = *tsam*: 1. *di-snyéd(-čig)*, *de-snyéd(-čig)* so much, so many, frq.; also for: how many! e.g. . . . *yón-tan di-snyéd mñao* how many excellent qualities has . . .! *Dzl.*; *či-snyéd, ji-snyéd* how much? how many? also *snyed* alone (examples v. sub *byé-ma*). — 2. after round sums: about, near, *ston snyed*, also *ston ji-snyéd Mil.* about a thousand.

སྒྲིན་ *snyén-pa* Cs.: 1. **to come or go near, to approach**, gen. *bsnyén-pa*. — 2. **to gain, to procure**, inst. of *rnyéd-pa(?)*.

སྒྲིམ་(ས)་པ་ *snyém(s)-pa* 1. vb., pf. *bsnyems*, **to be proud or arrogant, to boast**, *ña-rgyál snyéms-pas* to be swollen with pride *Dzl.*; *mtu-rtśál* (to be proud) of one's strength *Dzl.* — 2. sbst. **pride, haughtiness**, *snyém-pa-čan* prideful, proud, *snyems-čün* 1. prideless, humble, affable, kind, col. **nyom-čün**, and **nyam-šün**. 2. poor, indigent *C.*

སྒྲིས་ *snyes* v. *snyé-ba*.

སྒྲིབ་ *snyó-ba* sometimes for *smyó-ba*.

སྒྲིབ་ *snyóg-pa*, or *bsnyóg-pa*, secondary form of *snyég-pa*, esp. when signifying **to wish earnestly, to crave for or lust after**, also *ka-snyóg-pa* Cs.

སྒྲིད་ *snyod*, = *go-snyód*, caraway.

སྒྲིད་པ་ *snyód-pa* I. pf. *bsnyad*, 1. **to draw out and twist**, as in spinning *Stg.*, *C.* — 2. Cs.: **to tell, to relate**, = *snyód-pa*.

II. pf. *bsnyod*, *bsnyos*, fut. *bsnyod*, **to feed, to give to eat and to drink**, *ccapir*.

སྒྲིན་པ་ *snyón-pa* I. 1. pf. and fut. *bsnyon*, **to deny, to disavow dishonestly**, *Dzl.*

MC, 2; *WC*, 8 **to assert falsely**, *snyon byéd-pa Glr.* — 2. **nyon du-če** *W.* is said to signify the same as **nyad du-če** v. *snyad*.

II. inst. of *smyón-pa*.

སྒྲིབ་པ་ *snyób-pa*, pf. *bsnyabs*, fut. *bsnyab* 1. **to stretch out**, e.g. the hand, *Lex.*

— 2. *W.* **to reach**, by stretching one's self out, **to arrive at**, **nyob mi tub**.

སྒྲིབ་ས་ *snyobs* = *snyoms Lex.*

སྒྲིམ་(ས)་ *snyom(s)*, *Lex.* = *तन्त्र* I. 1. **weariness, lassitude; laziness, idleness**, *lus snyoms-lai-ba yin* one is exhausted and dull *Med.*; *snyóms-la riul-ba* to be tired and exhausted. — *snyóms-las* 1. **indolence, unconcern**, esp. religious indifference, *Glr.*; *snyóms-las byéd-pa*, or *drán-pa Glr.* to be lazy, indolent, indifferent; *snyóms-las-čan* adj. lazy etc. *Glr.* — 2. *Sch.*: an idle person(?).

II. col., also *Mil.*, inst. of *snyems*.

སྒྲིམ་(ས)་པ་ *snyóm(s)-pa* I. vb., pf. *bsnyoms*, fut. *bsnyom*, **to make even** 1. **to level**, *ynas* a place, *Dzl.*; *sá-la snyóms-pa* to level with the ground, **to demolish** *Dzl.* — 2. *pan-tsun* **to equalize** different things, **to arrange uniformly**, *zas* one's meals, i.e. not cold and warm promiscuously *Thgy.*; **to level, to reduce** to an equality of condition, *ltogs-pyug* rich and poor (according to the principles of the communists) *Glr.*; similarly *bü-lon Tar.* 74; *tams-čád-la snyóms-na bdag kyan snyóms-par mdzad*

śāḥ I wish to be treated fairly like any other people *Dzl.* २२; *kā-lo snyóms-pa* to regulate (a matter), to manage or direct (a business) justly, uniformly *Glr.* — *snyómdu med*, he has not his like *Dzl.*; **tag nyóm-la** *C.* always uniformly, without variation.

II. sbst., also *btañ-snyóms*, evenness, or calmness of mind, equanimity, *snyóms-par jüg-pa* to assume it, = *sems mnyám-par bzág-pa*, v. *mnyám-pa*. — *snyóms-jüg byéd-pa* 1. id., 2. euphem. for *krig-pa spyól-pa*. — *ngo-snyóms* impartial *Mil.* — *snyóms-po* equal, even, uniform, e.g. in every part equally thick.

སྒྲུབ་ snyól-ba, pf. and fut. *bsnyal* (cf. *nyál-ba*) 1. to lay down; to bed a person, to assign him his couch or bed *Pth.*; **tü-gu mál-du** *C.* (to lay) a child on its bed, to put to bed; **nyál-te zágpa** *C.*, *bór-če W.*, to lay or put down, opp. to *lan-te* etc., to set or place upright, to set on end, e.g. a book. — 2. fig.: **me nyál-wa** *C.* to put the fire to bed, i.e. to scrape it together and cover it with ashes; *spu snyól-ba* to smooth down the bristling hair, i.e. to abate one's anger; *čan*, 20, *snyól-ba* to allow the beer to ferment, the milk to curdle, in a state of rest (undisturbed).

བརྒྱལ་ brnyá-ba, pf. *brnyas*, 1. to borrow *Dzl.* २०, 12. 14; २२, 6. 2. to seize by force, to usurp *Sch.*

བརྒྱུན་ brnyan *Lex.* prob. = *rnyán-pa*.

བརྒྱུད་ brnyád-pa for *bsnyád-pa*.

བརྒྱུད་ brnyán-pa *Cs.* to borrow; *brnyán-po* borrowed; also fig.: borrowed, reflected, *yzugs-brnyán* (*Lex.* *snan-brnyán*) a reflected image ʘʘʘʘʘʘ frq.; also image, picture in general; even a little statue *Pth.*; *rmí-lam-gyi yzugs-brnyán* vision, visionary image; *sgra-brnyán*, ʘʘʘʘʘʘ reflected sound, echo; *ngo-brnyán* a mask, a fearful apparition *Thgr.*, *ngo-brnyán sr-po Schl.* 234. — *pyag-brnyán* servant

Cs. — *brnyán-poi gos Cs.*: 'a garment marked with the figures (sic) of the rain-bow' — *brnyán-poi brnyas Lex.* interest for a loan, rent for things borrowed *Sch.*

བརྒྱལ་བ་ brnyábs-pa diligence, painstaking; to take pains *Sch.*

བརྒྱལ་བ་ brnyás-pa I. borrowed, v. *brnyá-ba*.

II. 1. to despise, condemn c. dat., frq.; *ma brnyás sig* do not despise! *Dzl.*; *brnyas smád-pa* id. *Dzl.* — contempt, *brnyás-pa byéd-pa*, *W.* **nya-še tag-če**, cod. to despise, to treat contemptuously, frq.; *brnyas-bčos* (*Thgy.* *brnyas-čos*) contempt, scorn.

བརྒྱུས་ brnyons convenient, suitable *Sch.*

བརྒྱུས་བ་ bsnyigs-pa 1. to return, restore, deliver up *Cs.* 2. sediment.

བརྒྱུག་ bsnyug full *Sch.*; *skyu-gan bsnyug Lex.* a full draught(?).

བརྒྱུལ་ bsnyúl-ba to wash *Lex.*

བརྒྱུད་ bsnyén-pa 1. to approach, to come near, c. dat., also *drün-du*, *kó-boi drün-du bsnyen čig* come to me *Dzl.*; *góm-pa re-ré bór-zin čü-ba-la bsnyén-pa ltar* as with every step we come nearer to our death *Thgy.*; to join, to stick to a person *Dzl.* — 2. to propitiate, soothe, satisfy, a deity *Cs.* — 3. to accept, receive, admit *W.*; *bsnyén-par rdzogs-pa* to be ordained, consecrated, frq.; c. *las* by *Tar.* — *dge-bsnyén* v. *dgé-ba*. — *bsnyen-bkür* reverence, veneration, respect, *byéd-pa* to pay one's duty or respect, esp. to the priesthood by various services, *ná-la bsnyén-pa byás-te Dzl.* and elsewh., frq., also *bsnyén-zin bkür-ba Glr.*, and **nyen kúr-če** *W.*; *bsnyén-bkur zü-ba* to ask permission for performing such services *Mil.* — *bsnyen-bsgrub* priestly function, religious office, esp. *snags* q. v. — *bsnyen-ynás* fasting, abstinence; *bsnyen-ynás srün-ba*, *W.* **zum-če**, to abstain from food, to fast.

བརྒྱུད་བ་ bsnyér-ba to make grimaces or gesticulations *Cs.*

བསྟེལ་བ་ *bsnyel-ba*, *Lex.*: resp., to forget;
bsnyel-méd not forgetting or forgetful,
 mindful; *bsnyel-ysó-ba* to remind,
 to put one in mind of a thing *Mil. nt.*

བསྟོན་ *bsnyon* v. *snyon*.

བསྟོར་བ་ *bsnyór-ba*, *Lex. nas bsnyór-ba*,
 acc. to *Sch.*: to sift barley.

ཌ

ཌ *ta*, the letter *t*, cerebral *t*, *Ssk.* ཌ.

ཌཀ་ *tá-ká*, *Hind.* टका in *W.* imaginary
 coin, money of account, = 2 paisa or
 1 d. — Different from it is

ཌིག་, ཌངག་, ཌངམ་, ཌངག་ *ṭān-ka, ṭān-ka,*
ṭān-ka, ṭān-ka,

Hind. तफ़ा 1. in *C.* $\frac{2}{3}$ rupee = 9 d., v.
 also ṛòd-tān (v. ṛòd-pa comp.). — 2. a
 gold and silver coin *Tar.* 112, 6. — 3.
W. money in general.

ཌི་ཀེད་, ཌི་ཀེད་ *ti-ked, tri-ked* card, ticket;
 postage-stamp.

ཌ

ཌ *da*, the letter *d*, cerebral *d*, *Ssk.* ཌ.

ཌཱ་ཀི་ *dá-ki* (ཌཱ་ཀི *Hind.*: 'husband of a
Dākini, Shaksp.) in *Mil.* prob. = *Dā-*
kini, mkā-gro-ma.

ཌཱ་མ་རུ་, ཌཱ་རུ་ *dá-ma-ru, dá-ru,* (ཌཱ་མ་རུ་) a
 small tympan or drum, with

a handle and two balls fastened to it by
 a strap.

ཌཱ་ཀ་ *dāk*, gen. *drag*, *Hind.*: डाक, the post,
 letter-post.

ཌཱ་ཀི་ *dān - dī*, *Hind.* डाली, the beam of
 a pair of scales; a kind of litter.

ད

ད *ta*, 1. the letter *t*, tenuis, French *t*. —
 2. num. fig.: 9. — 3. inst. of *btags*, v.
ya-btags.

དཀའི་ *tá-ka-ri* (*Hind.* तराक़ी) common
 scales, *Ld.*

དཀྱ་ *tá-ku* *W.* stick with a hook, hooked
 cane, crutch; **ta - ku - ri - ku** *Ld.*
 crooked, contracted, crippled.

དགིར་ *tá-gir* *W.* bread, esp. the flat bread-
 cakes of India, commonly called
 'chapátee'; **čü - ta - gir** *Ld.* boiled flour-
 dumplings; **tül-ta-gir** pancakes.

དབ་ *tá-ba* (Pers. تابه) gen. **tao** *W.* a
 flat iron pan without a handle.

དབག་ *tá-bag* *W.*, тар-баг *C.*, a plate,
 tá-bag dal-dál *W.*, **tér-tér** *C.*, a

flat plate, **kor - kór** a deep plate, soup-plate.

དབེར *ta-bér* (spelling?) *W.* fence of boards or laths.

དམི *ta-zig*, or *ta-zig-yül*, *Persia*, *ta-zig* (-*pa*) a Persian.

དར་ཅེ *ta-ra - tsé* (*Pers.* ترازو) *W.* a small pair of scales, goldweights.

དར་ *ta-ré* v. *re*.

དལ་ *tá - la* 1. ཏལ་ the palmyra tree, *Borassus flabelliformis* (not the date-tree *Cs.*) *B.* — 2. In more recent times, and already in *Mil.*, *tá-la* seems to denote the plantain or banana tree, *Musa paradisiaca*.

དལ་ལ་ *ta-la-la* *Lex.* lamp, lantern.

དལ་ལི་བླ་མ་ *ta - lai - blá - ma* (*ta-lai* Mong. ocean, sea), the Dalai Lama, v. *Huc*. II., 155. *Köpp*. II., 120.

ཏག་ཏག་ *tag-tág* *W.* the imitative sound of knocking, **tag-tág zer** there is a knock, **tag-tág cò-èè** to knock at the door.

ཏན་ *tan* through, v. *ton* and *lten*.

ཏན་ཀུན་ *tan - kun* n. of a medicinal herb *Med.*

ཏན་ག་ *tan-ga* v. ཏྟག་ *tan-ka*.

ཏྟ་ཀླ་ *tatkā - la* *Ssk.* the present moment *Wdk.*

ཏྟ་ཏྟ་ *tan - dūr* *Ld.* a sort of hard cake or bread, resembling biscuit or rusk.

ཏབ་ཏབ་ *tab-táb* v. *tob-tób*.

ཏར་ཏར་ *tar - tár*, **tar - tár - cò - èè** *Ld.* to smooth (wrinkles or folds in cloth, paper etc.)

ཏལ་པ་ *tál-pa*, or *tál-ma*, *Cs.*: 'a moment', *Sch.*: 'quick, decisive, penetrating'; *tál-par*, *Cs.* also *tál - mar*, 1. instantly, immediately, quickly *C.*, e.g. *son* go without delay! *Lex.* — 2. *Sch.*: completely, quite through, *γὲód - pa* to hew, to cut (quite through), *big - pa* to bore through, to perforate; also *tal* *big - pa*.

ཏལ་བ་ *tál-ba* a tool with holes in it, used by nailers *Sch.*

དི *ti* 1. num. fig.: 39. — 2. Not originally Tibetan, designating 'water'; this word has found its way into *Ld.*, where it however occurs only in **ká-ti** saliva (water of the mouth), and in **nd-ti** mucus (running from the nose). — 3. v. *spyi*.

དི་ཀ་ *ti-ka* (ཏི་ཀ་) explanation, commentary.

དི་ཐུག་ *ti - tūg*, (*Sch.* *yti - tūg*) bad, mean, silly *Cs.*; obstinate, stubborn *Schr.*

དི་མག་ *ti-nág* heath-cock *Sch.*

དི་ཕི་ *ti-pi*(?) *W.* cap, hat (from the *Hind.* तोपी?).

དི་ཕུ་ *ti-pu*, *Sch.*: *ti-pu mjug-rin* pheasant.

དི་ཙ་ *ti-tsa* *Sty.*, *tú-tsa* *Sch.*, anvil.

དི་ཚ་ *ti-tsa* 1. *tig-tsa* zinc *Med.*; *ti-tsa* *gér-po* cadmia, calamine (?) *Med.* — 2. a musical instrument, constructed of metal *Sch.*

དི་ཤེ་, དེ་ཤེ་ *tí - se*, *té - se*, the snow-peaks around the lake Manasarowar in *Mniaris*, which are considered to be the highest and holiest of mountains.

དིག་ *tig* 1. also *tig-tig*, *Lex.* w.e.; *Sch.*: 'certainty, surety; certain'. In col. language **tig*, *dig*, *tij*, *tíg**, is frq. used for: to be sure! well, well! very right! also as an adj.: *nór-dag* *tig-tig* the right, the lawful heir. Cf. **grig*; *tig ltá-èè*, *tig tsam**, *tig - tsád* v. sub *tig*. — 2. *Sik.* the great hornet.

དིག་ཏ་ *tig-ta* (from ཏིག་ཏ་ the n. of several bitter herbs, e.g. of *Gentiana Chirayta*) several species of gentian.

དིག་མེན་ *tig-mén* *Cs.*, *tig-tsé* *Ld.*, the ribands which are wound round the felt-gaiters that cover the lower part of the legs.

དིག་ཙ་ *tig-tsa* = *ti-tsa*.

དིག་རིག་ *tig-rig* *Sp.* inst. of *ta-gir*.

དིང་ *tin* 1. a small cup of brass used esp. in sacrificing. — 2. the sound of metal, **tin zér-ra rag** *W.* I hear a tinkling.

དྲིང་ངེ་འཛིན་ *tin-ne-dzin* (समाधि *Trigl.*, *Was.* also समापत्ति) **contemplation**, profound meditation, perfect absorption of mind, cf. *bsam-ytán*, and *sgóm-pa*; *tin-ne-dzin byéd-pa* *Sch.*, gen. *tin-ne-dzin-du jüg-pa* to be absorbed in deep meditation; *tin-ne-dzin kruni* devout meditation takes place; also meton.: the faculty, the power of meditating e.g. *pel Mil.*

དྲིང་རྒྱིང་ *tin-rjin* *Sik.* shrew(-mouse).

དྲིང་དྲིང་ *tin-tin* **clean, well-swept** *Ld.*, *Ts.*

དྲིང་དྲི་མིང་ *tin-ti-lin* **snipe** *Ld.*

དང་(དྲིང་)ལགས་ *tin(-tin)-sags* little bells moved by the wind *Sch.*

དྲིང་རིལ་ *tib-ril*, resp. *ysol-tib*, **tea-pot**, *zaris-tib* a copper tea-pot, *rdza-tib* an earthen tea-pot.

དྲིང་པི་ *tim-pi* *Mil.* goat's leather; kid-leather, from India, dyed green or blue.

དྲིང་བུ་ *tim-bu* *Ts.* funnel.

དྲིལ་ *til* (तिण) **sesame**, *til-már* sesame-oil, seed-oil.

དྲ་ *tu* 1. num. fig.: 69. — 2. an affix, denoting the terminative case, or the direction to a place, joined to the final consonants *g* and *b*; cf. *du*, *ru*, *su*.

དྲ་པག་ *tú-pag* (*Turk.* توپك) *W.* gun, musket, fire-lock, fowling-piece, **gyáb-čé** to discharge, fire off; **tú-pag-man** gun-powder.

དྲ་རུ་ཀ་ *tu-ru-ka* *Ma.* the Turks, Turkomans, تۇركى, تۇركى.

དྲ་ཅ་ *tú-tsa* v. *ti-tsa*.

དྲ་ལ་ *tú-lā* (*Ssk.*, *Hind.*) a balance, pair of scales, *C.* **tú-lā tég-pa** to weigh.

དྲ་གིན་འདྲུག་ *tug-gin dug* 'cannot' *Sch.* (?)

དྲ་རིང་ *tug-rin*, or *tug-čím*, prob. also *tug-čém*, *Cs.*: a wooden rattle's sound or noise; *Sch.* also: the trotting of horses heard in the distance; *tug-rin-čan* *Stg.* noisy (?).

དྲ་ *tub*, *tub* *gyèig-tu rgyid-do?*

དྲ་ཏུ་ *tub-tug* *Lex.* w. e.; *Sch.*: 'either — or, whether I be able (to do it) or not' (?).

དྲ་བ་ *túr-ba* (?) *W.* to darn (stockings).

དྲ་རེ་ *túr-re* **clear, distinct**, syn. to *wál-le*; ཡིད་ཏུ་ *yid túr-re dug* it is clear to my mind; *túr-re bzun Mil.* prob. watch it! have a sharp eye upon it! ཇེ་སྐྱོན་ལས་ *že-sdán lens* dogs *túr-re gyis Mil.* take care lest an emotion of anger arise in your mind! *túr-gyis sad Mil.* prob.: he awakes, stirs, is evidently roused; *túr-re-ba Glr.*; adj. (or abstract noun), *rjed-yeñ-méd-par túr-re-ba* clear, firm with regard to perceptions, opinions etc., without omission or digression.

དྲ་ *te* 1. num. fig.: 99. — 2. an affix denoting the gerund, and used after the final letters *n*, *r*, *l*, *s* (*v. Grammar*), to be translated by the participle in *ing*, or sentences beginning with *when*, *after*, *as* etc.; also used as a finite tense (though seldom in *B.*), and in that case followed by *dug* or *yod*, or also without these words: **dád-de dug** I sit *W.*; *gró-ba yin-te Mil.* I go.

དྲ་ཤོ་ *té-por* *Lex.* = *légs-par*; *Sch.*: very, really, actually.

དྲ་ཤོར་ *té-bor* *Sch.* constantly, continually.

དྲ་སེ་ *té-se* v. *ti-se*.

དྲ་པ་ *tég-pa*, imp. *tog*, *C.*, *W.*, = *légs-pa*, to pack up, put up; to put in or into, **am-bág-la** into one's bosom; **tag-ful** or **lug** preparations for a journey, **tan-čé** *W.* to make.

དྲ་ཁ་ *teu?* *Ld.-Gir.* (*Schl.* f. 25, b); *teu sér-po*; *Mil.* 59, 4 of my edition; *Lex.*: *teu sin-kri*, where *Sch.* translates: a square table.

དྲ་པ་ *tél-pa* *Cs.*: an instrument for burning *Med.*; *lédgs-tel* such an instrument of iron *Cs.*; *sprá-tel* *Lt.*?

དྲ་ *to* 1. num. for 129. — 2. affix added to certain verbs, when they terminate a sentence.

དྲ་ཏེ་འཛིན་ *to-to-lin-lin* *W.*, an adv. denoting a swinging motion;

hence *to-to-lín-lín sed sé-čé* to play at swinging, to swing.

དོ་ལ་ *tó-la* for *tú-lá* C.

དོ་ལ་ *tog* 1. (བེ་ལ་ *Cc.*: 'the top of any thing, a top ornament'; esp. the button on the cap of Chinese dignitaries, as a mark of distinction; *tog-dkár*, རྒྱལ་བེ་ལ་ *n.* of Buddha in paradise (*dga-ldán*) before his incarnation *Ld.-Glr.* 8, a.; *mdún-tog* point, thorn, nail. — 2. for *tog*, and thus prob. also used in *skabs-tog* now, at present *Ld.*

དོ་ལ་མུ་ *tóg-sgra*, *tóg-tog-sgra* *Lex.*, a rolling sound *Sch*, acc. to *Wdn.* also a cracking sound.

དོ་ལ་ཁྱི་ *tog - til* a bump, a swelling, by a knock against the head.

དོ་ལ་ཅེ་ *tóg-tse* *W.*, *tóg-rtse* *Lex.*, hoe, mattock, pickaxe *W.* (in *C.* ཇོ་ར་); *tog-lags* the iron of the hoe, *tog-yu* the handle of it; *tog-leb* a spade (?) *Cs.*

དོ་ལ་ཅེ་བྱེད་པ་ *ton-tón byéd-pa* *Lex.*, *Sch.*: to perforate; to produce a whirling noise.

དོ་ལ་ཅི་ *tob-čì* *W.* button, **tób-čì bgyáb-čé** to button up; cf. *tób-ču*; (buttons are not in general use in Tibet).

དོ་ལ་ཅེ་མུ་བ་ *tob-tób smrá-ba* to talk confusedly *Sch.*; *W.*: **tab-táb**, or **tab-tób ma čò** keep your temper! do not talk with such agitation!

དོ་ལ་ཅི་ *tou-lo* polecat *Sch.*

དོ་ལ་ *tol?* *Mng.* *bem-tól?* *Sch.* *tol-yčód-pa* = *tal-yčód-pa* q.v.

དོ་ལ་པ་ *trám-pa* hard (of rare occurrence); *ša-trám*, *rus-tram*, *rtsa-tram*, *tram-dkár*, *tram - nág*, are different species of goat *Med.*

དོ་ལ་ཅི་ *tri-ked* v. *ti-ked*.

དོ་ལ་ཅི་ལ་ *tri-ču(-la)*, from བེ་ལ་མུ་ལ་ *trident* *Wdk.*

དོ་ལ་ཅི་ *tre-tre-ho* (by the context) a dangerous disease of the stomach or a serious symptom of it *Pth.*

དོ་ལ་ཅི་ *tré-ba-čan* coloured *Sch.*

དེ་སྐུ་ *tré-sam* a medicine in the shape of a powder *Med.*

དེ་ན་ *tron* diligence, industry *Cs.*; *tron byéd-pa* to be diligent, to exert one's self.

པ་རྒྱལ་པ་རྒྱལ་ *ptag-yton* *Lex.* w.e.; *ptag-yton-ba* to disperse *Sch.*

པ་རྒྱལ་པ་ *ptañ-rág* thanks, thanksgiving, and prob. also thank - offering, esp. rendering thanks to a deity; *ptan-rág byéd-pa*, རུ་ལ་པ་ *Mil.*, *Lt.*, *W.* **čó-čé, pül-čé** to render thanks.

པ་རྒྱལ་ *ptad* (v. *ytód-pa*), in the direction of, towards, *pyón-gral-du* *ptad* *pyin-nas* going towards the left end of the row *Glr.*; **don-tád** *W.* directly opposite, just over against.

པ་རྒྱལ་པ་ *ptád-pa* 1. vb., v. *ytód-pa*, also *brtád-pa*. — 2. sbst. hold, steadiness, firmness, *ptád-pa-med* it has no hold, no firmness *Mil.*; *ptad-méd* ཅེ་ལ་པ་ *Zam.* prob. to vacillate, to waver, to be unsteady.

པ་རྒྱལ་པ་ *ptád - so* a refuge, resource, esp. store of provisions; **té'-so* *žag-pa** (') to procure such a store.

པ་རྒྱལ་(པ་) *ptán(-pa)* *Cs.*: 'series, order, system; a bar for a door'; *Sch.* also 'anvil', and 'to lock up'. People from *C.* knew only one signification of *ptán-pa*, viz. mortar, = *ytun*; bar, door-bar occurs in *sgo-ptán* *C.* and *W.* But a different word seems to be *ptan*: 1. order, system, in the current phrase *ptán-la* རེ་ལ་པ་ to put in order, to arrange, to reduce to a system, *bre-srán* measure and weight *Glr.*, the Tibetan alphabet *Glr.*, the civil law and the canon law *Glr.*, laws, books, = to compose, draw up, write *Glr.*; *rañ - séms* *ptán - pa* in a mystic sense: to regulate, compose, and purify the mind *Glr.*; also to fashion, to train *C.*, to set right *Mil.* (Cf. *bsam-ptán*.) — 2. duration, perh. also entireness, completeness, hence *ptán - gyi* constant, continual, *ptan-qrogs* consort, partner for life *Mil.*; *ptan-méd* *Sch.*: 'perishable, without duration or continuity'; *ptán-du* 1. always, continually, for ever, *ptán-du* *bziags-pa* living there continually *Tar.* 2. entirely, completely (which is the usual

signification of *ytan-du*) e.g. to cut off, to deliver completely; *ytán - nas* id.; *ytan-kriḡs* agreement, stipulation, convention, *ytan-kriḡs byéd-pa* Mil.

Note. Owing to its second signification *ytan* is often confounded with *brtan(-po)*, or even with *bstan(-pa)*. Not only illiterate people, but well-educated Lamas from C. were occasionally doubtful as to the correct spelling of this word.

བཏན་ཚིགས་ *ytan-tsiḡs* (Ssk. རྟེན་ཚིགས་, *Stg.*, *Do*, རྟེན་ཚིགས་ཀྱི་དཔྱད་པ་ *de-ko-na-nyid bstan-pa* = རྟེན་ཚིགས་ཀྱི་དཔྱད་པ་) 1. **argument**, syllogism Cs.; evidence before a court of justice *Dzl.* གྲུ་, 6. — 2. *Sch.*: a **standing proposition**, indisputable point *Thgy.* (where in my *Ms.* *brtan-tsiḡs* is erroneously written; v. the note to the preceding word). — 3. **logic, dialectics** Cs.; *ytan - tsiḡs - méd - par smrá-ba* is in *Stg.* the term applied to a kind of *kyál - ka*, evidently: illogical, irrational talk; *ytan-tsiḡs-su bzéd-nas* *Glr.* 96. wishing to clear up, to render evident (?); *ytan-tsiḡs-mkhan* dialectician, logician.

བཏན་ *ytam* (བཏན་) **talk, discourse, speech**, 1. in a general sense: **tam cig-pa** C., **tam cig-cig** W., that is one and the same talk, that means the same; *ytam bsdúr - ba* to compare depositions, to examine, to try judicially, **tam-dúr** W. trial, judicial examination. — 2. **news, tidings, intelligence**, *ytám bzán-po* good news; *pyis ytam mi dug* after which there are no further accounts Mil.; **tam dad-če** to tell a tale, a story W.; **report, rumour, fame**, *de púl zér-bai ytam rgyál-pos tós-nas* when the king heard the report that ... had been delivered up *Pth.*; *tag-rin-gi ytam* fame of remote matters or events; *bdág-gis ytám-du tós-na* as I have learned, have been told *Dzl.* — 3. **section, chapter** *Tar.*, frq.

Phrases. *ytam glén-ba* S.O., *Dzl.*, *ytám-du glén-ba* *Dzl.* to speak, to converse, to discourse; *ytam byéd-pa*, *smrá-ba*, *zér-ba* id.; *ytam byar groo* I shall go and speak to him *Dzl.*; the genit. preceding *ytam* always denotes the person or thing spoken

of, not the person speaking; *ñi-ltar gyér-pai ytam byas* he gave an account of the manner how it had happened *Dzl.*; *mñun-pai ytam byéd-pa* to negotiate about peace *Glr.*; *čos(-kyi) ytam byéd-pa* to begin a religious conversation Mil.; *na dé-ltar byéd-pai ytam mi - lu ma lab* do not tell any body that I am doing this Mil.; in a similar manner: *mi rin-bai ytam bsgrág-go* he shall declare it to be unbecoming *Thgr.*; *pa - mñi ytam dris* he inquired about his parents *Dzl.*; *bü-moi ytam tos* he heard of the girl *Dzl.*

Comp. *ytam-rgyüd* tradition, oral account; *deñ ytam-rgyüd* the legend of him. — *ytam-nán* ill report, slander. — *ytam-snyán* joyful news, glad tidings, *sgróg - pa* to announce Mil. — *ytam-bsdúr* v. above. — *ytám-dpe* a proverb, a saying Cs. — *ytam - rtsab* rough speech, abusive language. Note. In W. **(s)pé-ra** is more in use than **tam**.

བཏན་མ་པ་ *ytám(s) - pa* 1. adj. full, *spü-gri ytám(s) - pa* quite full of razors *Thgy.*; also *Lxx.*; more frq. it is spelled (*b*)*ltám(s) - pa*. — 2. vb. to appoint, to commission, of rare occurrence. — 3. sbst. Cs.: a term for a thousand billion, yet v. the remark to *dkriḡs-pa*.

བཏན་མ་པ་ *ytá(-ma)* *Lxx.* (cf. *yté-pa*) pawn, pledge, *ytá-mar jüg-pa* to pawn. to give as a pledge, *ytá-ma blü-ba* to redeem a pledge Cs.; **nór-ta** W. jewels, precious stones, given as a pledge (Cs.: 'pecuniary security, bail'); *mi-yta* a hostage Cs.

བཏན་པ་ *ytár - ba*, with *krag*, to bleed, to let blood *Med.*; *ytár(-bar) byéd-pa*, *rtsá-ba-la* from a vein, or also *ytár-ga dlebs-pa* id.

བཏི་ཁྱེ་ *yti-ké* a kind of louse *Sch.*

བཏི་མུག་ *yti-tug* insane, mad *Sch.*, = *ti-tug*.

བཏི་མུག་ *yti - mug* (ཏམ་མུག་) gloom, mental darkness, ignorance, stupidity, *glén-pa yti-mug-čun* infatuated fools *Dzl.*; *mñán-mo yti-mug-pnyid-du soñ* at night I fell into a profound sleep Mil.; in a special

འཁོར་པ་ *rtig(s)-pa*

5

འཁྱུང་པ་ *rtub-pa*

sense: the lowest of the three *guṇa* or psychological qualities of animated beings, རྒྱལ་, རྒྱལ་, རྒྱལ་, virtue, passion, stupidity, acc. to the Brahminical theory, for which however Buddhism has substituted the three moral categories: རྒྱལ་ཆོས་, རྒྱལ་ཆོས་, རྒྱལ་ཆོས་, *dod-čags*, *že-sdān*, *yti-mug*, voluptuousness, anger, inconsiderateness (*Köpp.* I, 33); *yti-mug*, as for example, is the source of falsehoods told with a pretended good intention, *Stg.*; the symbol for it is the pig *Wān*. Note. The philosophical term *ma-rig-pa* is altogether different from *yti-mug*.

འཁོར་པ་ *rtig(s)-pa* *Lex.* to fall in drops, to drop, to drip.

འཁྱུང་ *rtin*, *Ld.* **ltiñ**, bottom, *rgyā-mtsoi ytiñ-dkrugs* he turned up the bottom of the sea; *ytiñ-du nūb-pa* to sink to the bottom *Cs.*; depth, hence *ytiñ zāb-po* *Dzl.*, *ytiñ rin - ba* deep, *ytiñ nyé - ba* not deep, shallow; *rgyā-mtso-bas ytiñ-zāb-bo* it is deeper than the sea *Dzl.*; *yyān - sa ytiñ-rin - ba* a deep abyss *Thgr.*; *čū-bo ytiñ-zāb-po žig* a deep river *Dzl.* 223, 1. (in the third line however *zāb-bo* would be the correct reading for *zāb-po*); *ytiñ-zāb-kyād kru-brgyād-pa* eight cubits deep (lit. with regard to depth holding eight cubits) *Dzl.* 225, 5; fig. *ytiñ-nas* from the bottom of the heart, *nā-la dād-pa ytiñ-nas gyis* believe in me with all your heart *Mil.*; *ka-grōgs* and *ytiñ-grōgs* v. *grogs*; *ka-dkar-ytiñ-nāg* white without, and black within (fig.) *Mil.*; the following passage of *Mil.*: *rgyā-mtso čē-la dpe lōn-la ka-ytiñ-méd-pai sgom čig gyis*, is not perfectly clear, yet the real sense seems to be: resembling the ocean, be so lost in contemplation, that you do not know any longer a difference between surface and bottom; *ytiñ-rdō* a stone or piece of lead (*žū-nyei ytiñ-rdō* *Pth.*) fastened to a rope, and used as plummet, as anchor, as a clock-weight, as a means for drowning delinquents etc.; **čū nyōg - po - čē - la tiñ med** *W.* a very muddy water has no depth; *ytiñ-ran* deep, *ytiñ-méd* shallow *Cs.*; also fig. deep, reserved, covert, difficult to fathom, to form

an opinion of, and the contrary: shallow, superficial; *ytiñ - mi - lōn* *C.* of unknown depth; *ytiñ-drōis-pa* fathomed, penetrated, ascertained *C.*

འཁྱུང་པ་ *rtib(s)-pa* 1. to be gathering, of clouds, *sprin-pūn ytib-pa* thick clouds gathering *Wān.*; *bdug - spōs sprin - bžin ytib* incense wafts along like clouds *Glr.*; *mūn-pa ytib* *Lex.*, col. also **nam - ka tib - tib yod** cf. *tib - pa*. — 2. sometimes for *rilib-pa*.

འཁྱུང་པ་ *rtim-pa* v. *tim-pa*.

འཁྱུང་པ་ *rtug-pa*, pf. *rtugs*, also *btug-pa*, cognate to *tug-pa*, 1. to reach, to touch, *yi-dam-gyi tugs-kar ytugs-nas* putting or pressing (his forehead) against the breast of the image *Glr.*; *mi žig-gi žābs-la mgō-bos ytug-pa*, or only *žābs-ytug-pa* to touch as a supplicant a person's feet (or skirt) with the brow, to cast one's self at another's feet, frq.; *btug tūg-pa dañ* was explained: when it (the danger) draws quite near *Ma.*; to overtake, to reach, ni f., e.g. *mā* the end *Lex.*; to meet with, to join *Tar.* 172, 14. — 2. to bring an action against a person, to sue *Sch.*, thus prob. *Dzl.* 222, 3, and *Pth.* — 3. = *zād-pa* to be exhausted, to be consumed(?) *Zam.* *zād-pai ytugs-pa*. —

Note. Not only *rtug-pa*, but also many of the following words have b as well as g for their initial letter, and moreover a corresponding form beginning with t, of the same or nearly the same signification.

འཁྱུང་ *rtun*, *Sch.* also *rtun*, col. **gog-tūn** (spelling dubious) 1. pestle; there are small ones, like ours and large ones, in shape of poles, as thick as a man's arm, and about 6 feet long, by means of which the pounding is effected in an excavation made in a rock, called *ytun-kūn*; *ytun(-gyis) rdūn-ba* to pound with a pestle *Dzl.*; *ytun-po* mortar *Cs.*; *ytun-bu*, *ytun-šin* pestle *Cs.* — 2. mallet, knocker *Dzl.*

འཁྱུང་པ་ *rtub-pa*, more frq. *btub-pa*, = *tub-pa*, to be able, *pyir lōn-du btub-pa-am* shall you really be able to come

བརྒྱུ(ས)་པ་ *γtúb(s)-pa*བརྒྱེ་བ་ *γtón-ba*

back? *Dzl.*; *mi btúb-pa* very frq. not to be able to prevail upon one's self, to be unable, also: to be unwilling, to have no mind (to do a thing).

བརྒྱུ(ས)་པ་ *γtúb(s)-pa*, *btúb(s)-pa*, *Ld.* *stúb-čé*, = *túb-pa*, to cut to pieces, to cut up, meat, wood etc.; in *W.* also to mince; (in *C. btsáb-pa*); *γtúb-spyád* chopper *Sch.*

བརྒྱུ་པ་ *γtúm-pa* 1. **ferocity, rage**; also adj. **furious**; *Kró-žin γtúm-la snyin-rje-med* in furious wrath, merciless *Dzl.*; *γdug-čün γtün-pai klu* a Lu in a deadly rage *Sambh.*; *γtüm-pai sgra sgróg-pa* to roar furiously *Pth.*; *Kró-γtüm-pa* furious with rage *Gl.*; *γtüm-žin rgód-pa* obstinate and unmanageable, of a boy; *γtüm-po Mil.*, *γtüm-čan*, *γtüm-lán* cruel, fierce, furious *Čs.*; *blá-ma tugs-γtüm-po on* the Lama grows angry *Mil. nt.*; *γtüm-mo* fem. a fury of a woman *Dzl.* ३०, 10; *Sch.* also: hangman(?); *rluñ γtüm-mo Čs.* a furious wind, a hurricane — 2. = *btüm-pa*, *tüm-pa*, to veil, to cover; to wrap up, e.g. the head; with the instr. to wrap up or cover with a thing.

བརྒྱུ་པ་ *γtüm-po* 1. v. *γtüm-pa* 1. — 2. བརྒྱུ (hot) in the more developed mysticism the power which meditating saints by dint of long continued practice may acquire of holding back their breath for a great length of time, by which means the air is supposed to be drawn from the *ró-ma* and *rkyän-ma* (two veins, v. *rtsá-ba*) into the *dbú-ma* (*sróg-rtsa*, *dhú-ti*, aorta?) thus causing a feeling of uncommon warmth, comfort, and lightness inside, and finally even emancipating the body from the laws of gravity, so as to lift it up and hold it freely suspended in the air, *Mil.* frq.; v. also *Tar.* 186, 20; *γtüm-poi bde-dród* the feeling of warmth just mentioned *Mil.*; *γtüm-po bar* the warmth of meditation commences *Mil.* The three above-named veins are symbolically represented by *a-shád*, i.e. the second half of an ཨ, viz. ཨ, hence *a-shád-γtüm-po*

the three veins'-meditation-warmth, *Mil.* — 3. n. of the goddess Durga or Uma. བརྒྱུ་བ་ *γtúr-bu Lex.* w.e.; *Čs.* bag, sack, wallet.

བརྒྱུ་བ་ *γtúl-ba* to grind, to pulverize, colours, medicinal substances etc.; cf. *tág-pa*.

བརྒྱེ་པ་ *γté-pa W. (Ld. *sté-pa*) γtó-ba*, *γté-ma C.*, *γtén-pa Lezz.*, pawn, pledge, bail (*Sch.* also: a present); cf. *γtá-ma*; *γteu* id.? hostage? *Tar.*

བརྒྱེ་པ་ *γter (ཁིཐི, ཁོན)* 1. treasure, frq. — 2. symb. num. for 9. — *γter-mdzód* a treasury. — *γtér-ka* a mineral vein, mine, *nór-gyi γtér-ka rnyéd-pa* to find a mine of precious metals.

བརྒྱེ་པ་ *γto Lt., Thgy.* a magic ceremony for the purpose of averting misfortune; *γto-bčós* id.

བརྒྱེ་པ་ *γtóg-pa* 1. also *btóg-pa*, *tóg-pa*, to pluck off, gather, crop, tear out (one's hair) *Lex.* — 2. v. *se-gol*.

བརྒྱེ་པ་ *γtogs-pa* to belong, appertain to; belonging, *rgyal-poñ γdün-la γtogs-pa yin* you belong to the royal blood or family *Dzl.*; *deñ nán-du mi γtogs-sam am* I not included in them? *Dzl.*; *dzambui-glñ-la γtogs-pa* belonging to Dzambuling *Gl.*; **di lé-ka dan ma tog** *W.* do not meddle with that! *ma-γtogs-pa*, gen. adv. *ma γtogs-par except, besides.* — *γtogs-dód Sch.*: 'to love, to like, to wish; a good-for-nothing fellow'(?).

བརྒྱེ་བ་ *γtón-ba*, pf. *btan*, fut. *γtan*, imp. *ton (W. *tan-čé*, imp. *ton*)* བརྒྱེ 1. to let a. to let go, to permit to go, to dismiss, *čii pyir bdág-čag-rnams-kyis γtón* why should we let you go, suffer you (our teacher) to go? to let escape (a prisoner) *Dzl.*; to let loose (a dog against a person) *Mil.*; to let go, to quit one's hold *ma γtón*, col. **ma tan** don't let him go, stop him! to leave, abandon, renounce, *čos* one's religion; more definitely: *blos γtón-ba*, v. *blo*; *yóns-su γtón-ba* to abandon altogether *Dzl.*; to leave off, to abstain from, *γsód-par byá-ba γtón-ba* to leave off killing *Dzl.* b. to let in, to admit, *sgó-nas* through

the door *Dzl.*, *nán-du γtón-ba* to permit to enter. — 2. to let go, i.e. to make go, to send, *mi* a man, a messenger, very frq.; *dzam-bui-gliñ kün-tu btán-nas* he made him go all over the country of Dzambuling *Dzl.*; *skyél-du γtón-ba* to dispatch for conveying (a message); *lén-du γtón-ba* to send (a person) for (a thing); *tsól-ba btán-ba-las* he sent out searchers (people in search) *Dzl.* 20, 18., unless this passage should be read *tsól-bar*. — 3. to let have, to give, so in *W.* almost exclusively; *smán γtón-ba* to give medicine, *γtón-tsul* the way of giving medicine, for 'a dose' *Med.*; *γtón-pód-can* liberal, bounteous *Mil.*; *γtón-sems-ldan* id. *S.g.*; *γtón-sems* liberality, bounty; **tón zer** he says, give me! he wants to have, he tries to get *W.*; *čós-la γtón-ba* to give a person up to religion, i.e. to destine him for the priesthood, to make him take orders. — 4. to make, to cause, e.g. a smoke by lighting a fire *Glr.*; with the termin. to turn into, *byé-tan néu-tan-du* sandy plains into meadows *Glr.*; *rims(nad) γtón-ba* to cause, to send down, epidemics, plagues (of gods); to construct, fix, place, chains before a building *Glr.*; in *W.* **(s)kad tán-čé** to utter sounds, **kú-čó, bō-ra tán-čé** to raise, to set up a cry; **kug** or **kum tán-čé** to make crooked, to bend; in forming intensive verbs: **go čád tán-čé** to decapitate; **tón ton, pīns ton** take out! throw out! **tsa ton** put salt into it! **ču tán-čé** to water (the garden); **lud tán-čé** to manure (the fields). The participle **tans-pa** is used adverbially in *Ld.*; **i-ne tans-pa á tsüg-pa** from here to there, from this place to that place (= *bzuñs-te*).

གཏོང་པ་ *γtod*? *γtód-la mnán-pa*, of the sun *Pth.*, of the galaxy *Mil.*, evidently denotes the disappearing of these celestial bodies by enchantment or only as a poetical figure; perh. = *γdos*, or to be explained by *γtód-pa* II.

གཏོང་བ་ *γtód-pa* I. also *γtád-pa*, pf. *btad*, *γtad*, fut. *γtad*, imp. *btod* (*Mil.*; *Cs. tod*?) 1. to deliver up, *lág-tu* into the

hand, to hand over *Glr.*, to hand to a person the subject for a theme or problem *Glr.*, to commit the management of the household to another *Dzl.*, to commit a child to a teacher *Dzl.*, *dge-dün-la dbañ* to confer important offices on the priesthood *Glr.*, *rig-pa* to teach; *γčig snyin γčig-la γtád-pa* to communicate one's feelings to one another *Glr.* — 2. to lean against or upon c. dat., e.g. to rest one's head on one's arm; to lay or put against, to, or on, one's mouth to a person's ear *Thgr.*, the tip of the tongue against the palate *Gram.* — 3. to direct, to turn, *mi-la mgó-bo*, one's face towards a person *Lt.*, *mi-la mdzúb-mo*, or *sčig-mdzúb* to point at a person (with the finger) *Glr.*; *sgo nub-phyogs bál-poi yül-du γtod Glr.*, the door points south, towards Nepal; *čém-la* to take aim, to aim at *Lex.*; *rná-bai dbāñ-po γtód-pa* to listen to, to give a person a hearing *Mil.*; *sems*, resp. *fugs*, *γtód-pa Mil.* id.; *čod-zér-la γtád-nas γzigs-pas* turning after a ray of light, following it with the eye (= *brtén-nas*) *Glr.*; also used absolutely: *dkar-Kün γtód-pa* the projecting windows *S.g.*(?) — *ka γtód-pa Glr.*?

II. inst. of *rtód-pa*, to fasten (cows etc.) to a stake (driven into the ground), to tether.

གཏོང་བ་ *γtóm-pa* to talk, to speak *Sch.*, cf. *γtam*(?).

གཏོང་མ་བ་ *γtoms-pa* filled up, full, for *bltáms-pa*, *γtáms-pa*, *Sch.*

གཏོང་བ་ *γtór-ba* (*Lex.* ॥ ॥ ॥) cf. *tór-ba*, 1. to strew, to scatter ccirdp., *métog-gis γtór-ro Dzl.* they strewed flowers, also *γtór-to Dzl.*; *ná-la sas γtór-ba* they that threw earth upon me *Dzl.*; *sá-la γtór-ba* to scatter over the ground *Glr.* — 2. to cast, to throw, ccar., books into the water *Glr.*, a ring into the air *Glr.*; to throw out, e.g. spittle into a person's ear, for healing purposes (= *dór-ba*); to cause to circulate the chyle through every part of the body *Med.*; to waste, to dissipate *Dzl.*, occasionally with the accus. of the vessel containing the substance thrown out: *nú-*

ma ytor-ba Glr. (a cow) emptying its udder by discharging the milk. — 3. *Sch.*: 'srub *gtor-ba* to rend, to tear to pieces'.

གྲོ་མ་ *gtor-ma* **strewing-oblation**, an offering brought to malignant demons, either as a kind of exorcism or as an appeasing gift, in order to prevent their evil influences upon man; *mčöd-pa dan ytor-ma sbyin-pa* to offer such an oblation, *gtor-mar snó-ba* to devote something for it. The ceremonies are similar to those used in *sbyin-sreg Schl. Buddh.* 249; the offerings consisting of things eatable and not eatable, of blood, and even of animal and vegetable feces, scattered into the air (the benefit being shared by the *dri-za* q.v.). There are various sorts of Torma-offerings, according to the nature of the substances offered (*ču-* or *čab-γtor*, *p̄ye-γtor*; *lhag-γtor*, an oblation of the fragments of a meal *Mil.*), or according to the time at which (*dgu-γtor* v. *dgu*), and the purpose for which they are offered (*mtsun-γtor* v. *mtsun*). Other names of Torma-offerings are: *blud-rgyá*, *mar-me-rgyá*, *tiñ-lo(?)*-*rgyá*, *ča-ysum* etc. Tormas in general belong to the ceremonies most frequently performed; *γtor-čá* are the vessels and other implements used for that purpose; *γtor-sdéb* *Sch.*: 'a bowl for these offerings'(?). — *γtor-zán* *Lex.* **ཐག་མེད་** oblation of the remnants of the daily meal to creatures of every description.

གྲོ་མ་ *gtol*, only in *γtol-méd*, = *ča-méd*, **not known, dubious**, *pó-am mó-am γtol-méd-do* one does not know yet, whether it will be a boy or a girl *Dzl.*; *či byá-bai γtol méd* not knowing what to do *Dzl.*; *gar tál-bai γtol méd* not knowing where she had gone to; *bdág-la γtol méd* I do not know any thing about it *Dzl.* — (*Sch.* has a verb *γtöl-ba* to perforate, pierce; to discover, disclose; v. *rtöl-ba*).

གྲོ་མ་ *γtos* **size, width, quantity**, *ri-boi γtos tsam* as high as a mountain *Lex.*; *rim-gro γtos-čé-ba*, like *rgya-čé-ba*, great marks of honour, extraordinary homage.

བྲོ་པ་ *btág-pa* v. *čág-pa*.

བྲོ་པ་མ་ *btágs-pa* v. *čógs-pa*, and *ka-btágs*.

བྲོ་བ་ *btán-ba* v. *γtón-ba*.

བྲོ་པ་ *btád-pa* v. *γtód-pa*.

བྲོ་བ་ *btáb-pa* v. *čébs-pa*.

བྲོ་མ་མ་ *btan-snyoms* (cf. *snyoms*) **ཐུག་པུ་མ་** complete **indifference**, perfect **apathy** (acc. to *Schr.* prop. 'a liberality perfectly impartial?').

བྲོ་བ་བྲུང་ *btan-bzün* *Lex.* **ཐུག་པུ་མ་** n. of a hill where Buddha was teaching.

བྲོ་པ་ *btig-pa*, pf. *btígs*, *Cs.* **to drop**, to let fall in drops, *rná-bar sman*, medicine into the ear, v. *fig-pa*.

བྲོ་བ་ *btin-ba* v. *čín-ba*.

བྲུ་བ་ *btü-ba* v. *čü-ba*.

བྲུང་བ་ *btün-ba* v. *čün-ba*.

བྲུ་པ་ *btug-pa* v. *γtug-pa*.

བྲུ་པ་ *btud-pa* v. *čúd-pa*.

བྲུ་མ་ *btud-mar* Glr. in rapid or close succession, **tý-tý-pa-la** *C. id.*

བྲུ་བ་ *btub*, *Lex.* = *run*, **fit, convenient, practicable, becoming**, *btub-bo* it is convenient etc.; *btub-pa* v. *γtub-pa*.

བྲུ་མ་ *btüm-pa*, *γtim-pa*, 1. **to wrap round, to envelop**; hence 2. in *W.* **to shut**, a book, valuable books being wrapped up in a cloth before being laid by; *btüm-póg* **bunch or knot**, produced by money and the like being tied up in the girdle.

བྲུ་པ་ *btül-ba* v. *čül-ba*, *γtül-ba*.

བྲོ་པ་ *btég-pa* v. *čégs-pa*.

བྲོ་པ་ *btód-pa* 1. = *rtód-pa*, **to fasten** (grazing horses or cattle) by a rope to a stake, **to tedder**; *Mil.* declares relations to be the *btód-čág* (the tedder) in the hands of the devil. — 2. **to erect, raise up, produce, cause, occasion**; *srol-btód-*

pa (*Lex.* w.e.) may accordingly imply: to introduce a custom.

འོན་པ་ btón-pa v. འོན་པ་.

འོན་པ་ btól-ba *Sch.* = *ytól-ba*.

རྩ་ rta (*rtá-po* C., *Mil.*), resp. *čibš*, 1. horse, *po-rta* a gelding, *mó-rta*, or *rta-rgód-ma*, a mare; *rta dúl-ba* to break in, train, a horse; *rta rgyig-pa* to gallop; to run horses for a wager, to race *Glr.*; **sta šrul-čé* *Ld.* id.? — 2. the lower front part of a pair of breeches, *dór-rta*, *än-rta*.

Comp. *rta-rkyá(-pa)*, or *-skyá(-pa)* one skilled in horsemanship. — *rta-bakrágs* (**stab-rágs** *Ld.*) a clattering train of horsemen. — *rta-gál* *Ts.* pouch or bag of a horseman, saddle-bag. — *rta-grás* = *rta-rá*. — *rta-bgád* a horse-laugh, *rta-bgád-kyis* *débs-pa* to set up a horse-laugh *Sch.* — *rta-mgó* a horse's head; *rta-mgó-ma* v. *go-tšém*. — *rta-mgrin* (འཇམ་མཁའ་) n. of a demon (*Schl.* 110), a terrifying deity. — *rta-sga*, *W.* **té-ga**, saddle. — *rta-sgám* a large box or chest. — *rtá-sgo* v. *sgo*. — *rta-sgyél*, gen. connected with *mi-bśád*, the slaughtering of men and killing of horses. — *rta-nán* Tibetan horses, small, strong, unshod, v. *Hook.* II, 131, and so already in *Marco Polo's* travels. — *rta-rña* horse-tail, **te ná-ma yod** *W.* it is (made) of horse-hair. — *rta-lčág* horse-whip; whip in general. — *rta-čág* dry fodder or provender given to horses, corn, oats. — *rta-mčóg* the best horse, a splendid horse, state-horse; gen. a fabulous horse, a sort of Pegasus, thus e.g. *Glr.* chp. 6, where it partakes of divine properties (*rtai rgyál-po čan-čés bá-la-ha*; acc. to *Schl.* p. 253 *rlün-rta* is the same). — *rta-mčóg-ka-bab* = *pyas-ru-ptsán-po* = *mñá-ris-ču* n. of the principal river of Tibet. — *rta-lyái* he with the green horses, the sun, po. *Glr.* — *rta-rná* horse-ear, n. of one of the seven gold-mountains, surrounding the *Rirab*. — *rtá-pa* horseman, rider, **tá-pa ta-zón** *Ld.* a balancing-board, *see-saw*; *rtá-pai dpün* horse, cavalry Cs. — *rta-lpágs*

a horse's skin; n. of a medicinal herb *Med.* — *rta-bábs* 1. a large stone or raised place for alighting from a horse(?) Cs. 2. the superstructure of a large door or gate, the arch of a gate-way, *Lex.* *wa-ra-na*, *ཁ་པ་པ་*? — *rta-dbyāns* (འཇམ་མཁའ་) n. of a great scholar *Thgy.* — *rta-bél* a horse's front-hair Cs. — *rta-sbāns* horse-dung. — *rta-rmig* a horse's hoof; n. of a plant *Med.* — *rta-rmig-ma* a lump of silver bullion like a horse's hoof Cs. — *rta-rdzi* one that tends horses; a groom *Glr.* — *rta-zün* a good horse. — *rta-zám* 1. post-station, *rta-zám-gyi tsugs-pa* a post-house; *rta-zám-gyi spyi-dpon* postmaster-general Cs. 2. in *Ld.* also for *rta-zám-pa*. — *rta-zám-pa* postillion, courier, express, estafet. An estafet rides day and night, mounting fresh horses at certain stations, and making the way from *Lé* to *Lhasa* (for ordinary travellers a journey of 4 months) in 18 days. — *rta(i)-ú-lag* a compulsory service consisting in the supply of horses. — *rta-rd*, *rta-grás* inclosure, stable, for horses. — *rta-šá* 1. horse-flesh. 2. the oblique abdominal muscles of the hips. — *rta-šád* curry-comb *Sch.* — *rta-ysár* a horse not yet broken in or dressed *Schr.* — *rta-bšéb* stallion. — With regard to the colour of horses (*spú-ka*), the following distinctions are made: *rta-dkár* a gray or white horse; *rta-rkyan-nág*, or *kam-nág* *Sch.* a dark-brown horse; *rta kām-pa* *Ld.* a yellowish-brown horse (*Sch.* a dark-brown horse); *rta-kam-dmār* *Sch.* a light-bay horse, a sorrel horse; *rta krá-bo* a piebald or a dappled horse *Ld.* - *Glr.*, *Schl.* fol. 26, a; *rta-gró* *Sch.* a gray horse, *rta gro-dkár* a light-gray horse, *rta gro-sñón* *Sch.* a dapple-gray horse, *rta gro-dmār* a roan horse, a roan; *rta rgya-bo* *Sch.* a chestnut-bay horse (a bayard, a brown horse) with white breast and muzzle; *rta nán-pa* an isabel *Ld.* - *Glr.*; *rta rnog-dkár* a bright bay horse; *rta-sño-kra*, *rta-sño-fig-čan* *Sch.* a dapple-gray horse; *rta-sño-nag* *Sch.* a dark-gray horse; *rta-fig-kra* *Sch.* a spotted horse; *rta nag* a black horse; *rta-brau* = *rgya-*

bo Sch.; *rta-mog-ro Glr.* a yellowish-brown horse; *rta zag-pa Sch.* a horse having gray and white spots; *rta ḡl-ba Mil., Ld.-Glr.,* a black horse; *rta ra-ra Sch.* a yellow-dun horse; *rta rág-pa Ld.* a tawny horse (*Sch.*: 'a white and red spotted horse'); *rta rag-rág* an ash-gray horse; *rta rag-sér,* or *rta ser-ser Sch.* a yellowish-red horse; *rta sram-sram Sch.* a gray horse with a black mane and tail.

རྟག་པ་ *rtág-pa* (ཁྱེད་ཀྱི་) 1. **perpetual, constant, lasting, eternal.** 2. **perpetuity, duration** to all futurity, a quality which, acc. to Buddhist views, can be ascribed only to the vacuum, to absolute emptiness, the *ston-pa-nyid*; *mi rtág-pa* not durable, perishable; *de yañ mi-rtág tsul-du yda* this, too, is subject to the law of perishableness *Mil.*; *mi rtág-pai ḡos* the principle of transitoriness; *rtág-par ḡzin-pa* to look upon (transitory things, i.e. the world) as lasting, and hence: to be worldly-minded *Glr.*; as partic. one that is earthly-minded, a worldling; *nyál-ba-la rtág-pa* steady in lying, i.e. disposed to lie down, to be continually at rest, *Stg.*; *rtág-ḡad* lasting and transitory, *frq.*; *rtág-par,* or more *frq.* *rtág-tu,* **always,** i.e. 1. continually, 2. at each time (*Dzl.* २८, 5); *rtág-tu-ba* perpetuity, eternity *Cs.* — *rtág-po, Ld.* **stágs-po**, **lasting,** durable, reliable, *rtág-brtan* *id. C.*; *rtág-snyóm-la C.* adv. uniformly, equally. — *rtág-rés ḡlór-ba Sch.*: a constant change(?).

རྟག་པ་ *rtags* (cf. *rtágs-pa*) 1. resp. *pyag-rtágs,* sign, token, mark, characteristic, **tag-zi** *W.*, **tags-pa** *Ld., id.*; *rtags byéd-pa,* vulg. **tag rgyáb-pa** to make a mark; *ráb-tu byün-bai rtags yód-pa* (partic.) one having the outward marks of an ecclesiastic *Glr.*; *bkra-ḡis rtags v. bkra-ḡis*; **omen, prognostic,** = *ltas*, *bi-mo skyé-bai rtags* a prognostic of a girl being born *Med.*; **proof** of a thing, c. genit., *frq.*; *mñon-rtágs Dzl.* *id.*; **proof, argument, evidence,** **ci tágs-pa-ne zum** *Ld.* upon what evidence have they seized him? **tágs-pa ḡig gos** you must prove it, **tágs-pa-an mi dug** there is no

trace, no evidence, left. — 2. **inference, deduction** *Was.* (320). — 3. **the black, the centre** of a target, *W.* **tág-la ḡig-ḡe** to take for a mark. — 4. **sexual organ,** organ of generation, *rtágs-sam bhá-ga* as two synonyms for the same thing *Wdn.*, *ḡó-rtágs, mó-rtágs* *frq.* — 5. **gift, present,** resp. *pyag-rtágs.* — 6. any mark for denoting grammatical distinctions, such as terminations etc., *ni f.*; *rtágs ḡig-pa* using such marks, making grammatical distinctions, seems to imply about the same thing as our etymology, the etymological part of grammar. — *rtágs-yig* 1. **stamp, type(?)** *Cs.* 2. letter of recommendation, **credentials** *W.* — **tag-ril** *W.*, lot, **tag-ril tán-ḡe** to cast or draw lots (a half-religious proceeding) cf. *rgyan*.

རྟག་པ་ *rtáb-pa,* also *rtab-rtáb-pa,* and *stáb-pa,* to be in a hurry, to be confused, frightened, in a state of alarm, e.g. of fowl frightened by some cause (*Zam.* = *bréd-pa*); *rtáb-po* adj.; *stab-stáb-por sön-nas* having become quite startled and confounded *Pth.*; *rtab-rtáb* *subst.*, *rtab-rtáb-tu náñ-du pyin-te* she ran into the house in haste (full of joy) *Mil.*; *rtab-rtáb-la ra mi ḡdren* I cannot help you with such speed *Mil. nt.* It is also spelled *brtab-pa*.

རྟག་པ་ *rtás-pa v. brtá-ba.*

རྟག་གི་ *rtig-gi* *Ts.* for *rtéu,* foal, colt.

རྟོན་ *rtñ* (in more recent literature and col.) what is behind or after, with regard to space, and more particularly to time, *rtñ-du, rtñ-la, rtñ-na* adv. **afterwards,** *rtñ-du bḡós-so* they were made afterwards, were added later *Glr.*; postp. c. genit., or less corr. c. accus., after; *byon rtñ-la* after their appearance *Pth.*, *byün-rtñ* after he has come *Mil.*; *de-rtñ-la* after that *Glr.*; **tiñ-ne ḡañ-ḡe** *W.* to follow, to come after or later; *rtñ-ma* adj. and *subst.* the last *Tar.*; *ytám-gyi rtñ-ma yin* this is my last, my farewell-speech *Glr.*; without *ma*: **dus tiñ ḡig-na** *W.* some day hereafter, some future day; **tiñ-ma ḡag, tiñ-ma nyi-*

ma W. the following day; **tin-jug** remaining part, the last remainder, **dí-rin* ja *tin-jug len son** W. to-day I have used the last of my tea. — *rtin-pa* 1. the end, extremity, lowest part, e.g. of a stick *Glr.*; gen.: 2. the heel of the foot, *rtin-lags* a spur, *rtin-lags rgyab-pa* to prick with the spurs, to spur; *rtin-ču* the Achilles-tendon.

རྟོག་པ་ *rtib-pa*, pf. *brtib*, fut. *brtib*, imp. *rtib(s)* to break or pull down (cf. *rdib-pa*).

རྟོག་པ་ *rtiu*, sometimes for *rteu*, a foal.

རྟོག་པ་ *rtug-pa* 1. excrement, dirt *rtug-skám* or *ském* dry excrements *Med.*; *rgyal-srid rtug-pa bzín-du dór-ba* to throw off royalty like dirt *Pth.*; *rtug-pa pyis-pai rdo* a stone for wiping one's self *Mil.* — 2. C. wind, flatulence. — 3. (*b*)*rtug* v. sub *togs-pa*.

རྟོག་པ་ *rtün-ba*, pf. *brtuñs*, fut. *brtuñ*, also *stün-ba*, to make shorter, to shorten, to contract, e.g. a rope, a dress; *nyá-ba brtuñs* his neck is contracted *Mng.*

རྟོག་པ་ *rtun* v. *ytun*; *rtun-ril* a trituration-bowl *Sch.*

རྟོག་པ་ *rtün-pa*, *brtün-pa*, diligence, *rtün-pa skyed-pa* to be diligent *Zam.* Cf. *dün-pa*.

རྟོག་པ་ *rtül-po*, or *rtül-ba*, blunt, dull, *mtson-rtül* a blunt weapon *Cs.*; gen. fig.: *dbän-po rtül-po* (opp. to *rnón-po* or *rnó-ba* sharp, and *brin-po* middling) dullness, stupidity, imbecility of mind; dull, stupid; *blo-rtül* weak intellect. — (*b*)*rtül-pód-pa* (ཁྱེར་པ་) boldness, courage; bold, brave *Dzl.*

རྟོག་པ་ *rteu* foal, colt, *rteu bran-ba* to bring forth a colt, to foal *Cs.*

རྟོག་པ་ *rten* (cf. the next article) that which contains, keeps, or supports a thing, 1. a hold, support, esp. in compounds: *kar-tén* the plinth or base of a pillar *Cs.*; *rkan-rten* (resp. *zabs-rten*) a foot-stool *Cs.*; *zu-rten* a present given to support a supplication, and never omitted by Orientals when making a petition; **sem-tén** W. token, keep-sake; — esp. a visible representation,

a statue or figure of Buddha or of other divine beings, which the pious may take hold of, and to which their devotions are more immediately directed (v. the explanation in *Glr.* chp. II, init.) — 2. receptacle, resp. *yduñ-rten*, for the bones or relics of a saint, *mčód-rten* for oblations, v. *mčód-pa*, compounds; *rig-pai rten* receptacle of the soul, i.e. the body *Schr.*; *rig-pa rtén-med-pa*, *rten dan brál-ba* the houseless, bodiless soul *Thgr.*; *jig-rten* v. *jig*; *snjin ni tse srog séms-kyi rten* the heart is the seat of life and of the soul *Mng.*; seat, abode, residence, of a deity, sanctuary, temple (*Dzl.*), shrine, *rtén-gyi ytsó-bo* the deity residing in a shrine *Glr.*; visible representation, symbol, of divine objects or beings, esp. the *rten ysum*: *skürten* an image of Buddha, *ysün-rten* symbol of the doctrine, gen. consisting in a volume of the holy writings, *tügs-rten* symbol of grace, a pyramid, *Köpp.* II, 294. Hence *rten* might very suitably be used for denoting the material element in the Christian sacraments, viz. the water, and the bread and wine. — 3. present, gift, prop. for *zu-rten* (v. sub no. 1), and then in a more general sense, resp. *pyag-rten*, W., for *pyag-rtags*; also offering, oblation. — 4. sex, specified as male, female, or hermaphrodite, independently of age *S.g.*; sometimes comprising age *S.g.*; or denoting age alone, as child, man, old man *Lt.*; calling, situation in life *Tar.* 163, 15 (where *gyi* ought to be changed into *ni*) 176, 15; 178, 18; some compounds follow still at the end of the next article.

རྟོག་པ་ *rtén-pa* 1. vb., pf. and fut. *brten*, imp. *rton* (*brten?*), to keep, to hold, to adhere to, to lean on, *kár-ba-la* on a staff *Pth.*; *ká-ba-la* against a pillar; *lág-pa grám-pa-la* to lean one's head on one's hand, in meditating *Dzl.*; fig. to depend or rely on, *brtén-pai blá-ma* the priest to whom one holds; *snüm-la rtén-pa* to keep to the fat, i.e. to eat much fat *Med.*; *kriḡ-pai čós-la* to be given, addicted, to sensuality; **ču tán-wa mán-po-la tén-né** C. if

one is intent on watering; *tsó-ba dka-
³ub-la* v. *dká-ba* compounds; *Kyé-d-kyis
³sun-ba-la* *brtén-nas* following, obeying
(your) orders *Glr.*; *ñai nús-pa-la rtén-nas*
relying on my strength, i.e. by the help
of my strength (you will be able to get
to that place) *Mil.*; hence (b) *rtén-nas* is
frq. used for: in consequence of, with re-
spect to, concerning etc.: *rkyen dé-la rtén-
nas* in consequence of this event (the doc-
trine spread) *Tar.* 8, 1; **gha-la tén-nas**
why? wherefore? *C.*; *yul kyád-par-can-la
rtén-nas* (to sin) with regard to a noble
object *Thgy.*; to hang on, to depend on, to
arise or issue from; *rtén-par brél-ba* v.
rtén-brél; to be near, to border on, **tén-te
yod** *W.* (the two villages) are contiguous
to each other; = *ytád-pa*, *stón-pa* to
be directed, to be situated, to lie towards,
lhó-pyogs-la to be situated towards the south
Sambh.; *od-zér-la rtén-nas rzigz-pa* to look
after or pursue with one's eye a ray of
light, like *ytád-pa* I. 3. Cf. *stén-pa*. —
2. sbst. that which holds, keeps up, *rgyál-
poi rtén-pao* (these) are the supports of
kings *Dzl.*; *brtén-pa rús-pai ynas-lugs bstán-
pa* 'the doctrine of the hold-giving bones',
osteology *Mig.* 3. adj. attached to, faithful *C.*

Comp. *rtén-grogs, tse hril-por grogs-pai
rtén-grogs* perh. erron. for *ytán-grogs*. —
rtén-ynas *Gram.*: the case which denotes
the place of a thing or person, the locative.
— *rtén-brél*, or in full: *rtén-par brél-bar
gyúr-ba* or *byün-ba* 'the coming to pass
in continuous connection' (the explanation
of *Burn.* I, 623 is grammatically not quite
correct) i.e.: 1. in a general sense: the
connection between cause and effect; in a
special sense, the Buddhist doctrine of
the *rtén-brél bdu-ynyis*, *निदान*, the twelve
causes of existence *Wdk.* 551 (with illus-
trations); *Schl.* 23, *Burn.* I. 485, *Köpp.*
I., 609. 2. the auspices of an undertaking,
in as much as the complete knowledge of
the causal connection of things implies also
a certain prescience of future events; *rtén-
brél rtóg-pa* to investigate the auspices,
des-pa to know them, (a physician e.g.,

when treating a patient, must try to find
out the auspices) *Med.*; *rtén-brél bzani* or
legs good auspices, *ñan* bad auspices, frq.;
so also frq. col. — *rtén-ma* prop, support,
pillar *S.g.*, **tén-sin** *W.* a pole used as a
prop; *rtén-sa* *Mil.*?

རྟོག་གེ་པ་ *rtóg-ge-ba* (འཇུག་) the act of argu-
ing, reasoning; dialectics *Cs.*; *Sch.*
distrust, suspicion (?); *ka-bšád rtóg-gei slób-
dpon* seems to describe a teacher who talks
in a hypocritical manner with a mere ap-
pearance of wisdom. — *rtóg-ge-pa* an ar-
guer, disputer, reasoner, dialectician *Cs.*

རྟོག་པ་ *rtóg-pa* I. vb., pf. *brtags* (*rtogs* q.v.),
brtag, imp. *rtog(s)*, 1. to consider,
examine, search into, look through, cca.
(also dat.), *brtags-na mi des* though one
meditates (upon the soul), one cannot un-
derstand or fathom it *Mil.*; frq. with a
single or double indirect question: to exa-
mine whether (or whether not); *brtag-
dpyód* (or *rtóg-rzig*) *ytón-ba* *Pth.*, *Mil.* id.;
brtags-dpyód examination, trial *Zam.*; c.
termin. to discern, to recognize as, e.g. *mkris-
par brtag* it is ascertained to be bile, to
be caused by bile *Med.*; so - *sór rtóg-pa*
Stg. prob. to recognize as being different.
— 2. to muse, to ruminate, to trouble one's
head about a thing, which is considered
a fault much to be guarded against, and
the more so, as religious faith as well as
meditation require the mind to be strictly
directed and entirely devoted to the one
subject in question; hence *ma-rtóg tin-dzin*
Mil. contemplation without any disturbing
reflections and by-thoughts; cf. no. II. —
3. v. *dog-pa*.

II. sbst. 1. consideration, deliberation,
reflection, cf. I., 2; *rtóg-pa skyé-ba*, *rtóg-
pa-la jüg-pa* to reflect on a thing, to in-
dulge in musings *Dzl.* — 2. scruple, hesi-
tation, *rtóg-pa skyés-te* to grow doubtful,
hesitating *Mil.*; *rtog(-pa)-med(-pa)* simple,
unsophisticated; simplicity; singleness of
heart. — *dé-la rtog-jüg mi byed* *Glr.* he
does not meddle with that.

རྟོགས་པ་ *rtogs-pa* (prop. the pf. of *rtóg-pa*,
like *novi* of *nosco*) 1. vb. to per-

ceive, to know, to understand, *dpyád-na ma rtógs-so* they did not understand, though they inquired into it *Dzl.*; *rtógs-par gyúr-ba* to obtain information, to convince one's self of a thing *Dzl.*; *rtógs-par byéd-pa* to teach, to demonstrate, to convince a person of *Dzl.*; *má-rtógs-pa* stupid, ignorant; ignorance *Mil.* — 2. sbst. (but in Tibetan always construed as an infinitive with the accus. inst. of the genit., and with an adv. inst. of an adj.) **knowledge, perception, cognition**, frq.; *aems rtógs-pa* the knowledge of (one's own) soul *Mil.*; *mñón-par rtógs-pa* (འཇིགས་པ་) clear understanding or perception, in modern Buddhism the same as *stón-pa-nyid* *Trig.* 21. — *rtógs-pa-ñan*, *rtógs-ldán* rich in knowledge *Mil.* — *rtógs-(pa) brjód(-pa)*, for རྟོག་པ་ cf. *Burn.* I. 64, a moral legend. — *rtógs-spyód* theory and practise, *rtógs-spyód byéd-pa* to know and to do, *rtógs-spyód la mñás-pa* theoretically and practically religious. — *rtógs-dod-ñan* desirous of knowing or learning, inquisitive *Mil.* — Sometimes for *togs-pa*.

རྟོད་པ་, བཞོན་པ་, བཞོན་པ་ *rtód-pa, rtód-pa, btód-pu* 1. sbst., also *rtod-púr*, a stake, in the ground, for tethering a horse, for securing a boat etc.; a peg, in a wall, for hanging up things; *rtod-tóg* a tedder (v. *btod-pa*); *rtód-pa brgyáb-pa* to drive in a stake or peg.

2. vb. **to tedder, fasten, secure** *Dzl.*

རྟོན་པ་, བཞོན་པ་, བཞོན་པ་ *rtón-pa, brtón-pa, brtán-pa*, with or without *yid*, ccd., **to place confidence in a person, to rely on**.

རྟོ་ལྟ་ *rtol?* ཅོས་རྟོ་ *Tar.* 164, 20, *Schf.* the pith or marrow of a doctrine; *rtól-skyes-kyi ñes-pa* *Mil.*? — *brtól-ñes-pa* *Tar.* 197, 8, *Schf.* to know thoroughly.

རྟོ་ལྟ་ *rtol* *Cs.*, *rtol-góg* *Lex.* w.e.; *Sch.*: a **bastard**, an animal of a mixed breed, *rtól-po* a male, *rtól-mo* a female bastard *Cs.*; acc. འོ་ཏོ་ *Desgodins* the cross-breed of a yak-bull and a *gur-mo*. Cf. *ltor*.

རྟོ་ལྟ་ *rtól-ba*, pf. *brtol* (*Ld.* *stól-čé*) 1. **to bore, to pierce, to bore into, cci.** & t., *Sig.*; to bore through, to perforate cca.,

a board etc., *sgo-ña* the shell of an egg (of chickens creeping out) *Sch.*, **to open** (an abscess) by a puncture; **to make an incision**; **bi-gañ** *W.* to bore a hole. — 2. **to come to, to get to, to arrive at**, *ynás-su* to (at) a place *Lex.* (cog. to *tál-ba, tél-ba*); *yóns-dus-brtol* *Lex.* w.e.; *Tar.* 30, 22, *Schf.*: རྟོ་ལྟ་པ་ལྟ་, the coral-tree, *Erythrina indica*; also a tree of paradise. (In *Dzl.* ༡༢, 13 the manuscript of Kyelang has: *dé-dag-las rtól-ba* it out-passed them).

ལྟ་ *lta* 1. more correctly *blta*, v. sub *ltá-ba*, I. 1., **we will see**, *Mil.*, frq. — 2. in various phrases and expressions, in which its special signification is no longer clearly discernible: a. *lta ci smos* *Dzl.* and elsewh., the most frq. form, *lta smos ci dgos* *Thgy*, *lta smos ci tsal* (eleg.) *Stg.*, *W.* more distinctly: **lta dgos ci yod**, also **zer dgos ci yod**, far from, not to mention, **to say nothing of, how much less, how much more**; with a preceding infinitive or noun: *di-dag dul-ba lta ci smos* to say nothing of the conversion of these! how much easier is it to convert these! *Dzl.*; *ó-skol lta ci smos* how much more we! *Thgy.*; *lta zög* is much the same: *lo zlá-ba lta zög* to say nothing of years and months; **tar zög, tá-la zög** *C. id.* — b. the word is frq. used after participles or adjectives ending with *pa*, when, judging in each case from the connection in which it happens to stand, it may be deemed equivalent to: **evidently, indeed, thus then** etc., spoken either with emphasis, or ironically, or in a sorrowful tone. As it is next to impossible to learn from the Tibetans the exact import of those little words, which slightly modify the grammatical and logical relations of a sentence, European translators have generally passed them over. Cf. *Dzl.* ༡༠, 18, ༡༤, 2 (where a shad ought to be added), ༤, 7 (where *ste* means though), ༢༤, 18; *Tar.* 7, 17, 19. In *Dzl.* ༡༢, 7 *lta*, in accordance with the manuscript of Kyelang, is to be omitted. — c. **like, as**, (*ltá-ba* sbst. abstr., *ltá-bu* adj., *ltá-bur* or *ltar* adv.), *dú-ba ltá-bur yód-*

pa *zig* one having the nature or the colour of smoke *Glr.*; *rta bčus rgyiug-pa ltā-bui sgra* a noise as if ten horses were galloping *Glr.*; ... *ltā-bu mkās-pa zig* a man as wise as ... *Dzl.*; *pa-mā ltā-bur gyir-* to he was (to him) like a father *Dzl.*; *baī dzi-ma ltā-bu dan ldan-te* having eyelashes like those of a cow *Stg.*; *rān-la mīm-kō-ba bū-la byin-pa ltā-bu ma yin* not as if she (the mother) would give her child only what she does not want herself *Thgy.*; *žes-pa ltā-buo* is the usual expression for quoting a passage from an author, and always follows the quotation; *kyod nā-lta-bu min* you are not my equal, and also: you are not in my situation *Mil.*; *di-lta-bu*, *dé-lta-bu*, one like him, such a one as he; *ci-lta-bu* what sort of? *sans-rgyas šes byā-ba ci-lta-bu yin* the so-called Buddha, what sort of being is he? what is meant by 'Buddha'? *Dzl. ci-lta-bu-la bskal-pa žes bgyi* what sort of a thing is called 'Kalpa'? *ji-lta-ba* v. *ji*; *ji-lta-bu* of what kind, as a rel. pron. Sometimes *lta* alone is used for *lta-bu*: *kyód-lta* your equal *Mil.*; so prob. also in the passage *Dzl. གཤམ་པ་*, 8, where *yód-pa lta ci mton* would be = *yód-pa ltā-bu gan mton* (better than taking *lta ci mton* for *lta ci smos Schf.*). In *Dzl. ལྷན་པ་*, 13, and *ལྷན་པ་*, 3 *ltā-zig* is prob. to be altered into *ltā-zog*, v. sub a, 2, above. — d. *lta* is sometimes a mere expletive, e.g. in *dā-lta* (v. *da*), and after the conditional *na* (*Dzl. གཤམ་པ་*, 1; *ལྷན་པ་*, b; *ལྷན་པ་*, 16, *ལྷན་པ་*, b.).

ལྷན་ ltā-ba I. vb., pf. *bltas*, fut. *blta*, imp. *ltos*, *blta*, resp. *yzigs-pa* (cf. *ltos-pa*)
1. **to look** (as an act of the will, cf. *mton-ba*), **to view**, often with *mig*, or *mig-gis* (v. below); *bltās-na mi mton* though you look (for it) you do not see it *Mil.*; **nān-tan žib-ša ltos** *Ld.* look at it accurately! **tə šig** *C.* look (before you)! have your eyes open! **tə šig nyon žig** *C.* attention! mind! be careful! *ltā-bas žog mi šes* I never can look enough at it; with *nas*: to look from or through, *sgo-sēn-nas* (to peep) through the narrow opening of a door *Tar.*; *bltā-*

na sdug-pa pleasing when looked upon, charming to look at; also n. of the city of gods on the *Rirāb Stg.*, and of one of the seven golden mountains around the *Rirāb Glr.*; *ltā-ru son* go there and look (at it)! **lta-la ton** *W.* let me look (at it)! show it me! *pan-tsun-du ltā-ba* to look around *Dzl.*; **žog-žog-la**, or **ye-yōn-la** col. id.; *pyi mig*, or *pyir* (to look) back *Dzl.*; **ji mig log lta-čē**, or **jin-pa gyir-te ltā-čē** *W.* id.; **to inspect**, ccd., rarely c.a., frq. *Glr.*, *Dzl.*; *kyed mi-nūs-pa-la bltās-na* if one views, considers, your inability *Dzl.*; *nās ma bltās-na* if I do not inspect it *Glr.*; **ghān-la te run** *C.* whatever one may fix his eyes upon = whatever it may be; **to look after** or **into**, **to revise**, **to examine**, **to try**, *rtsa ltā-ba* to feel a person's pulse *Med.*; *pān-nam blta* I will see, if I can help *Mil.*; also: I will see, whether it has done good; *su čē blta* let us see who is taller *Mil.*; *e' tsud ltos šig* see, if you can put it through *Glr.*; *rtin-sor blta* we shall see that afterwards *Mil.*; *yān-dag-par ltā-ba* to examine or search into minutely *Mil.*; **tsod ltā-ba** in col. language is the expression most in use for **to examine**, **to put to the proof**, **to test**, **to try**, **to sound** etc. Lastly, as a mere act of the mind: **to meditate**, **reflect**, **muse**, **ponder**, **investigate**, *du dug blta* let us see how many there are *Mil.*; *lta rtog byéd-pa*, or *ytōn-ba* *Mil.* to investigate closely. Also in a mystic sense, v. *sgóm-pa* I, 2. — 2. ccd. (or accus.) and termin., to look upon a thing as, *šes-pa-la zóg-tu* to look upon knowledge as deceitful; *dkon-mčög ysum mi bdén-par ltā-ba* to think the three treasures to be untrue, not real, = not to believe in them. — 3. c. dat. (rarely termin.): **to have regard to**, **to pay attention to**, **to take notice of**, and with a negative: **to be indifferent to**, **not to care about**, *sróg-la mi ltā-ba* not to care about one's life (from heroism or desperation). — 4. **to be situated** or **directed towards**, *mdo ni nūb-tu lta* the lower part of the valley is situated towards the west. — 5. *nās bltās-pa* in my opinion;

ñā-la blāś-na(s), or *rtén-nas*, with regard to me, as for me, for my sake *Glr.*; *γžān-ma-nams-la blāś-pas* as far as the others are concerned, with regard to the others *Glr.* —

II. sbst. 1. the act of **looking, beholding**, v. I, 1. 2.; *ltā-ba yāns-ñin* circumspect *Glr.* — 2. **contemplation** (mystical) v. *sgóm-pa* I, 2. — 3. (**दर्शन**) **opinion, doctrine, theory, philosophical system, school** (in Tibetan a verb, cf. *rtōgs-pa* II), *rtāg-par ltā-ba* the theory of perpetual duration (of earthly things); *nān-par ltā-ba* a false opinion, = *lta-lōg*.

Comp. *lta - nyül - pa* a spy, scout, *lta-nyül byéd-pa* to spy, to explore, v. *nyül-ba*. — *lta-stāns*, resp. *γzig-stāns* *Pth.* the look, or manner of looking, air, mien, *ži-bai lta-stāns* a mild look, or countenance, *Cs.*; *kró-bai lta-stāns* an angry or fierce look *Cs.*; esp. the magical and powerful look of a saint, *lta-stāns ñig mdzād-pa* to cast such a magical look *Mil.*; *lta-stāns-la bzugs-pa*, *lta-stāns-kyi nān-nas čā-ba* *Mil.* to sit, or stride along, with such a look, i.e. with great solemnity of deportment, as of one in a trance; *lta-stāns-bži* the four magical looks, viz.: *gugs-pai lta-stāns* the attracting look, *skród-pai lta-stāns* the repulsive look, *lhün-bai lta-stāns* the precipitating look, *réns-pai lta-stāns* the paralyzing look *Cs.*; also *sén-geñ*, *glān-po-čā lta-stāns-kyis γzigs-pa* to look at a person with a lion's look, with an elephant's look. — *lta-lōg*, in later lit. and col. *lōg-lta*, false sentiment, not only false doctrine, heresy, but any irreligious impulses of the mind, perverse and sinful thoughts, e.g. *lōg-lta skyés-te* is used for conspiring against a person's life *Glr.*, giving way to doubt or weakness of faith *Glr.*, falling in love with a woman *Pth.*; *mī-la lōg-lta byéd-pa* to slander, to abuse a person *Glr.*

ལྷ་ཁྱིམ་ *ltag-lrin* puff-ball *Sch.*

ལྷ་ཁྱིམ་ *ltāg-pa* 1. the back part of the neck, nape *Med.* and elsewh., frq. — 2. the upper part or place, *grāl-gyi* of the divan,

the seat of honour *Dzl.* — 3. the back, *gri - ltag* the back of a knife. — 4. *ltag-og sgyūr - ba* to turn upside down *Dzl.*; *ltāg-na(s)*, *ltag*, above, *sgó-ltag* above the door, *grón-ltag dgón-pa* *Mil.* the convent above and behind the village, the front-side of the houses being gen. turned towards the valley and the river; thus 'behind' is equivalent to 'higher up'; *ltāg-na-med-pa* (of rare occurrence) for *blā-na-med-pa* the highest, **མཐུས་མཐོང་པོ་** *ltag skór-ba* to strangle, to suffocate *Glr.*; *ltag γòd-pa* 1. *Cs.* to cut off a man's neck, to behead. 2. *W.* to make a person change his mind, to alter his sentiments; **ñe kó-la gyóg - pa tag čad yin** I hope I shall talk him out of it, shall dissuade him from doing it; *ltag nyal-ba* to lie backward *Sch.*

Comp. *ltāg - sgo* the back-door of a house, v. above. — *ltag-γòd* or *-čòd* 1. **decapitation**, 2. *Sch.*: changeable, fickle, inconstant. *ltag-ču* *Med.*; *Sch.*: 'sinew of the neck, the covering of the neck'. — *ltag-mdūd* *Sch.*, *ltag-sdūd* *Lt.*, the hole in the occiput, the connexion of the brain with the spinal marrow. — *ltāg-spu* neck-hair, mane, of the horse, of the lion *Ld.* - *Glr.* — *ltāg-ma* what is uppermost, e.g. words written over other words.

ལྷ་ཁྱིམ་ *ltañ* 1. a bale of goods, carried on one side of a beast of burden, half a load, *ltañ ynyis* two bales, or a whole load. — 2. also *lten*, *W.*: through, quite through, **pi-sta-ne nān - la ltañ ton dug** one sees from the outside into the interior; **ltañ bug ton** bore through! **ltañ tōn-te ča dug** he is passing through, he does not make a stay here. — Cf. *ton*.

ལྷ་ཁྱིམ་ *ltād-mo*, col. also **ltān-mo**, resp. *γzigs-mo*, the looking on, a sight, scene, spectacle, *ltād - mo - la tsogs* they came together in order to look on *Glr.*; *ltād-mo ltā-ba* to look at a scene, to be an eye-witness; *ltād-mo ltā-bai sa* a place where there is something to be seen; a theatre. — *ltād-mo-kan* a playhouse, exhibition, puppet-show etc. — *ltād-mo-pa* *Pth.*, **ltād-mo-lta-mi**, **ltād-mo-la yōn-kan**

W., a spectator, a visitor; *ltád-mo-mkan*, *ltád-mo stón-pa* a showman, actor, mimic etc. — *grón-yul-gyi ltád-mo ma dran zig Mil.* forget the scenes of village life!

ལྷབ་པ་ *ltab-pa*, pf. *bltab*, fut. *bltab*, imp. *ltob* (W. **ltabs ton**), to fold or gather up, to lay or put together, **kyan-tab*, *nji-tab tab-če** W. to fold single, to fold double; *ysüm-ltab byéd-pa* to fold or bend together threefold, e.g. a corpse previous to cremation; *ltáb-ma Cs.* a fold, crease, plait; *ltab-gri* a clasp knife.

ལྷམ་(ས)་པ་ *ltám(s)-pa*, pf. *bltams*, fut. *bltam*, 1. to be full, also *ytáms-pa*. — 2. resp. to be born, *skyéd-pai yab dan bltáms-pai yum* the father by whom one is begotten, and the mother by whom one is born *Pth.*

ལྷར་ *ltar* 1. also *bltar*, supine of *ltá-ba*, in order to see; *bltar-run-ba* visible; *Sch.*: 'pleasing to the eye'; *gañ ltár-na yañ*, *çi ltár-na yañ*, be that as it may *Glr.* — 2. postp. c. a., like, as, after the manner of, *ri-ltar* like a mountain; *pyag byéd-pa ltar byéd-pa* to make a saluting gesture *Glr.*; *no-ðes run mi ðes-pa ltar byas* although they knew . . ., they affected not to know . . . *Mil.*; *bral mi pód-pa ltar yód-na yañ* being like one that cannot part with, = being scarcely able to part with, *Glr.*; *ltar snán-ba* to appear like, hence prob. *ltar-snán* appearance, similarity *Sch.*, (*Lex. w.e.*); *lin-bstan-pa ltar* (to do a thing) in conformity with a prediction *Tar.*; also *ltár-na*, and *ltár-du*, *mi-lo ltár-na* . . . *yod* computed by human or terrestrial years it amounts to . . . *Thgy.*; *bód-rnams ltár-na* according to Tibetan (sources) *Tar.*; *çi-ltar(-na)* how? in what manner or way? *çi-ltar* also serves to paraphrase the English 'so that', e.g. 'he played so that all were enraptured' is thus expressed: he played — how did he play? — all were enraptured; *ji-ltar(-na)* as *ji-lta ji-ltar* . . . *dé-lta dé-ltar Sambh.* even as . . . so; *di-ltar*, *dé-ltar(-na)* so, thus, in that manner; *di-ltar mi ryan kyod* such an old fellow as you are; *frq.* also in referring

to the words of others, where we use 'that': *dé-ltar bdén-na* if that is true.

ལྷར་ལྷར་པོ་ *ltár-ltar-po Lex.*, *Cs.*: of a liquid nature, as an embryo first in the womb.

ལྷས་ *ltas* prognostic, omen, more distinctive *sná-ltas*; miraculous sign, miracle, prodigy, more accurately: *no-mtsár-bai ltas*; *bkra-ðis-pai ltas* a propitious omen; *rmi-ltas bzán-po* a good sign in a dream *Pth.*; *dgé-ltas* a favourable sign; *nán-ltas*, or *ltas-nán* a bad sign *Dzl.*; *ltas-mkan* a soothsayer, fortune-teller; *ltas stón-pa* to soothsay *Cs.*

ལྷི་རི་ *lri-ri* pitcher *Sch.*

ལྷིག་ཐུང་ *ltig-tün C.* a person of small stature, perh. a corruption of *lte-tün*.

ལྷིབ་པ་ *ltib-pa* to fall through *Sch.*

ལྷིར་བ་ *ltir-ba v. ldir-ba.*

ལྷུང་བ་ *ltuñ-ba* 1. vb., pf. *luñ*, to fall, to fall off, down, into; fig.: *mtó-ba de yañ mtar luñ-no* what is high will finally fall down *Dzl.*; more esp. to fall into sin, to commit sin, hence *nyes-ltuñ* an actual sin, a sinful deed, *ltuñ-byed* a transgression, crime; also *nán-son-du* (v. *gró-ba* I, 5), or *dmyál-bar* to fall into damnation. — 2. sbst. the fall, esp. the moral fall, *ltuñ-bas gós-pa* polluted by sin; *ltuñ-ba bädga-pa* confession of sin.

ལྷུབ་ *lté-ba* 1. navel-string, umbilical cord, *γčód-pa* to cut it *Med.* — 2. navel, *lté-bai kün(bu)* *Lt.* id.; *glá-bai lté-ba* musk-bag. — 3. the middle of a thing, centre, *dkyil-kor-gyi* of a circle; *mu-kyid ysim-gyi lté-bar* in the middle of three (concentric) circles *Lt.*; *rañ-tág-gi lté-ba* the axle-tree of a water-wheel *Glr.*; *sai lté-ba* the centre of the earth, in the opinion of the natives: *Tibet*; also cognomen of several fabulous kings of Tibet *Köpp.* II, 52. — *lté-ba yžun-rán* Lhasa, or, in a more special sense, the palace of the Dalai Lama — *lte-tüg W.* = **tig-tün** *C.*

ལྷུང་ *lten* 1. v. *ltañ*. — 2. *lten-rgyas* n. of a Buddha.

ལྷོ་ཀ་ ltén-ka pool, pond Dzl.

ལྷོ་པ་ ltób-pa (cog. to ltáb-pa), to double down, to turn in, mfa, or sné-mo to hem, by turning in the edge, cf. sné-mo.

ལྷོ་རྒྱུ་ ltem-rgyán humour, whim, caprice, ltem-rgyán byéd-pa to be whimsical or capricious Cs.

ལྷོ་པ་ ltem-pa the state of being full, e.g. a vessel full of water; full, overflowing, ltem-po full; ltem-ltem so full that it runs over.

ལྷོ་ lto, seldom ltó-ba (C., Mil.) 1. food, victuals, lto(b)za-ba 1. to eat, lto yari ma zos he did not eat anything Glr.; 2. to gain or get one's living C.; ltó-la byin give him to eat! Lt.; lig-la lto ster feed the sheep; lto rjó-ba to prepare food Mil.; *to nyo ñrog tson* C. he risks his life in order to procure food; gla-ltó wages and food; lto-gós, lto-rgyáb, food and clothes Mil.; lto-rgyab-skyid Lex. prob. food, clothes, and good health (comfort); *dha w-ě za gyu yin* C. now I will go and eat (something). — lto-čün, lto-rán Sch.: a person temperate in eating. — ltó-dun-čan an epicure, parasite, sponger. — lto-žin provision ground which a person receives for his subsistence. — žim-lto-čan dainty-mouthed, lickerish. — 2. goat's beard, Tragopogon, used as a kitchen-vegetable.

ལྷོ་ ltó-ba belly, stomach; also the belly of a bottle; ltó-ba sá-la bébs-pa to prostrate one's self.

Comp. lto-gán a full belly, also: with a full belly or stomach. — ltó-gro, ltós-gro 1. moving or creeping on the belly, a worm, a snake. 2. symb. num.: 8. — lto(-ba)-gróg(-pa) Cs.: 'belly-fretting, a nervous excitement of the belly'. — lto-stóni with an empty stomach, jejune, empty. — lto-ldir belly of a vessel, ltó-ldir-čan swelling out, bellied, like vessels. — ltó-na-ba, ltó-zug stomach-ache. — lto-žyě crawling or creeping on the belly, a snake; lto-žyě čén-po, མཐོ་རྩེ་, a fabulous monster of the serpent kind, similar to the klu.

ལྷོ་འདྲེ་ ltog-^odré a demon Sch.; dre-ltogs prob. the same.

ལྷོ་མ་པ་ ltógs-pa I. vb. 1. to be hungry, ltógs-so I am hungry Cs., ltógs-su bór-ba to suffer a person to hunger, to starve Dzl. — 2. Sch.: to regret, ltogs nyal ma byeb do not always lie in grief and regret! Sch.(?); ltógs-par bžugs-pa resp. to be full of regret.

II. sbst. hunger.

III. adj. hungry, séms-čan ltógs-pa-rnams Dzl.; ltógs-par gyür-ba to grow hungry; ltógs-gri Mil., col. *ltóg-ri* W. hunger, *na(-la) ltóg-ri rag* I am hungry, *kyod (-la) ltóg-ri rag* you are hungry, *ko ltóg-pa yod* he is hungry. — ltogs-pýüg hunger (i.e. poverty) and wealth Glr. — ltog-tsór the feeling of hunger, ltogs-tsor čé I am very hungry Mil.

ལྷོ་ཀ་ ltón-ga notch, incision, indentation, mdá-lton the notch in an arrow; a depression, ri-tón in a ridge of mountains, la-tón the indentation of a mountain-pass.

ལྷོ་མ་ ltonis summit Mil., frq.

ལྷོ་ ltob v. ltáb-pa.

ལྷོ་ ltor, sras-ltór a bastard prince Glr.

ལྷོ་ ltos 1. v. lta-ba. 2. Sch. = ytos.

ལྷོ་པ་ ltós-pa 1. vb., = ltá-ba, to look at, on, or to, ccd., rnyén-po-la ma ltós-par without looking to a spiritual guide Thgy.; Kyod dé-la ltos mi dgos-pa žig yin you need not care for that Mil.; ré-žin ltós-pa Glr. to look at (a thing) hopefully; dé-la ltós-na if I look at, consider, this Mil., if one compares this with... Thgy.; *(s)ná-ltos čí-čug (?) tsáni-ma čó-kan* W. a person acting with great circumspection. — 2. sbst. the looking at or on, ltós-pa méd-par without looking at it (e.g. in playing at dice); relation, respect, regard Cs.

ལྷོ་ཀ་ sta-gón preparation, arrangement, sta-gón byéd-pa to make preparations, to prepare, arrange, fit out; tsó-

bai sta-gón-la bžens he rose to make preparations for dinner *Mil.*

ལྷུ་རྩུ་ *sta-zür* **hip, hip-bone**, e.g. as the seat of strength *Mil.*; *stá-zür yan-čád* from the hip upward *Dzl.*

ལྷུ་རི་ *sta-ri* *W.*, originally *sta-gri* *Mil.* and *C.*, *sta-ré* *B.*, **axe, hatchet**; *dgrá-sta* battle-axe *Lex.*; *star-ltág* *Cs.* the back of an axe or hatchet, *star-mig* the hole for putting the handle in, *star-yü* the handle, *star-só* the edge of an axe.

ལྷུ་ཀྱ་ *stag* 1. **tiger**, *rgya-stág* the Bengal tiger *Mil.*; *stag-prüg* a young tiger, *stág-mo* a tigress; *stag-tśán* a tiger's den; *stag-ris* the stripes of a tiger's skin. — 2. *Tar.* 166, 2?

ལྷུ་ཁྱེས་ *stag-čás* *Mil.* utensils carried by men about them, such as a knife, smoking-implements, weapons etc.

ལྷུ་ཁ་ *stág-pa* **birch-tree**; *stág-ma* n. of another tree.

ལྷུ་ཁ་ཁྱེས་ *stag-yzig* a not unfrequent form (which prob. has been adapted to Tibetan etymology) for *ta-zig*, **Persia, Persian.**

ལྷུ་ཁ་ *stag-ša* a medicinal herb, *Glr.*, *Med.*; *stag-ša-dé-ba* *Glr.*

ལྷུ་ཁ་ *stag-šár* a youth, young man *C.*, *Mil.*

ལྷུ་ཁྱེ་ *stai-zil* *Cs.*: n. of a black stone, acc. to *Zam.* a silver-ore.

ལྷུ་སྐྱེ་ *stans*, *Sch.* also *stán-ka*, **manner, style, posture**, *góm-pai stans* manner of walking, gait; *brdég-stans byéd-pa* to assume a fighting posture *Mil.*; *ltá-stans* v. *ltá-ba* comp.; *stón-pai bžugs-stans* the sitting posture of Buddha; *C.*: **kə ghə-ghon-taŋ dé-mo** his style of dressing is fine, he is well dressed; **tám-zer-taŋ kě-pa** eloquent; even like a mere termination for forming verbal substantives: **zá-taŋ**, or **tün-taŋ lég-mo** good eating, drinking.

ལྷུ་བ་ *stád-pa*, pf. and fut. *bstad*, imp. *stod*, **to put on, to lay on**, *rtá-la sga* to put the saddle on a horse, to saddle; *rtá-la gró-čás* to load the baggage on a horse.

ལྷུ་ *stan* **mat, carpet**, esp. a carpet for sitting on, also a cushion, resp. *bžugs-*

γdan; **saddle-cloth**; *stan dín-ba* to spread a mat (on the ground), *grébs-pa* to lay (a mat) on; **ču-stán** swaddling-cloth *W.*; **bol-tén** mattress, **ful-tén** (lit. *prul-stán*) a light travelling-mattress *C.*; sometimes substratum of any kind, also of hard materials, e.g. *γtsub-stán*, *btsab-stán*.

ལྷུ་ *stab* 1. v. *rtab*. — 2. *Sch.*: *stab stáns-pa* to suffer, to tolerate, to yield.

ལྷུ་སྐྱེ་ *stabs* (cog. to *tabs*, also syn. of *stans*), **mode, manner, way, measure**, *sén-gei stabs-kyis* (or *su*) *gró-ba* to walk in the manner of a lion; *gar-stabs* v. *gar*; **opportunity**, *byón-stabs* an opportunity for going; **tábs-si ká-na** (also **ká-ne*, or *ká-la**) *W.* when an opportunity offers; *rins-stabs-su* hastily, speedily *Mil.*; **kón-stabs** dearth, famine, want *Ld.*; **rín-stabs** a describing at full length, copiousness (*stabs*, in this instance, corresponds to the English termination 'ness', changing the adj. into an abstract noun).

ལྷུ་ *star*, for *sta-ri* q.v.

ལྷུ་ཀྱ་ *stár-ka* *Sch.*, *stár-ga* *Lex.*, *stár-ka* *Glr.*, **walnut**, *star-(gai) šin*, *ljon-šin stár-ka* walnut-tree *Glr.*; *star-skógs* nutshell; *star-sdön* trunk of a walnut-tree. *stár-ka byéd-pa* *Ld.-Glr. Schl.* f. 15, b(?).

ལྷུ་བ་ *stár-ba*, pf. and fut. *bstar*, imp. *stor*, 1. **to file on a string**, e.g. pearls; **to tie fast, to fasten to**, e.g. sheep to a rope, in a bivouac, *stár-la rgyüd-pa* id. — 2. **to clean, to polish** *Lex.* — 3. *Sch.*: **to ornament, decorate(?)**.

ལྷུ་བ་ *stár-bu*, or *star-žün* *Med.*, frq., the berries of *Hippophaë rhamnoides*, a shrub or tree very frequent in Tibet; acc. to a *Lex.* also a kind of *Rumex* in India.

ལྷུ་བ་ *sti-ba*, pf. *bstis*, fut. *bsti*, imp. *stis*, 1. **to rest, to repose, to refresh one's self**, *sti-(bai) γnas* resting-place. — 2. **to honour(?)**; (*b*)*sti-stán* honour, respect, reverence, *byéd-pa* ccd., to show a person honour, frq.; **kú-la ti-tán čan med** *W.* he is not esteemed at all, he enjoys no credit whatever; *bkür-sti* id., v. *bkür-ba*.

ཐྱིང་བ་ *stün-ba*, pf. *bstins*, fut. *bstin*, imp. *stins*, to rebuke, scold, abuse *Lex.*

ཐྱིང་(སྒྲ་)་བ་ *stib(s)-pa* to offer (sacrifice), rarely used.

ཐྱིང་བ་ *stün-pa*, pf. *bstims*, fut. *bstim*, imp. *stims*, prop. vb. causative to *tim-pa*, gen. = *tim-pa*, to enter, penetrate, pervade, to be absorbed in, *tugs čos-nyid-kyi klón-du stin Pth.* the soul is absorbed in the expanse of the *čos-nyid*.

ཐྱི་ *stu* *cunnus*, orifice of the vagina, the vulg. and obscene expression for the pudendum muliebre.

ཐྱུག་(སྒྲ་)་བ་ *stug(s)-pa* 1. abstract noun and adj., thickness, density, thick; *stugs-po* adj., = *tüg-pa*, *tüg-po*, thick, dense, e.g. a forest, *Dzl.*; sound, heavy (sleep, clouds etc.); *dpal-stugs* right noble, most noble *Cs.*; *stugs-po-bkód-pa Pth.* one of the heavens of Buddha. — 2. a wind, flatulence *C.*

ཐྱུང་བ་ *stün-ba*, pf. *bstuns*, fut. *bstun*, imp. *stuns* = *rtün-ba*.

ཐྱུང་བ་ *stüd-pa*, pf. and fut. *bstud*, to repeat, to reiterate, to give or offer repeatedly (medicine, food, beer etc.), *bstüd-na* if it is repeated *Mng.*; *sbrid-pa män-po stüd-čün ön* repeated sneezing ensues *Lt.*; *bstüd-nas ná-ba* to be always ill *Sch.*; cf. *btüd-mar*.

ཐྱུང་བ་ *stün-pa*, pf. and fut. *bstun*, prop. causative to *tün-pa*, gen. = *tün-pa*, to agree, *dgé-ba bčü-la bstün-pai rgyal-kims* a law agreeing with the ten virtues *Glr.*; *dod-yón lña dan stün-pai loñs-spyód* a life of pleasure in accordance with the five enjoyments *Glr.*; *dus-skabs dan stün-te* agreeably to the (proper) time, in due time *Glr.*; *ñai žin rmó-ba di dan stün-pai mgyur-ma* a song having reference to this my labour in the fields *Mil.*; *γzun dan stün-pa Lex.*, *Cs.*: 'to confer, to make agree with the original text'.

ཐྱུང་བ་ *stüb-pa*, or *sté-pa*, *Ld.*, for *btüb-pa*, *γté-pa*.

ཐྱི་ *sté* an affix for the gerund, inst. of *te*, after *g*, *n*, and vowels, v. *te*. — As *sté* contains the copula, it may be added

also to other words than verbs, e.g. *kyod rigs čé-žin mtó-ba-sté* as you are of high and noble extraction *Dzl.*; like *di-lta-sté* it is also used for namely, to wit, videlicet (viz.), that is to say, esp. before translations of foreign words and names: *šira-sté mgó-bo žes-byá-ba Tar.* 11, 11; 4, 11; 189, 2 and elsewh. In the latter case it may also be rendered by *or* (*Lat. sive*). After an enumeration of several things, it serves to point back, or to comprise: *ža, za, a, ya, ša, ša-sté drug-ni* the six letters *ž, z* etc.; *γsum ná-ro kyi-gu grén-bu-sté* three signs, *o, i, and e Glr.*, *Tar.* 188, 16; *dá-sté žag bdün-na* as to the being now, in seven days, i.e. in seven days from to-day *Dzl.*; sometimes *sté* seems to stand in the place of a preceding verb, *Feer Introd.* 73, s.l.c.; at other times it is used, where its exact meaning is not obvious.

ཐྱེ་ཐོ་ *sté-po*, or *stéu*, carpenter's axe, *adz*, an axe with its blade athwart the handle (*Cs.*: 'paring axe'), used by Indian and Tibetan carpenters, *Hind. basūla, sté-ltag* its back, *sté-yü* its handle, *sté-ká Cs.* its edge, though in *S.g.* 32 *sté-ká so-γnyis-pa* it must be the name of the tool itself. — *sté bžog γtón-ba* to pare, to smooth, to hew with the axe. — **pág-sté** *W.* a plane.

ཐྱེག་སྒྲ་ *stegs*, also *stégs-bu*, any contrivance for putting things on, a stand, board, table, stool etc.; *ká-stegs* the pedestal or base of a pillar *Cs.*; *rkán-stegs* foot-stool, jack, horse (wooden frame with legs); **kyón-stag** *W.* candlestick; **čós-stag*; *čó-tag** *W.*, book-stand; *dug-stegs* a board, stool, bench, to sit on *Cs.*; **do-tég** *C.* a stone-seat, whether artificial or natural; *snód-stegs Cs.* 'a board to put vessels on'; *pór-stegs* a cupboard *Cs.*; **pó-stag** *W.* a bench; *žabs-stegs* resp. for *rkán-stegs*; **žün-teγ** *C.* candlestick; *γžag-stegs* a board to place things on *Cs.*; *zá-stegs* dining-table *Schr.*; *γsól-stegs* id resp., and table in general, col. **sol-tág**; *lám-stegs* seat, resting-place by the road-side *Glr.*; **ön-teγ** *C.* candlestick.

ཏྲ་ *sten* that which is above, the upper part, top, surface, *sai sten tams - cād* the whole face of the earth *Glr.*; *sén-moi stén-gi sa* the earth here upon my finger nail *Dzl.*; *stén-gi nám-mka* the heavens above *Dzl.*; *stén - gi pyogs* the zenith; *stén - óg* above and below, *stén - óg-gi ydon* demons of the upper and lower regions; *stén-na* adv. and postp.: above, overhead, on high, up-stairs, on the surface, answering to the question where or in what place; *stén-du* adv. and postp. 1. id., answering to the question whither, to what place, but also where or in what place, e.g. to sit on a lotos, to throw down to the ground, to send a thing or a messenger to a person *Dzl.*, frq. 2. above, over, moreover, besides, in addition to, *rgás-pai stén-du* in addition to my old age *Dzl.*; *byás-pai stén-du* he made it and besides... *Dzl.*; *bdag čós-la mi mós-pa méd-pai stén-du bön ráñ-la mos* I am not only no despiser of religion, but a regular Bon-worshipper *Mil.*; *stén - nas* down from. — *stén-ka* (*W. *tán-ka**), also *stén-tse* a terrace. — *stén-kan* upper story of a house, garret. — **sten - dún**(?) *W.* pestle, pounder.

ཏྲ་པ་ *stén-pa*, pf. and fut. *bsen*, imp. *sten*, to keep, to hold; to adhere to, to stick to, to rely or depend on, almost like *rtén-pa*, but c. acc., *blá-ma mkás-pa stén-pa* to adhere to a learned Lama; to stick or keep to certain victuals, medicines etc., using them regularly, frq.; even *sdug - bsñal* to have to taste misfortunes *Thgy.*; to addict one's self (to virtues or vices), *sér-sna* to avarice *Stg.*; *mi stén-pa = spán-ba* to avoid, shun, abstain from *Glr.*; *Ča.* also: *ryog stén-pa* to keep a servant in pay.

ཏྲ་པ་ *stén-pa*, pf. and fut. *stems* (= *stén-pa*?), to hold, to support *Mil. nt.*; to shut or fasten a door, to secure it by a beam or bar. *C.*

ཏྲ་པ་ *stems* curse (?) *Tar.* 181, 20. Cf. *byad.*

ཏྲ་པ་ *steu* v. *sté-po*.

ཏྲ་པ་ *stér - ba*, pf. and fut. *bster*, cdp. 1. to give *B., C.*, frq.; to bestow,

present, grant, concede, allow; with the supine or root of a verb: to let, permit, *nán-du gro(r), nán-du ón-du* to let enter to grant admission *Dzl.* — 2. *W.* in a special sense: to give to eat or to drink, to feed (infants, animals). — 3. to add (in arithmetic) *Wdk.* — **tér - go** aid, contribution *C.*

ཏྲ་པ་ *stes-dban* *Lex.*, where *stans-legs* is added for explanation; in *Tar.* 134, 7 *stes-dban-gis* is translated by *Schf.*: power of fate.

ཏྲ་པ་ *sto-tag* rope *Sch.*

ཏྲ་པ་ *stó-ba*, most frq. in the col. phrase *čan mi sto* it does not matter, it makes no difference, it is all the same (also *čan mi rtog*); *Mil.*: *ši ruñ mi stó-ba dug* it does not matter if they die; *ši yañ ši stó-ste* what does it matter if they die?

ཏྲ་པ་ (?) *stó-ra W.*, a circle of dancers.

ཏྲ་ *ston* 1. thousand, *ston-prág* id., *ston-prag-brgyá-pa* (the work) containing ten thousand (viz. Sloka) *Köpp.* II, 272; *Burn.* I, 462. — *stón-dpon* a commander over a thousand; *ston-kór-lo* a wheel with a thousand spokes; *las ston byed Med.* that is a remedy producing a thousand good effects. — 2. a fine for manslaughter, to be paid in money or goods to the relatives of the person killed; *če-čün-gi ston byéd-pa Glr.*, to proportion this fine to the rank of the man killed. — 3. v. *stón-pa*.

ཏྲ་པ་ *ston-grógs* v. *stóns-pa*.

ཏྲ་པ་ *stón-pa* (ལྷན་པ་) empty, clear, *káb-kyi rtse-mo tsam yzugs-pai sa stón-pa* about so much clear space, as to allow the point of a needle to be stuck in *Dzl.*; hollow, not charged or loaded (of a gun); not written upon, blank; indifferent, having no distinct or definite quality, e.g. as to taste or smell; *rlün - gi rañ - bžin ni ston mód-kyi* though wind (or air) in itself is without smell *Dzl.*; waste, deserted, *brag-stón* a rocky desert, *lun - stón* a desolate

valley *Mil.*; **žan - stón** *Ld.*, **dom - stón** *Pur.*, bare-bottomed, having the bottom bare, vulg.; **mi tón-pa** *W.*, = **mi kyan**, v. *rkyan-pa*; *kan - stón* a desolate house, as a place suitable for enchantments; fig. **sem tón - pa rag** *W.* I feel lonely. — *ston-pa-nyid*. མུན་པ་, emptiness, vacuity, the void, the chief product of the philosophical speculations of the Buddhists, and the aim and end of all their aspirations, v. *Köpp.* I, 214; *Burn.* I, 442; 462. (Five synonyms v. *Trig.* f. 20). *stón - zád - la skyél - ba* to squander, to waste, *tse* one's life *Mil.*; *stón-sari-né* absolute vacuity, *stón-sari-né byás-nas* making tabula rasa, keeping, retaining nothing whatever *Thgy.* — *ston-ysal* v. *ysal-po*. — Adv. *stón-par* in vain(?) *Mil.*

མོང་མི་ ston-zil(?) *W.* *Corydalis meifolia*.

མོན་པ་ stóns-pa 1. pf. *bstan* (*Dzl.*), fut. *bstan* (?), to accompany, **tón - te dō-wa** *C.* to go along with a person; *dis kyan mi stóns-par* ཅི་ I die without any thing following me *Thgy.*; more frq. *stón-grōgs byéd-pa* ccgp. (also dat.?) to help, to assist a person *Mil.* — 2. to make empty; to be empty, to become waste or desolate, *rán-gi ynas stóns-ñin* *S.g.*, *rañ-ñul stóns-nas* *Mil.*, your own place becoming desolate; *stóns-su nyé-bar gyur* it had become nearly empty, was almost spent or exhausted *Pth.*; *mis stóns-pai Kán-ro* ruins forsaken by men; *sans-rgyás-kyis stóns-pa* *Thgy.* the period during which no Buddha appears, a *mikóm-pa* v. *kóm-pa*; *sa-yžir stóns-pa* to level with the ground, to raze, to demolish entirely.

མོན་ stod, *Ssk.* འགྲུ་, I. the upper, higher, former part of a thing, the upper half opp. to *smad*; 1. esp. the upper part of the body, resp. *sku-stód* *Pth.*; *stod-kóg* the upper part of a carcase *Sch.*, also *stód-po* *Mil.*; *stod-kyébs* a sort of frill or ruffle of the Lamas; *stod-gág* doublet of the Lamas, without sleeves; *stod - tün* a short coat, jacket. — 2. the upper or higher part of a country, *stód-pa* an inhabitant of it, high-

lander. — 3. with respect to time: the first part, of the night *Dzl.*, of life *Glr.*, of winter and the like; *stód-la* at the upper part of, above.

II. v. *stád-pa*, and *stód-pa*.

མོན་པ་ stód-pa 1. vb., pf. and fut. *batod* (to raise, to exalt', opp. to *smád-pa*) to praise, commend, laud, *bdág-stod-pa*, *W.* **rán-tod-čē**, to praise one's self, **ran-tod - čan** a self-admirer, self-flatterer; to extol, to glorify, men, gods etc., frq.; *stod-(čin)* *benags-pa* id.; *stod-tstg* an epithet of praise, a commendable quality. — 2. sbst. praise, eulogy, also **tód - ra** *W.*; compliments, complimentary phrases e.g. in letters; hymn of praise, also *stod - benags*, *stod-dbyāns*, *stod-gliu*; *stód-pa(r)* *byéd-pa*, *W.* **pul - čē**, ccd. (the former also c. accus.) to praise, to extol; *stod-ós* laudable, commendable, worthy of praise.

མོན་ ston 1. autumn (more about it v. *duš*), མོན་ ston *brgya mtón - bar gyur* čig may he live to see a hundred autumns! *Lt.* — 2. in autumn, during autumn *B.*, frq. — 3. = *ston-tóg*.

Comp. *stón-ka*, *stón-ka*, autumn, **stón-ka - na*, *stón - ka - la** in autumn, during autumn. — *ston-tóg* autumnal fruit, harvest, *ston-tóg sdú-ba* (*W.* also **dóg-čē**) to gather in the produce of the fields, to harvest. — *ston-dūs* harvest-time, autumn, — *ston-zlá* autumnal month.

མོན་པ་ stón-pa I. vb., pf. and fut. *bstan*, at the end of a sentence *bstan - no* (so prob. also in *Dzl.* ༩, 10 the correct reading), *W.* *(s)tán-čē*, 1. to show, *lam stón-čig* *B.*, *(s)tán ton* *W.*, *ten rog jhe čig* *C.* show me the way! *stón-mkhan zig yod* somebody has shown *Glr.*; *bú-mo sgo stón - mkhan* the girl that has shown the door *Mil.*, *mtsán - mkhan - la bu stón-pa* to show the soothsayer a child *Dzl.*; *lus stón-pa*, applied to deities etc.: to show one's self, to appear *Dzl.*; *rdzu-žrül stón-pa* to show, to exhibit magic tricks, v. *rdzu*; *dmág-pa yin-no* *žes bstan-te* 'this is the bridegroom!' with these words showing, i. e. introducing him as the bridegroom

Dzl. ཡུཤ, 3. — 2. = *ytód - pa*, to face, to front, to look towards, *sgo lthó-pýogs-su ston* the door faces the south *Glr.* — 3. to point out, to indicate, describe, explain, *čé-ba* the greatness or superiority of a thing *Mil.*; *bú-mo skyé bar gyúr-bar stón-pa yin* it indicates that a girl will be born *Wdn.*; *či-dra žig (yod) ston dgos* give me a description of her person *Glr.*; *bstán-par byuo* now I will explain that, *frq.*; *ji-lkar byón-pa bstán - pai leu* the chapter describing the arrival; hence to teach, *čos* religion; *luñ v. luñ*. — 4. *W.* to make one undergo or suffer, to inflict (just as **tón-čé** to suffer), **mi-la nag stón-pa** to torture a person, **dug-nálstón-pa** to plague, torment, grieve. — 5. *W.* as a vb. nt., to show one's self, to appear, **i-ru tán-te yod** this appears here, this turns up or occurs here.

II. sbst. a teacher, *frq.*, *luñ-ston-pa* a prophet, v. *luñ*; the *stón-pa* par excellence is Buddha, *frq.*; — *ston-mín*, and *tse-mín* two false doctrines *Glr.* 92, 3. (the translation given by *Sch.* is but an arbitrary one).

སྒྲོན་མོ་ stón-mo feast, banquet (v. also *yá-tra*), *stón - mo bzán - po*, *čén-po*, a grand, splendid feast *Dzl.*; *šóm-pa* to prepare, arrange (a feast), *byéd-pa* to give, hold, celebrate it, also c. dat. in honour of; *stón-mo drén-pa* to serve it up *Mil.*, *gyéd-pa* to distribute the dishes, *dmáns-kyi stón-mo gyéd-pa* to distribute of the viands of the table to the common people *Mil.*, *zá-ba* to eat, or partake, of such a festive entertainment *Dzl.*; *stón-mo-ynan-sbyin* a present of meat, of provisions *Glr.*; *dga-ston* festive entertainment, *frq.*; *rná - bai dga-ston* a feast or treat to one's ears *Glr.*; *čós-ston* a religious feast *Glr.* (might be used for *agapē*, love-feast, feast of charity); *dús-ston* a periodical festival, one connected with certain times or periods *Tar.*; *bág-ston* wedding-feast, *frq.*; *mín - ston* feast given at the solemnity, when a name is given to a child; *ráb - ston* a feast after settling some important business *Cs.*; *btsás-ston* a feast given after the birth of a child;

tsdgs - ston sacrificial feast; *yáid - ston* funeral feast.

སྒྲོན་པ་ stób - pa, pf. *bstab* (*Cs. bstob*), fut. *bstob Cs.*, imp. *stob*, (causative to *tob-pa?*), to put into another's mouth, esp. food, to feed; also applied to a mare that shoves the grass to her foal *Dzl.*; *nán-tan-gyis stób-pa* to press a person to accept of a dish etc. *Dzl.*; in a more general sense: *lani-ste stan stób-par byéd-pa* rising to offer one's own seat *Stg.*; to make a donation *Dzl.*; also capir.: *yo-byád tams-čád-kyis stób-pa* to provide a person with every thing within one's power *Tar.*

སྒྲོན་པ་(ལོ་) stóbs(-po) strength, vigour, force, *frq.*; *lus-stóbs* bodily, *snyti-stóbs* mental strength; *ju-stóbs* digestive power *Med.*; *stóbs-po čé* of great physical strength *Dzl.*; *stóbs - kyis* by virtue, by means of; *stóbs-žel-nyams-brtás byéd-pa* strengthening, nourishing, of food *Med.*; *stóbs-čan*, *stóbs-ldán*, strong, robust; *stóbs-čün*, *stóbs-méd*, powerless, weak; the five powers of a Buddha v. *Burn.* II, 430; *Köpp.* I, 436; the ten powers v. *dbañ bču*. — *stóbs-čén* 1. n. of a Lu-king, *S. O.* — 2. rammer, pile-driver, (or *rdob-čén?*) *C.*

སྒྲོན་པ་ stór - ba to be lost, to perish, to go astray, *bu stór-ro* a child has been lost *Dzl.*; *lus dan srog* (to lose) one's life *Dzl.*, *sems* one's senses, *lam* one's way (also fig. to err from true religion *Pth.*); **tor ma čug** *W.* do not lose it, do not drop it, carry it carefully; *stór-sa med* it cannot be lost or antiquated *Mil.* — *stór-kuñ* for *ytór-kuñ* drain, gutter *Lex.*

བདེ་བ་ brt... v. chiefly sub *rt.*

བདེ་བ་ brtá - ba, pf. *brtas*, *Lex.*: *lus sems brtas*, explained by *rgyás - pa*, to grow wide, to extend; gen. to grow stout, esp. with *nyams Dzl.*; cf. also the expression for strengthening sub *stóbs(-po)*; also *rtas byéd-pa Med.*; fig. strong or great: *gyód - pa rtas* the greatest, the sincerest repentance *Pth.*; *bág - čags rtás - pa* high passion *Thgy.*

བདག་པ་ *brtág(s)-pa*

5

བསྐྱེད་པ་ *bstód-pa*

བདག་པ་ *brtág(s)-pa*, v. *rtóg-pa*; as sbst., preceded by a genit., **inquiry, examination**, *Stg.*, frq.; gen. c. accus. *rmí-lam brtág(s)-pa* examination of dreams *Stg.*; *rin-po-če brtág(s)-pa-la mkás-pa* connoisseur of precious stones *Dzl.*; *brtágs-pa bgyad Tar. 21, 2?*

བདག་ *brtad* a kind of imprecation, which consists in hiding the image and name of an enemy in the ground underneath an idol, and imploring the deity to kill him; *brtad жүг-pa* to perform that ceremony *Mil.*

བདག་ *brtád-pa* 1. *Lex.* = *bló-bur new, recent*. — 2. *Sch.* **haste, speed**, for *rtáb-pa(?)* (*Tar.* 180, 2 it should prob. be *rtád-na.*)

བདག་ *brtán-pa* adj. and abstract noun; *brtán-po* adj., **firm, steadfast, safe; firmness** etc.; *brtán-par ynd-s-pa*, **tán-po dád-če* W.*, to last, hold out, abide, continue, frq.; *brtán-pa tób-pa* to become firm or durable (lit. to acquire firmness or durability) *Mil.*; *brtán-par gyúr-ba*, **tán-po čá-če* W.* id.; *brtán-gyi skyid* a continued or abiding happiness *Mil.*; *dban brtan* their strength is holding out *Med.*; *brtán-du жүг-pa Glr.*, **tán-po čó-če* W.*, to watch, keep, preserve carefully; **tán-po kur* W.* carry it carefully or safely! *dám-bcas-pa brtán-par des* he knew his word to be inviolable *Dzl.*; *yí-dam-la brtán-pas* because he firmly kept his word *Dzl.*; *dus brtán-gyi bdé-ba* eternal welfare, everlasting happiness *Mil.* (perh. this ought to be *ytan*).

བདག་ *brtán-ma*, or *bstán-ma*, and *bstán-pa-mo*, n. of the goddess of the earth, (also *skón-ma*, *yá-ma*), used in practising magic.

བདག་ *brtul-ba* 1. **deportment, behaviour** *Cs.* — 2. *Sch.* also diligence, pains-taking(?). — *brtul-žugs*, བླ 1. *Cs.* manner, way of acting. 2. *Sch.* and gen.: exercise

of penance, *brtul-žugs byéd-pa* or *spyód-pa*, to perform such exercises, to do penance. 3. penitent. — *brtul-žugs-čan* penitent (adj. and sbst.) — *brtul-pód-pa* v. *rtul-pód-pa*.

བསྐྱེད་པ་ *bstán-ba* v. *stóns-pa*.

བསྐྱེད་པ་ *bstán-pa* 1. v. *stón-pa*. — 2. sbst. **doctrine**, a single doctrine, or a whole system of doctrines; *sañs-rgyds-kyi bstán-pa* the doctrine or religion of Buddha, *tub-bstán*, for *tub-pai bstán-pa*, id.; *ynd-s-lugs bstán-pa* the doctrine of the position of... *Med.*; *bstán-pa ynyis* with Urgyan Padma etc., the same as *mdoi* and *snágs-kyi lam*, v. *mdo* extr. — *bstán-gyur* the second great literary production of Buddhism, containing comments on *Kan-gyur*, and scientific treatises (v. *bka-gyur* in *bka*) *Köpp.* II, 280. — *bstan-bčos* (བམས་པོས་) a scientific work. — *bstan-rtsts* a chronological work relative to the year of Buddha's death. — *bstan-dzin* follower, adherent of a doctrine, *sañs-rgyds-kyi bstan-dzin Mil.*, Buddhist; also frq. used as a noun personal. — *bstan-(b)šig* col. a destroyer of the doctrine, in general a good-for-nothing fellow, a mischief-maker, an obnoxious person or thing. — *bstan-srún* 1. a keeper, guardian of the doctrine; perh. also = *bstan-dzin*. 2. keeper, warden, guardian in general, *lha-kán-gi bstan-srún*; *lha-sai bstan-srún* the tutelary goddess of Lhasa, acc. to *Glr.* = *dpal-lhá-mo*. 3. in general the contrary to *bstan-bšig*.

བསྐྱེད་པ་ *bstir* supine of *sti-ba*; *bstir-méd* 'restlessness', one of the infernal regions.

བསྐྱེད་པ་ *bstügs-pa* to make lower, to lower *Sch.(?)*.

བསྐྱེད་པ་ *bstén-pa* 1. vb. v. *stén-pa*. 2. sbst. **confidence**, = *brtón-pa Bhar.*

བསྐྱེད་པ་ *bstód-pa* v. *stód-pa*.

ཐ

ཐ ta, the letter t aspirated, like the English t in 'tea'.

ཐ ta 1. num. fig.: ten. — 2. **every thing, all, total** Sch. (?).

ཐསྐར ta-skár a certain star, ta-skár-zla-ba a month, prob. = ཐཤམ (April-May); ta-skár-gyi bu ཐཤམ་གྱི་བུ twin half-gods.

ཐམས ta-káb Lh. a large needle.

ཐག་པ་ tá-ga-pa a weaver Dzl.

ཐག་ཁྱུ་ tá-gu, vulg. ti-gu, 1. a short cord or rope. — 2. string, twine, for making garlands Stg.; a bell-rope Dzl.

ཐག་ཁྱུ་ ta-grú, originally tag-grú Pth., extension, width, breadth, dzam-bu-glin-gi ta-grú kún-la Glr. in the whole extent of Dzambuling; ta-grú čé-ba Pth. extensive.

ཐག་ཁྱུ་ ta-rgód 1. obtuse, rounded off Sch. — 2. Mil.?

ཐམ་ཅན་ ta-čád very bad, mean Cs.

ཐམ་ཅན་ ta - čün the last month of a season (v. dus), e.g. dpyid-zla ta-čün the last month of spring, opp. to rá-ba, (and brin-po); the youngest of three or more sons, opp. to rab (and brin-po the middle one).

ཐསྐད་ ta-snyád 1. **appellation**, žes ta-snyád-du grags so it is called Wdn.; Tar. 96, 13; 178, 3; Was. (296): **supposition; condition**, ta-snyád-pai bdén-pa conditional truth. — 3. Schr.: **etymology**, Cs. only: part of grammar; so frq. used by grammarians, e.g. tsig dan ta-snyád slób-pa to learn spelling and etymology. — 4. In col. language I heard it used only for talking or disputing in a conceited, foolish manner, so also in Mil. — Lex. in conformity with each of these significations = ཐཤམ་ཅན་, from ཐཤམ་ to distinguish, to

name; to dispute. — ta-snyád-yčig-pa n. of a school, of a system or doctrine Tar.; ta-snyád-grúb-pa n. of a literary work.

ཐད་ཅན་ ta-dád-pa different, various, sundry, gen. opp. to yčig or yčig-pa; dgó-pa ta-dád-pa the various wants of a man Dzl.; ta-mi-dád-pa alike, equal.

ཐ་ན་ tá-na even, so much as, up to, tá-na-srog-čágs gróg-sbur yan-čád even the smallest insect Stg.; tá-na yig-bru re-ré yan-čád even every single letter Thgy.; at the close of an enumeration: finally also Ld.-Glr. Schl. 20, 6.

ཐའི་ཐའི་ ta-pi-tú-pi confusion, disorder Sch.

ཐམས་ཅད་ tá-pag v. tár-dpag.

ཐམ་ཅན་ tá-ba (= tú-ba) bad Mil.

ཐམ་ཅན་ tá-ma the last of several things, with respect to number, time, rank, the lowest, meanest, most interior, often opp. to rab and brin, and also to Kyád-par-čan; it appears somewhat singular, that yčan-zán-gyi tá-ma signifies a cat, and dab-čágs-kyi tá-ma a hen Glr.; dus-kyi tá-ma-la in the last times Glr., prob. also alluding to the general decline taking place towards the end of the Kalpa; sometimes it is to be translated: in the last place, finally, at last Glr., like tá-mar Dzl. 28, 11; last = parting (parting-cup, parting-kiss); for the last time: ynyén-gyi tá-mas bkor he sees his relations for the last time around him, zás-kyi tá-ma za he eats for the last time Thgy.; tá-ma-la c. genit. at the end of, after. — prád-pai tá-ma ni bral, yśón-pai tá-ma ni čí-ba yin the end of every meeting is parting, the end of every living is dying.

ཐམས་ཅད་ ta-ma-ka Cs., vulg. W. *tá-mag*, tobacco, čün-ba, W. resp. *dón-čé* to smoke (tobacco).

ཐ་མཱ་པ་ *ta-mál-pa*

ཐ་མཱ་པ་ *ta-mál-pa* (*ta-mál* abbreviated from *tá-ma-la*) 1. mean, vulgar, plebeian, *ta-mál-par dúg-pa* to live like the vulgar *Dzl.* — 2. ordinary, usual, *ta-mál-pa ma yin* that is no usual thing *Dzl.*; *ta-mál* adv. = *pál-čér.*

ཐ་མཱ་པ་ *ta-tsig* *Sch.* 'oath'; but in two passages of *Dzl.* *čii ta-tsig* can only mean: 'what signifies?'

ཐ་མཱ་པ་ *ta-ra-to-ré* *W.* wide asunder, wide, **ta-ra-to-ré žág-pa** *C.* to scatter, to throw loosely about.

ཐ་མཱ་པ་ *ta-rám* 1. *Sch.*: 'the breadth of a plain'. — 2. a medicinal herb *Med.*, in *Lh.* *Plantago major.*

ཐ་མཱ་པ་ *ta-rú* *Tar.* 20, 17, *Schf.*: 'the utmost limits', or it may be a p. n.

ཐ་མཱ་པ་ *ta-li* *W.*, **te-li** *C.*, *Hind.* तलिया, a tin plate.

ཐ་མཱ་པ་ *ta-lón* *W.* a sort of red cloth.

ཐ་མཱ་པ་ *ta-śál* *Sch.*: 'the end, the consequence; bad'; *Bhar.*: *skyés-bu ta-śál nyid* *Schf.*: homo nequam, a good-for-naught.

ཐ་མཱ་པ་ *tag* 1. sometimes for *tag*, *Glr.* — 2. distance a. relatively (prob. from *tag-pa* measuring-cord, surveyor's chain) only in: *tag-rin-ba* adj. and abstract noun, *tag-rin(-po)* adj., *W.* **tag-rin(-mo)** distant, a great distance, *sa tag-rin(s)* a far country *Glr.*; with *dan* or *las* far from; *tag-mir-in-ba* not far *Pth.*; *tag-rin(-po)-nas* from afar, from a distance *Thgy.*; *tag-nyé-ba* near; proximity; *W.* adj. **tag-nyé-mo**; *tag-ā-tam* how far? *Cs.*; *tag-grú* v. *ta-gru.* b. absolutely, only with respect to time, in: *ma-tág* but just, just now, gen. with a verbal root, *sleb ma-tág yin-pa* he that has arrived just now *Glr.*; *snar bñad ma-tág-pa* (the passages) that have been explained just now *Gram.*; as an adv. gen. *ma-tág-tu*, or only *ma-tág*, frq., e.g. *tos ma-tág-tu* as soon as he had heard; *de ma-tág-tu* directly, immediately, in *W.* **ma-tóg-tse**. — 3. *tag-tóg* v. *tóg-tág.* — 4. *tag-yěd-pa* v. *tág-pa* I.

ཐ་མཱ་པ་ *tag-tág*, with **jhé-pa** *C.*, **čó-čé** to knock, ago at the door.

ཐ་མཱ་པ་ *tág-pa*

ཐ་མཱ་པ་ *tág-pa* I. rope, cord (in *Lh.* hempen ropes, as a foreign manufacture, are often distinguished from other ropes, by being called *རལ་ཐ་*, *bal-tág* rope made of wool, *ral-tág* rope of goat's hair, *rtsid-tág* rope of the long hair of the yak, *rtsa-tág*, or *pon-tág* *Glr.* rope of grass; *lāgs-(kyi)* *tág-pa* chain, wire-rope, used as fetters or otherwise; **ras-tág** *W.* bandage; *tag-mig* mesh of a net *Sch.*; *tag-zó* rope-maker's work *Pth.* — *tág yěd-pa* vb. a. (*tag čód-pa*, or *čád-pa* vb. n. or pass.) 1. to cut a cord, *bdag nyé-du dan brél-tag bñad-pas* bde I am glad of having cut the cord (tie) which united me with my family *Mil.*; gen. with *re*, the cord of hope, e.g. *gró-bai ré-tag čad* the cord of the hope of going on a journey is cut off, i.e. the journey has been given up *Glr.*; *Schr.*: *śó-tag yěd-pa* to wean (a child); *bló-tag-čod* deliberation is cut off, the matter is decided or resolved upon; hence frq. without *blo*: 2. to decide, resolve, determine, *rgyal-po bkrón-bar tag-bñad* it was determined to murder the king *Glr.*; *kyod nyis ná-la čün-ma mi len tág-čód-pa-na* if you positively refuse to give me a wife *Pth.*; **tag-čád mi kyud** *W.* I have no right to decide on that point; *tag-čód-pa byéd-pa* to decide, pass sentence, give judgment *Mil.*; to be sure, decided, certain, ... *gróns-par tag-bñad-de* (cf. above) as it is quite certain that he has died *Mil.*; ... *yod tag-čód* there are certainly ... *Glr.*; *čos dar śón tag-čód* it is quite certain that religion will spread *Mil.*; *ltá-bas tag-bñad-nas* being immovable in contemplation; with termin.: to know for a certainty, to understand or see clearly, *rán-sems čos-skur tag-čód-čün* knowing one's own mind to be vain and frail (v. *čos-sku* sub *sku* 2) *Mil.*; *snán-ba sems-su* the visible world as a thought, as imaginary, i.e. as nothing *Mil.*; *tag-čód* certainty, surety, evidence, *śón-kyan tag-čód byed dgos* but one should know it for certain, one must be sure of it *Mil.*; *ltá-ba tag-čód-kyi rnál-byor-pa* you, the ascetic, firm in meditation! *Mil.* — **tag-čó'-rbe'-čó'** *C.* resolute.

II. prob. = *dág - pa*, in *snyin* (or *že*, or *bsám-pa*) *tág-pa-nas* with a faithful heart, with all my heart, **heartily**, *že tág-pai zu-ba Mil.* a sincere prayer or entreaty.

Note. In *tag-pa* and other words beginning with *t*, (e.g. *tan*, *to*), *d* sometimes takes the place of *t*, and this uncertainty in the use of the initial letter dates perh. from a time, when the aspirated pronunciation of the media first began to be adopted in *C.*, and was not yet generally introduced.

ཐག་པ་ tags texture, web, tags *tág-pa* to weave *Dzl.*, *tágs-tág-mkan* col. for *tá-ga-pa*, also *tágs-mkan Pth.* a weaver; **tser-tág** *W.* thorn-hedge, fence consisting of thorn; *tags - kri* (weaver's) loom *Ld.-Glr.*; *tágs-gra-bu Cs.*, **tágs-kan-bu** *W.*, spider; *tágs-ča* weaver's implements; *tágs-ynas*, *tágs - ra*, a weaver's place or shop *Cs.*; *tags-brán byéd-pa Mil.*, **tag rán-če** *W.*, to begin the warp.

ཐག་པ་ཐོག་པ་ tags-tógs impediment *Cs.*

ཐང་ tan 1. also *tán-ma Mil.*, *tán-bu Dzl.*

Ms., **tán-ka** *W.*, flat country, a plain, steppe; also fig. like *žin*, *bde-čen-gyi tan* land of bliss *Mil.*; *tán-la* (from the house) into the plain or steppe, = into the open air *Dzl.*; *tán - la ltun - ba* to fall to the ground; **ma-tán** *W.* the unfloored bottom of a room; *gram-tán* a fenny or swampy plain *Cs.*; *span-tán* a green grassy plain or steppe, meadow, prairie; *byan-tán* the northern steppes or plains of Tibet (used as a noun proper); *bye-tán* a sandy desert or plain; *ol - tán* ground covered with (snail-) clover, **pasture ground**, grassy plain; *šag-tán* a gravelly plain; *tán-du byéd-pa Cs.* to lay waste, to make a desert of, *tán-du gyúr-ba* to become a desert. — 2. *Cs.* price, value, perh. also amount; *rin-tán* id. *Dzl.*; *rin-tán-čan* dear, precious, *Mil.*; *yon-tán* 1. *W.* income, profit, 2. *C.* = *yón-tan* talent, natural gift, faculty; *lo-tán* yearly tribute, *yòd-pa* to fix, to order it *Tar.*; *za - tán* (a person's) capability of eating *Thgy.* — 3. *W.* for *dwan*s clear, serene,

nam tan a cloudless sky, fine weather; **dan pi-ro tán-te yod** (the sky) was cloudless last night. — 4. **poison** *Med.* — 5. = *bka-tán*, order, command, (*bka*) *tan-yig* decree; *pad-ma-tan-yig* is the abridged title of a collection of legends about Padma Sambhava. — 6. (resin?) *tani-ču* resin, gum, e.g. of fruit-trees. — 7. a very short space of time (the statements as to its length vary from five seconds to one minute and a half), a moment, a little while, gen. *tan yèig*, not seldom joined with *skad cig* and *yud tsam*; *tan tsam* id. *Pth.*; *čig-tan*, *bzi-tan* one moment, four moments; *Lt.*, *tán-ré S.g.*, one after the other *Sch.* — 8. *v. tan-ka*. — In a few instances the meaning of *tan* is not quite evident.

Comp. *tan-kriin* bastard *Sch.* — *tan-ču* *v. tan C.* — *tan-stón* uninhabited, desolate; wilderness. — *tan-brú* *Sch.* 'cedar-nuts', perh. = *ko-nyon-tsé* q.v. — *tani-már tar Cs.* — **tan-ma-la-la-tsé** a small lizard *Ld.* — *tan-yži* market-price, **tan-zi čag** *C.* the market-price abates. — **tan-zi** *W.* fata morgana — *tan-rág* cedar (?) *Sch.* — *tan-šin* fir, pine.

ཐང་ཀ, ཐང་ག་ tán - ka, tán - ga, resp. *žal-tán*, *W.* **sku-tán**, *Tar. tán-sku*, image, prop. of human beings, at present = picture, painting, in a gen. sense, also of landscapes etc.

ཐང་དྭགས་ tan - dkár the white-tailed eagle *Sch.*

ཐང་ཐང་ tan-tán *v.* the following word.

ཐང་པོ་ tán - po, tense, tight, firm (= *tán-po?*); *tan-lhod* tight and loose; also tenseness fig. *Mil.*; *tán-ša yòd-pa* to strain, to stretch, *čòd-pa* *vb. n.* or pass. *Stg.*, *Mil.*, *C.*; **zúg-po tán-nam** *C.* are you well? — *rkan - tán - du* or *la on foot*, *v. rkan - pa* comp.; *tan yòd-pa* to tire, to fatigue *Mil.*, *tan čòd-pa* or *čad-pa* to be tired, wearied *Pth.*; **gom-tán lāb-če (fú-gu-la)** *W.* to lead a child in walking, to teach a child to walk; *ša-tán-tán* to the utmost of one's power *Sch.*

ཐང་ཤོས་ tan-próm a medicinal herb *Med.*, *Wdn.* = *dha-tu-ra* thorn-apple (?).

ཐང་གྱི་ *tán-ga*

ཐ

ཐང་གྱི་, ཐང་གྱི་ *tám-ga, tám-ka*

ཐང་གྱི་ *tán-ga* v. sub *tan-po*; *tan-sin* v. *tan* comp.

ཐང་གྱི་ (*tád(-ka)*) 1. the direction straight forward, *sten dan ,og dan tíid-ka tams-tád-du* upward and downward, and in every other direction *Stg.*; *sten-,og-tád-ka* straight upward and downward *S.g.*; *po-brán-gi tád-ka* *pyin* they came straight towards the castle; *tád-ka-na* directly before *Thgy.*; *deñ nub-tád-kyi* that which is situated to the west of it *Tar.*; most frq. *tád-du* c. genit. towards, in straight direction; over against; in presence of c.g. to assemble, to propound, to lay before one, to study under a professor *Dzl.*; exactly in the place of a thing *Tar.* 17, 1; *ðai tád-nas* *ðod Tar.* 159, 4 prob.: cut off only from the flesh; **tē'-kya, tē'-kan-la** *Ts.* straight on; *tád-drañ-na* directly before *Wdn.*; **tad-nyá** *W.* over against, opposite, facing; *tád-so-na* = *tíd-ka-na* *Mil.* — 2. *tad-ka* each for himself *Glr.* — 3. entire, whole, untouched, safe (integer) *C.* and perh. *Thgy.*

ཐང་གྱི་ frq. abbreviation for ཐང་གྱི་ཐང་ *tams-tád*, whole, all.

ཐང་ *tan*, Hind. *चाद*, = *yug*, a piece of cloth.

ཐང་གྱི་ *tan-kór, tan-skór* *Lex.*, surrounding country *Sch.*

ཐང་གྱི་ *tan-tún* (*Schr. tad-tún*) a little *Sch.*

ཐང་གྱི་ *tán-pa* dry weather, heat, drought *Glr.*

ཐང་ *tab* 1. resp. *ysol-táb*, fire-place, hearth, *me-táb*, id.; also for stove, *lèags-táb* iron stove; *tab ðor* 'the hearth is running over', i.e. the food placed on it runs over in boiling, a mis-hap the more serious, as the household god is offended by the evil smell caused thereby. — 2. v. sub *ðan*.

Comp.: **táb-ka** *W.* fire-place, **táb-ka tam yod** how many fire-places, i.e. households, are there? — *tab - kün* opening or mouth of a stove, furnace, or fire-place; v. also *Schl.* 249. — *tab - rnás* fire-place, furnace, oven *Cs.* — **tab-tsán** *W.* kitchen. — *tab-pýis*, *W.* **tab-pis** clout, dish-clout, wiper. — *tab - yzób* burnt smell. — **tab-*

*lás ðo-kan** *W.* cook. — *tab-pyóg* kitchen-boy, scullion *Pth.* — *tab-sin* fire-wood, fuel. — *tab-lhá* deity of the hearth.

ཐང་ཐོབ་ *tab-tób* *W.* = *tom-tóm*.

ཐང་ཐོབ་ *tabs* (cog. to *stabs*), opportunity, chance, possibility, **tón-or dúl-táb ma juñ** *W.*

I had no opportunity of seeing or going; **tab ðig nyi-rán-ne mi juñ-na** *W.* if you offer no chance, if on your part it is not made possible; *tabs mi tub Dzl.* and col. I am not able, I cannot; *ýdan-drañs-pai tabs med* I then shall lose the opportunity of meeting (the princess) *Glr.*; *brós-pai tabs med* there is not any chance of escape *Glr.*; *lám - la yzól - tabs med* there is no occasion for stopping or tarrying on the road *Mil.*; way, manner, mode, *klog - tabs* way of reading, e.g. Sanskrit; *rkün-tabs-su* in a thievish manner, by theft *Stg.*; *rgyál-poi tabs ytón-ba* to give up the way (of life) of a king, to resign the crown *Dzl.*, *tabs yéig - tu* together, in company, jointly, e.g. to sit down with one another, to go together to a place, frq.; means, measures, *tabs byéd-pa*, *W.* **ðo-ðe, kyón-ðe** to use means, to take measures; *blo tabs tsól-ba* to contrive means *Ma.*; *tabs stón-pa* to show means or ways, to give directions, to instruct *Glr.*; *tsó-tabs* livelihood, subsistence; *tabs zad* there is nothing else to be done *Glr.*; *zi-bai tabs-kyis* in a fair way, amicably, not by constraint or compulsion *Glr.*; *tábs-kyis* by various means, by artifice, cunningly, craftily; *tábs(-la)-mkás-pa, tábs-ðes-pa*, *W.* also **táb - ðan**, skilful, dexterous, clever, full of devices; *da bód-du gró-tabs gyis ðiy* now take steps, make preparations, for a journey to Tibet *Glr.*; *de yson-poi tabs yód-dam* is there a means of recalling those men to life? *tabs-ðág* *Mil.*, **tab-ðág** or **teb-ðág** vulgo, a shift, make-shift, surrogate; *tabs (dan) ðes (-rab)* the mystical union of art and science, or (*Sch.* less correctly) of matter and spirit, cf. *Was.* (144).

ཐང་གྱི་, ཐང་གྱི་ *tám-ga, tám-ka* a seal, sign *Cs.*, v. *dám-ka*.

ཐམ་ཐམ་ *tam-tám* Sch. 1. also *tám-me-ba*, unconnected, scattered, dispersed. — 2. *tam-tám* (*byed*) -*pa* = *tám-pa*.

ཐམ་པ་ *tám-pa* (sometimes *tém-pa*) complete, full, almost exclusively used as a pleon. addition to the tens up to hundred.

ཐམས་ཅད་ *tams-èd* whole, all; added to the singular number: *rgyal-káms tams-èd* the whole empire *Glr.*; *lus tams-èd na* the whole body aches (opp. to one part of it); *bód-kyi zañs tams-èd* all the copper of Tibet *Glr.*; more frq. added to a plural (though usually in the form of the singular number): all (the persons or things), *de tams-èd*, rarely *dé-dag tams-èd*, all those; *tams-èd-kyis so-só-nas* all of them one by one, each.

ཐམས་པ་ *táms-pa* (= *tám-pa*?), *sa*, or *bye-táms-su jug-pa* to suffer (a person or beast) to stick fast in the mud, in the sand (?) *Glr.* 84.

ཐུ་ *tau* *Wdn.* capsule (?), *Wts.* peach (?).

ཐར་ *tar* v. *tar-tór*.

ཐར་ཐོར་(ལ་) *tar-tór(-la)* = *ta-ra-to-ré* (cf. *tór-ba*); **tar òs-se dug** *Ld.* sit wide asunder, not too close together! *tar byed-pa* *Mil.* to break to pieces, to smash, to crush.

ཐར་ནུ་ *tár-nu* a purgative *Med.*

ཐར་དཔག་ *tar-dpág*, *C.* **tar-bág**, *W.* **tá-bag** a large plate, dish, platter.

ཐར་བ་ *tár-ba* to become free, to be saved, **tar gos*, or *goi** *W.* he must become free, *las* from; to be not hindered or prevented, to get through, to get on, to be able to pass, *ñu-la* through the water *Mil.*; *zas mi tar* the food cannot pass through *Med.*; to be released, acquitted, discharged, **fím-na** *C.* by a court of justice; *tár-du jug-pa* to set at liberty, to acquit, with *tse* (col. **tse-tár-la tán-wa**) to pardon (a malefactor), to grant him his life, frq., to let live (animals) *Mil.*; often in a religious sense (with or without *rnám-par*) to be saved, freed, released, viz. from the trans-

migration of souls; more frq. the pf. *tár-pa* 1. to be free etc., *lam tar* the road is free, passable. 2. sbst. freedom, liberty, happiness, eternal bliss, མོ་ཐ་, *tár-pai rgyur gyur* it will be serviceable for (my) liberty; *tár-(pai) lam* the road to happiness (a common expression); *tar-méd-kyi dmyál-ba* hell without release. 3. adj. free, *tár-par gyur-ba* to become free, *byéd-pa* to make free, to liberate, to save; *tár-sa* place of refuge, asylum *Thgy.*

ཐལ་ *tal*, sometimes for *ta-li*; *tál-gyis v. tál-ba* II. 3.

ཐལ་བ་ *tál-ba* I. sbst. 1. dust (cf. *rdul*), ashes, and similar substances; *gog-tál* ashes; **tug-tál** ('soup-dust') roasted barley-flour *C.* — *tal-kár* a kind of elephant, *Cs.*, perh. the ash-coloured. — *tál-ñu* lye. — *tal-ñén* ashes of the dead; also a sort of light gray earth, representing the former, and used for bedaubing the face in masquerades *Mil.* — *tal-tág* *Ld.* unleavened bread. — *tal-mdóg* ash-coloured, cinereous. — *tal-pyágs* broom *Sch.* — *tal-byi* the gray or cat-squirrel. — *tal-tsá* a sort of salt *Med.* — 2. *bya-tal* dung of birds *Glr.*

II. vb. (*Cs.* also *tál-ba*) 1. to pass, to pass by, **tal ça dug** *W.* he goes past, he does not come in; **zám-pa tal ça dug**, he goes past the bridge, does not pass over it; to miss the mark, of an arrow or ball; *rba tal-tál on* the waves flow past *Mil.* — 2. to go, step, pass beyond, *lo lna-bñu tál-nas* when the age of fifty has been passed *Wdn.*; **ñu-tsód yèig tsá-big tal** *W.* a little past one o'clock; *ño-ba-las tal-nas dmar-ñin* *Thgy.*, prob. inclining from blue to red; to be in the advance *C.*; to project, to be prominent, hence *tal-tün* different lengths, one object projecting beyond another; to play a prominent part, to take the lead *W.*; *tál-ñes-pa* to exceed the due measure *Sch.*; **ka tal-wa** to be forward in speaking, bold. — 3. to go or pass through, *brág-la yar tal mar tal*, and *par tal tsur tál-du gró-ba* to soar up and down before a rock, and

to pass actually through it (the saints not being subject to the physical laws of matter) *Mil., Thgr.*; to shine, to light through; *tál-'byün-du gró-ba* to go straightforward, to act without ceremony or disguise *Dzl. 152, 3; tál-ma Sch., tál-le C., through and through; tál-gyis directly, straightway, unhesitatingly Mil.* — 4. to come or get to, to arrive at (*W. *tél-če**), *tál-nas lo ysum lon* three years have elapsed since they arrived; *pa-má gar tál-bai tol-méd; bzán-tál* safe arrival *Thgr.*; *yár-gyi bzán-tal čén-por gró-ba* to arrive at, attain to (a blessed state) in a pleasant and speedy manner *Thgr.* — 5. to be over, past, finished, done, *tál-lo* of a song: it is over, finished *Mil.*; *drug-ču tál-lo* the number of sixty is full; *yál-nas tál-ba Mil.* having disappeared, vanished; *stór-te* (or *stór-nas*) *tal* he is undone, it is all over with him *Mil. frq.*; *rim-gyis je nyün je nyün tal* by degrees it vanishes, dies away *Mil.*; *sñar čad-tsig tal* the former agreement is no longer valid; *tal son* col. = *tsar son*. — *Tar. 46, 5. 12? 172, 5: tál-gyur-pa Schf. follower, adherent, or the name of a certain sect.*

ཐལ་མོ་ *tál-mo* the palm of the hand, *tál-mo sbyár-ba* to hold together the palms of the hands, as a gesture of devotion; *tál-mo snün-pa Dzl.*, more frq. *tal-lèäg rgyab-pa* to give a slap on the face, a box on the ear; *tal-brdáb-pa* to clap with the hands *Sch.*

ཐི *ti* num. fig.: 40.

ཐི་གུ་ *ti-gu* v. *tá-gu; ti-gu-kro-bo* (?) *C.* = **ar-gón* W.*

ཐི་བ་ *ti-ba* 1. wood-pigeon, stock-dove *Sch.*; *ti-bo* plover, peewit, lapwing *Sch.* — 2. *C.* = *tí-ba*.

ཐིག་ *fig*, prob. from *ti-gu*, 1. carpenter's cord or string to mark lines with, marking-string, *fig(-gis) debs-pa* to use such a string, to draw lines. — 2. any instrument used in drawing lines; *skor-fig* a pair of compasses, *rya-fig* slate-pencil, lead-pencil; also a line drawn with a lead-pencil; **fig-ta tan-če** *W.* c. genit. to

examine, try, test. — 3. a line, *fig-debs-pa, rgyag-pa, rgyab-pa*, to draw lines; *guñ-fig* the meridian line *Cs.*; *nag-fig* or *snag-fig* a black line, *tsal-fig* a red line; *tsańs-fig* diameter; equator *Cs.* — 4. symb. numeral for zero. — 5. v. *fig*.

Comp. *fig-skód* string to mark lines with. — **fig-nyá** *W.* over against. — *fig-nág Stg., Sch.*: that part of hell, where the damned are sawn to pieces, lines being drawn upon them. — *fig-tsám* a little. — *fig-tsád Cs.* proportion, symmetry, *Ld.-Glr. f. 27, 6, fig-tsád byéd-pa* to proportion; **fig-tsád zúm-če** *W.*, to determine the relation or proportion of things. — *fig-šin* a ruler, to rule lines with.

ཐིག་ལེ་ *fig-le* 1. a spot like that of a leopard's skin, *fig-le-čan* spotted, speckled; *fig-ma** *W.* id., of variegated woolen fabrics; *čos fig-le nyag čig Mil.*, the centre of all religion, in which finally all the different sects must unite. — 2. zero, naught *Wdk.* — 3. semen virile. — 4. contemplation. The two latter significations are mystically connected with each other, as will be seen from a passage of *Mil.*, which is also a fair specimen of the physiological and mystical reveries of the more recent Buddhism: *yonś lus-la ytum-mo bār-bas bde; rluñ ro rkyañ dhú-tir čud-pas bde; stod byañ-čub-séms-kyi rgyün-bab bde; smad dāns-mai fig-le Kyāb-pas bde; bar dkar dmar tūy prād brtsé-bas bde; lus zag-med-bde-bas tsim-pas bde; de rnāl-byor nyāms-kyi bde drug lags*, he (the Yogi) feels well in general, when the warmth of meditation is kindled (cf. *ytum-mo*) in his body; he feels well, when the air enters through *ró-ma* and *kyān-ma* into the *dhúti*; he feels well in the upper part of his body by the flowing down of the *bódhi*; he feels well in the lower parts by the spreading of the chyle (chylous fluid, semen); he feels well in the middle, by being affected with tender compassion, when the red (the blood in the *kyān-ma*) and the white (the semen in the *ró-ma*) unite; the whole body is well, being per-

vaded by the grateful feeling of sinlessness; this is the sixfold mental happiness of the Yogi.

ཐིག་པ་ *tigs-pa* a drop, *tigs-pa re-ré-nas* in drops, by drops *Glr.*; *ཅར་ཐིག་* a drop of rain; *ཤེར་ཐིག་པོ* (sic) *Mil.* seems to denote a drop or globule of molten gold, which in this form is offered for sale by gold-washers.

ཐིང་ *tin* v. *ཐིང་བ་*.

ཐིབ་པ་ *tib-pa* v. *ཐིབ་པ་* and *ཤིབ་པ་*; *tib-tib* very dark *Sch.*; *ཐིལ་ལྷོ་ཐིབ་པ་* *Pth.* seems to imply the descending of a blessing upon a person; *tib(s)-po*, *mo dense*, *Cs.* or perh. nothing but **obscure, dark, nags** *Stg.*

ཐིམ་པ་ *tim-pa*, also *ཐིམ་པ་*, *ཤིམ་པ་* and *ཐིམ་པ་*, gen. with *la* or *ནང་དུ་*, to disappear by being imbibed, absorbed; to evaporate, of fluids; of a snake: to creep away, to disappear in a hole; frq. of the vanishing of rays of lights, of gods etc.; to be melted, dissolved (salt or sugar in water); to sink, *ཐིམ་པ་ལྷོ་ཐིམ་པ་ལྷོ་ཐིམ་པ་* into unconsciousness *Mil.*

ཐུ *tu* 1. num. fig.: 70. — 2. **tu gyáb-čé** *W.* to spit, with *la*, to spit at or on. — 3. often erron. for *ཐུ་*.

ཐུ་བ་ *tu-ba* 1. also *ཐུ་པ་*, skirt, coat-flap *Glr.* — 2. rarely *ཐུ་པ་*, bad, e.g. wood *Mil.*; **gyal-tu** *W.* good and bad promiscuously; *ཐུ་བ་ཐིམ་པ་ཐུ་བ་* a bad accident *Thgy.*; malicious, wicked, vicious *Glr.* — 3. vb., v. *ཐུ་བ་*.

ཐུ་བོ་ *tú-bo* རྒྱལ་པོ་ a chief; an elder brother, *Dzl.*, *Tar.*; *tú-mo* *Cs.*: mistress, lady (?).

ཐུ་མི་ *tu-mi* p. n., v. *ཐོན་མི་*.

ཐུ་རེ་ *tu-ré* uninterrupted *Sch.*

ཐུ་ལྷུ་ *tu-lim* a lump of metal *B.*; *W.* cannon-ball:

ཐུག་ *tug*, *C.* also **tug-pa**, c. accus. until, to, in reference to time and space; **zag zib-ču tug** for forty days; only col.

ཐུག་ཅོང་ *tug-čom* *Sch.*: 'dreadful noise'; *Thgr.* *tug-tsóm*; *Mil.* *tug-sgrá* id.

ཐུག་པ་ *tug-pa* I. sbst. soup, broth, *bras-tug* rice-soup, *bag-tug* meal-soup, gruel, *rgya-tug* Chinese soup, a sort of vermicelli-soup *C.*; *tug-tál* v. *tál-ba*.

II. vb. 1. to reach, arrive at, come to, c. dat. or termin., *tseñ mtar tug-pa* to reach the natural term of life *Dzl.*; to come or go as far as *Dzl.*; *རྒྱུ་པ་ལ་ཐུག་པ་* to pierce to the quick *Dzl.*; *ཅི་ལ་ཐུག་པེ་* *Mil.*, *ཅི་བར་ཐུག་པ་ལ་* *Lt.* when one is near death; ... *la tug-gi bār-du* till, until *Dzl.*, *Tar.*, *Pth.*; *བྱུང་ལ་ཐུག་* he was just on the point of seizing her *Dzl.*; **sád-da tug** *W.* going to kill; *ཅི་ལ་* (or *བཅད་པ་ལ་*) *tug-pa* often means deserving death (of culprits) *Dzl.*; *tse pò-ba-la tug kyan* though life is at stake *Dzl.*; in like manner *W.*: **lus šrog dan tug-te ča dug** he goes at the peril of his life; *tug-yas* not to be reached, endless *Cs.* — 2. to meet, to light upon, c. *la* or *dan*, = *ཤྭ་ཐོང་པ་*, esp. col. **nyi-rán-la tug-ga-la yons** *W.* he has come to see you; **tug yin** *W.* we shall meet again, = till we meet again! à revoir! *jág-pa dan tug-pa* *Mil.* to fall in with robbers; *ཤོད་ཐུག་པ་* = *tug-pa*; *ཅི་ལ་ཐུག་ཀྱང་* *Mil.*, **ghá-la tug kyan** *C.* whatever may happen to me; *tug-čád* agreement to meet *Sch.* — 3. col. to touch, to hit or strike against, *W.*: *འི་རུ་ཐུག་ཀྱང་* here it touches, or strikes against; here is the rub; **lag-pa mi tug yin** I shall not touch it, I shall not come near with my hand; **dé-la tug kyan ma tug** *W.* do not even touch it!

ཐུག་ས་ *tugs*, resp. for *སྙིང་*, *ཡིད་*, *སེམས་*, *བཅུ་པ་*, *འོ་* etc., and whenever mental qualities or actions are spoken of in respectful language, v. below. 1. heart, breast, in a physical sense, gen. *tugs-ka*; *tugs-kyi sprúl-pa* the incarnation of a deity, originating in a ray of light which proceeds from the breast of that deity *Glr.* — 2. heart, in a spiritual sense, mind, soul, spirit, will, v. below; design, purpose, intention, *sbyin-pai tug zlog-tu rsol* we beg to desist from the intention of giving *Dzl.*; understanding, intellect *Glr.* (v. *sgám-pa*); *tugs-*

ཐུགས་ *tugs*

ཐ

ཐུན་ *tun*

su tād-pa = *kōn-du tād-pa*; *tugs-su byōn-pa* to be kept in mind, in memory *Mil.*; also = *yid-du ḡn-ba* ni f.; cf. *grō-ba*. — 3. *tugs-la btāgs-so* v. *dggs-pa*. — 4. for *tugs-rje* or *bka-drin*, *tugs mdzād-pa* to grant or show a favour *Dzl.* — 5. in the phrase *tugs mi tūb-pa*, with the genit. of the inf., it is used without ceremonial distinctions for to venture, to risk, to dare *Dzl.*

Comp. *tugs-ka* v. above — *tugs-mkyén* resp. for *mñon-ḡes* *Mil.* — *tugs-krūgs* resp. for *kōn-krūgs* *Ma.* — *tugs-dgōns* = *dgōns-pa* II.; *tugs-dgōns ytōn-ba* = *bsam-blō ytōn-ba* to muse, meditate, reflect *Mil.* — *tugs(-su) grō-ba* resp. for *yid-du ḡn-ba* to be agreeable; agreeable, pleasant, delightful; pleasure, delight, ... *la* in (a thing) *Mil.* — *tugs-rgyāl* resp. anger, wrath, indignation *Mil.*, *tugs-rgyāl bžens* anger arises, is roused. — *tugs-nān* grief, sorrow, affliction *Dzl.* — *tugs-čes-pa* resp. for *yid-čes-pa* to believe. — *tugs-rje* prop. respectful word for *snyin-rje* pity, commiseration, compassion; gen. grace, mercy, generosity, *nā-la tugs-rje(s) yzigs* pray, look graciously upon me! *Mil.*; even thus: *sā-bon žig tugs-rje yzigs dgos*, pray, be so kind as to send me some seeds! *W.* — *tugs-rjes dzin-pa*, *tugs-rje mdzād-pa* id. — *tugs-rje-čan* gracious, merciful, generous. — (*lha*) *tugs-rje čen-po* the All-merciful, *Awalokiteswara*. — *tugs-dām*, prop. resp. for *yi-dām*, 1. oath, vow, solemn promise, e.g. *bā-ba* to take (an oath), to make (a vow). 2. a prayer, a wish in the form of a prayer, = *smōn-lam*. 3. contemplation, the act of contemplating a deity (cf. *agōm-pa* and *agrūb-pa*); meditation in general, *Mil.* frq., *tugs-dām p̄el* meditation increases, proceeds successfully; devotion. 4. a deity, a tutelary god or saint, a patron *Glr.* — *tugs-nyid* v. *sems-nyid*, sub *sems*. — *tugs-mūg* resp. for *yi(d)-mūg* despair. — *tugs bdē-ba*, *mi bdē-ba*, v. *bdē-ba*. — *tugs-ytāgs-pa* to be cautious *Sch.*; v. however *ytāgs-pa*. — *tugs-brtsē-ba* love, affection of the heart, compassion, resp. for *snyin-brtsē-*

ba, frq., *tugs-brtsē-bar dgōns-pa*, *yzigs-pa*, with *la*, to look upon compassionately, to remember in mercy. — *tugs-rāb* *Sch.* = *ḡes-rāb*. — *tugs-rūs* *Mil.* = *snyin-rūs*. — *tugs-(kyi) orās* *Mil.*, *Tar.*, spiritual son, an appellation given to the most distinguished scholars of saints.

ཐུང་ *tun-na* three years old, of animals *Sch.*

ཐུང་ *tūn-ba*, col. *tūn-nu*, *Ld.* **tūn-se**, short, relative to space, time, quantity of vowels etc.; *tūn-nu grō-ba* to become shorter; but the word is not so much used as 'short' is in English; *yid tūn-ba* *Dzl.*, *spro tūn-ba* *Wā.* passionate, hot-tempered, hasty.

ཐུ་ *tud* cheese made of buttermilk, or of *čūr-pie*, butter and milk *Ld.*, *Glr.*, *Pth.*; *o-tud* milk-cheese, made of curd, or of milk coagulated with rennet.

ཐུན་ *tun* I. a regular amount, a fixed quantity 1. of time, a certain length of time, as long as a man is able to work without resting, a shift, six, four, or three hours; *Schf.* translates *Tar.* 67, 17 even by one hour; a night-watch, *mel-tse tun* for the night-watch is over *Dzl.*; *tun bžin rnal-byor* the meditation of a whole day *Mil.*; **tun cād-čē* *W.* (the cock) announces the watch (by crowing); *tun bzun-ba* *Pth.* prob. to have the watch; *nam-gyi gūn-tun-la* at or about midnight; *orōd-kyi gūn-tun-la* *Mil.* prob. id. — 2. a dose of medicine *Med.* frq. — *tun-log?*

II. in sorcery: bodies or substances which are supposed to be possessed of magic virtues, such as sand, barley, certain seeds etc., *tun-dōn* a hole in which such substances are concealed; *tun-rā* a horn to carry them; *tun rō-ba* to revive a charm *Mil. nt.*

III. one who collects, a gatherer (from *tū-ba*), *šin-tun* one who picks up or gathers sticks *Mil.*; *rtsa-tun* a gatherer of grass, *snye-tun* a gatherer of ears of corn *Cs.*; *tun-zōr* reaping-hook, sickle *Sch.*

IV. *tun*, or more frq. *tun-mōn(s)*, usual,

daily, what is done or is happening every day; common, general, *dios-grub tun-moñs* earthly goods, as well as intellectual endowments, considered as common property, but not spiritual gifts; *tun-min*, *tun-moñs* *ma yin-pa* unusual, uncommon, not for every body; **ñig-la ñig tun-moñ do** take good care to live together in harmony *W.*; *tun-moñ-du* or *su* in common, in company, jointly; *tun-moñ* by itself is also used as adv., = *tun-spyir*, in general.

ཐུབ་པ་ *tub-pa* (ཐུབ་) I. vb., c. accus., sometimes c. dat., 1. to get the better of, to be able to cope with, to be a match for (an enemy), to be able to stand or bear (the cold etc.), to be able to do one harm, to get at one, *dug-gis ma tub-ñin* as the poison could not do him any harm *Dzl.*; to be able to quench, extinguish, keep off e.g. fire, hail *Glr.*; *ñæn-gyis mi tub-pa* invincible, not to be overcome; *ñan dgu tub-pa* to be able to subdue every thing that is bad *Lt.*; to have under one's command or control, to keep under, e.g. one's own body; to be able to bear, e.g. *mis tub-par dka* (water from a glacier) is not easily borne by man, i.e. does not agree with him *Med.*; *ras rkyan tub-pa* to be able to bear a simple cotton dress *Mil.*; *lo brgya tub-pa* to live to (the age of) a hundred years, frq. — 2. with a supine or verbal root, to be able, col. the usual word, in B. gen. *nus-pa*; cf. *ytub-pa*.

II. sbst. 1. རྒྱལ་པོ་ a mighty one, one having power and authority, *ñä-kya-tub-pa* Buddha; a wise man, a sage, a saint in general, ཐུབ་པ་. — 2. symb. num. for 7.

ཐུས་པ་ *tum(s)*, also *tüm-pa* *Cs.*, *tüm-po* *Sch.*, 1. cover, covering, wrapper, of a book or a parcel; *rgyab-pa* *Sch.* to put (a cover round a thing), to wrap up; **ñig-pa** *C.*, *W.*, **ñän-pa** *C.* to take off (a covering); *tüm-ñan* having a cover. — 2. a parcel wrapped up (in paper etc.); *bru-tan-tüm bñas* together with a small parcel of tea.

ཐུས་པ་ *tüm-pa* 1. v. *tüm*. 2. v. *nyid*.

ཐུས་པ་, ཐོས་པ་ *tüm-bu*, *töm-bu* a large spoon, a ladle; *rag-tüm* a brass ladle, *zans-tüm* a copper ladle.

ཐུར་ *tur* 1. *Cs.* a declivity (?), prob. only adverbially: down; *tur-läm* a downhill road; *tur-la*, *tur-du* down, downward, *grö-ba* to go down, *nub-pa* to sink down; *mgo tur-du bstän-te* head down, head over heels *Stg.*; **ti-pi tur-la sub-ñe** *W.* to uncock one's cap. — 2. v. *tur-mgo*, and *tur-ma*.

ཐུར་མགོ་ *tur-mgo* 1. the tip of a spoon, *tur-mgo tsam* as a measure *Mil.* — 2. also *tör-mgo* halter, **tur-go ñug-ñe** *W.* to bridle, to bit (a horse); **tur-la tén-ñe** *W.* to strive, to struggle against; to rear. — *tur-läg* the rein, *tur-mña* the end of the rein.

ཐུར་བུ་, ཐུར་ུ་ *tur-bu*, *tur-ru* foal, colt, filly.

ཐུར་མ་ *tur-ma*, *W.* **tur-mañ**, 1. spoon. — 2. Chinese chopsticks. — 3. a pole *Dzl. W.*, 4. — 4. a whole class of surgical instruments *Sg.*

ཐུ་ *tul* 1. egg (acc. to Cunningham a Cashmiri word), *tul-ta-gir* pancake. — 2. v. *dül-ba*, also substantively: *tul de min* besides this way of converting (people) *Pth.*; *tul ñg-tu ñug-pa* *Tar.* 25, 16 to keep a tight hand over a person, to discipline one; *ñä-gi tul ñébs-pa* *Ld.-Glr.* to clear land for tillage, *ni f.*

ཐུ་པ་ *tul-pa*, *Cs.* also *tül-po*, dress made of the skins of animals, a furred coat or cloak *Mil.*; *lig-tul* dress of sheep-skin, *rá-tul* dress of goat-skin, *tül-tu* the common sheep-skin dress; **tül-ñan** *W.* wide, not fitting close or tight.

ཐུ་བ་ *tül-ba* 1. pf. to *dül-ba*, to tame, curb, check, restrain, *Mil.*: *ñas dré-rñams tül-nas* the goblins having been subdued by me; *las nyon-moñs tül-ba dka* it is difficult to check a sinful deed *Mil.*; participle: tamed, civilized; converted. — 2. to roll or wind up *Lh.*

ཐུ་ལེ་ *tül-le* *Ld.* impressive, nearly the same as *tür-re*.

ཐུ་པ་ *tüs-pa* 1. bad = *tü-ba*, prov.; 2. v. *tü-ba*.

ཐེ *te* 1. for *té-mo*; 2. num.: 100.

ཐེ་རྟོག་ *te-rtóg* scruple, doubt, uncertainty, hesitation, occasionally used for *te-tsóm*.

ཐེ་བ་ *té-ba*, C. also **ti-ba**, pf. *tes* Sch., the col. syn. of *γtós-pa*, seldom in B., 1. to belong, appertain to, c. *la*. — 2. to occupy one's self with a thing, to meddle with, to interfere, c. *dai* (= *ḍri-ba*); *té-mkan* belonging together, c. *la*, belonging to a thing; **ma-té-a** W. for *ma-té-bar*, = *ma-γtós-par*; *te-rég* the connexion or relation of ownership, *dí-la yáb-kyi té-rég* med to this my father has no claims *Mil. nt.*

ཐེ་བ་, ཐེ་བ་ *té-bo*, *te-bón* W. thumb, v. *téb-mo*.

ཐེ་མོ་ *té-mo*, col. *té-tse*, diminutive *teu*, resp. *pyag-té* seal, signet, stamp, **té-tse gyáb-ḍe*, or *nán-ḍe** to seal, to stamp; *sa-té* Tar. 79, 12(?); **té-tse lag-kór tán-wa** to engage, to bind one's self by a seal in some common concern.

ཐེ་མོ་ *te-tsóm* doubt, scruple, uncertainty, perplexity, *te-tsóm skyes*, *byed* (W. **to**), *za, te-tsóm-du gyur* I am doubtful; *te-tsóm za-ba-rnams* scrupulous, irresolute persons *Pth.*; **te-tsóm man-po rag** W. I am in great perplexity, I am quite at a loss; *te-tsóm zig ḍri-ba* to utter a doubt *Dzl.*

ཐེ་ར་ *te-rañ* v. *teu-rañ*.

ཐེ་རེ་ *te-ré* col. straight, upright, firm; smooth, without folds or wrinkles; *te-ré tñ* C. draw (the carpet) smooth.

ཐེ་རེ་ *te-rél* W. incomplete, defective, unfinished, *te-rél-la lus soñ* (the loaf) is not whole, there has already been cut from it.

ཐེ་ལི་ *te-li* v. *ta-li*.

ཐེ་པ་ *tég-pa* 1. sbst. རྟ་, 1. vehicle, carriage, riding-beast, *rtai tég-pa-la zón* he mounted on horseback *Dzl.*; *tég-pa lia-bryá bñams* he procured five hundred conveyances (horses, elephants, carriages) *Dzl.*

2. for attaining to salvation, *tég-pa ysum* three conveyances are generally mentioned, but in most cases only two are specified, viz. *tég-(pa) dman(-pa)*, རྟ་མཁའ་ལུ་, and *tég-(pa) čen-po*, རྟ་མཁའ་ལུ་, gen. called 'the little and the great conveyance or vehicle', by means of which the distant shore of salvation may be reached. Yet mention is also made of a *snags-kyi tég-pa*, མཁའ་ལུ་མཁའ་ལུ་, e.g. *Tar.* 180, 13. For more particulars about these vehicles, and other more or less confused and contradictory notions, the works of Köppen and esp. *Wasiljew* may be consulted.

II. vb. 1. to lift, raise, hold up, support *Mil.*, *Glr.*; hence *kri-tégs* leg of a table *Sch.*; *tég-kug* C. knapsack, travelling-bag. — 2. to raise, set up fig. *bñad-gád* to raise a loud laugh *Mil.* — 3. most. frq. to be able to carry, *ji tég-pa* as much as you are able to carry *Dzl.*; *mis tég-tsád yčig* as much as one man is able to carry *Tar.*; esp. with a negative: *ma tég* he was not able to hold him up *Dzl.*; *mi-teg kur* to carry what is too heavy to be carried (by ordinary muscular strength), to strain one's self by lifting, *Med.*; to endure, tolerate, stand, *kón-rnams-kyi nan ma tég-par* not being able to stand their urgent demands *Mil.*; to bear, to undergo without detriment, *skyid tég sdug tég* to be able to bear good fortune and ill fortune. Cf. *tégs-pa*, *dégs-pa*. —

ཐེ་ *tén* 1 *tén-ró* *Mil.*, **ḍa-tén** *Ld.*, the dead body of an animal killed by beasts of prey. — 2. **tén-la** C. down, downward, e.g. **kyür-wa, yig-pa, bór-wa**, to fling down.

ཐེ་པོ་ *tén-po* *Pth.*, *tén-bu* *Sch.*, **tén-kan** W., lame, hobbling, limping.

ཐེ་ས་ *téns* time, times, *téns lia* five times *Pth.*; *dbugs-téns čig-la* in one breathing, at a stretch; without intermission *Pth.*

ཐེ་ *tén* 1. a little while, a moment. — 2. v. *tén-pa*.

ཐེ་པ་ *tén-pa* tax, duty, impost *Sch.*

ཐེབ་ *teb* 1. for *tem*, full *Glr.* — 2. for *tab* *Glr.*, *C.* — 3. *téb - mo*, *teb - chen* the thumb, *teb-chen* the little finger; *v. mte-bon*.
 ཐེབས་ *tebs* series, order, succession *Sch.*,
tebs-re byed-pa to do successively;
tebs-pa v. tebs-pa.

ཐེབས་པ་ *tém-pa* I. 1. threshold, *rgál - ba* to cross it *Glr.*; *sgo - tém* door - sill, threshold; *yá - tém* head-piece of a door-frame, lintel, *ma - tém* sill, threshold *Glr.* — 2. staircase, stairs, flight of steps, *tém-skás* id.; **tém-só** *W.* step, stair; *tém-rim* *Cs.* 1. the several steps of a staircase. 2. rank, dignity. — *rdo-tém* stone staircase; *Kor-tém* winding stairs *Cs.* — II. 1. to be full, complete, *zla-dus tém-pa dan* when the time of the months was fulfilled *Glr.* *frq.*; *zag yèg ma tém-pa-la* one day being still wanting *Glr.*; *brgya tém-pa v. tam-pa* *Glr.* — 2. *W.*: to be sufficient, enough. — 3. to receive(?) *Sch.*

III. *Sch.* = *tén-pa*, tax, impost, tribute.

ཐེབས་བྱ་ *tém-bu*, *tem-tsans* stopping, closing, shutting up; a stoppage *Sch.*

ཐེབས་ཡིག་ *tems-yig* *Sch.* memorial.

ཐེབ་རང་ *teu-rán* *Glr.*, *te-brán* *Lt.*, *te-rán* *Ma.*, a sort of demons.

ཐེར་ *ter* 1. bald, bare, *spyi-tér* *Thgy.* a bald head; a bald-headed person; *ter-tér* *C.* flat. — 2. = *te-ré*(?) *pyi ter nan* *gog* strong and hale outside, decayed within *Mil.*; *ter-zug-pa* = *rtág-pa* *Thgr.*

ཐེར་འབྲུག་ *ter-bum* *Sch.* 1 000 000 000; *ter-bum-chen-po* 10 000 000 000.

ཐེར་མ་ *tér-ma* a kind of thin woollen cloth, a flannel-like fabric, *le-ter* made of shawl-wool, *bal-ter* of common wool.

ཐེལ་ *tél* for *te-lé*, *rag-tél* *C.* a plate made of latten brass.

ཐེལ་བ་ *tél-ba* *W.* *frq.* = *sléb - pa* to arrive, *cf. tál-ba* II., 4.

ཐེལ་སོ་ *tél-se* *Sch.* and *Wts.* a seal, stamp, = *te-tse*.

ཐེས་པ་ *tés-pa* *Sch.* pf. to *té-ba*; = *tes-bsún* *Lt.*?

ཐོ་ 1. num. for 130. — 2. register, list, catalogue, index; *to bri-ba* to register,

to make out a list or catalogue *Schr.*; *sléb-to*, *byin-to* account of receipts, *son-to*, *bud-to*, *skyag-to* account of expenditures; *btán-to* account of money or goods lent out; *nyó-to* account of goods bought, bill; *lo-to* calendar, almanac; *dei lág-tu prin-bor-to* list of orders or directions given to him (lit. laid down in his hands); *dei rgyud-la tób-to* a list of things which his relations shall receive.

ཐོག་ར་ *to-gár* *Pth.*; acc. to *Sch.* the Turke-mans; *Tar.* 18, *Schf.*: Tukhara, name of a people in the northwest of India; prob. the Togarmah of the Bible.

ཐོ་ཅོ་ *to-cho* *Mil.*, a foolish joke, unbecoming a sensible man.

ཐོ་ཕྱི་ *to-pyi* *Schr.* love(?), in *Pth.* it seems to signify the sky.

ཐོ་བ་, མཐོ་བ་ *tó-ba*, *mto-ba*, a large hammer, *tó-bas rdún - ba* to hammer, to forge; *rdó-to* a stone hammer, *ñi-to* a wooden hammer, mallet; **to-chen** 1. an ordinary hammer. — 2. the cock of a gun. — 3. a soldering-stick. *Lh.*

ཐོ་འཚོམ་པ་ *to-ásam-pa* to scorn, scoff, jeer, sneer at, vex, insult, mock, *c. la*, by words *Dzl.*, also by actions *Dzl.*; *ñan-čud to-ásam-pa bzód-par ysol* pardon our having sneered at you before! *Mil.*; also *mto-mtsám-pa*, *-btsám-pa*, *-brtsám-pa*.

ཐོ་ཡོར་ *to-yór* stone pyramid, heap of stones (cairn).

ཐོ་རའི་ས་ *to-ráns* 1. dawn, break of day, early morning, *to-ráns(-kyi) dús-su* early in the morning; 2. the following, the next morning, *c. genit.*; both also adverbially: *de dan mjal-bai to - ráns* on the morning after having met him.

ཐོ་རེ་ *tó-re* *W.* to-morrow (*B.*, *C. san*).

ཐོ་རེ་བ་ *tó-re-ba*, *tor-tsal* *Cs.*: a few; *Mil.*, *tog-re-tsal* a little while.

ཐོ་ལུམ་ *to-lüm* *v. tu-lüm*.

ཐོ་ལེ་ *to-lé* 1. *to-lé débs - pa* to spit, *c. la*, at or on *Pth.* (*cf. tu*). — 2. button *C.* — 3. *to-lé dkár-po* *C.* chalk. — 4. *to-le-rgyal* *Mil.*?

ཐོ་ལོག་ *to-lóg* C. mule, hinny.

ཐོག་ *tóg* I. what is uppermost 1. roof, *tóg* *bábs-pa* to cover with a roof, to roof (a house) frq.; *tóg* *gél-ba* id.; also fig. to complete, to crown a thing Mil.; **tóg-sa nán-če** W. to roof, to finish a roof by beating and stamping down the earth or sods, of which the covering consists; *tóg-rdzis* *γtón-ba* Mil. id.; also fig. to impress, c. genit., Mil. — **tóg-kár** W., the opening for the smoke in a roof. — *tóg-čan* having a roof, **tóg-yog** W. under cover. — 2. ceiling; *yá-tóg* ceiling, *má-tóg* floor of a room. — 3. story, *dgu-tóg* having nine stories or floors, frq. — 4. in a general sense: *tóg* *drén-pa* Mil. to be at the head, to lead, direct, govern; *tóg-kar*, W. **Ka-tóg-la**, on, upon, *Kyág-tóg-kar* on the ice Glr.; *tóg-tu*, and *tóg-tóg* adv. up, up to; above; *yán-tóg-tu* in the uppermost place, quite at the top, Glr.; postp. c. genit. (or accus.) 1. on, upon, e.g. to lay on, to place upon Pth.; *sems tóg-tu* *lji-bar byün-nas* lying heavy, weighing heavily, upon one's mind Glr.; *nai tóg-tu byün* my heart was smitten (by that); that has touched, has grieved my heart Mil.; *tóg-tu Kel-ba* Mil., vb. act. to it. 2. above Glr. 3. towards, in the direction of, e.g. running towards, *mai tóg-tu* Dzl.; *yá-tóg*, *má-tóg* ad. above, below, or up to, up stairs, and down, down stairs Mil. 4. to, e.g. to send to Dzl. 5. *dmag-tóg* at the head of the army, or only with the army. 6. during, as long as, throughout; whilst (*tóg* gen. without *-tu*), *dgun-tóg* throughout the whole winter; **dir á-ku sem tser tóg** whilst her husband is here in great anxiety Ld.; *bgros-tóg* during the walk. Cf. also *na-og*, *pi-tóg* as subst.: morning, evening, forenoon, afternoon W. 7. directly after, *bzos-tóg* *ó-ma* fresh milk, S.g. (s.l.c.). — *tóg-nas* 1. above, more than, **lo nab-čy tóg-ne ma lus** Ld. they remained, i.e. lived not more than fifty years. 2. on the part of, Thgy., analogous to *pyóga-nas*.

II. thunderbolt, lightning; *tóg dan sér-ba*

lightning and hail, *tóg-sér-gyi* *γnód-pa* damage done by the elements; *tóg* *báb-pa* lightning descending, *rgyab-pa* striking, *tóg-bábs-su* *byón-pa* to arrive, to approach quick or suddenly like lightning Tar., resp.; *tóg-gis* *γnód-pa* S.g., *tóg báb-ste* *či-ba* Do. to be killed by lightning.

III. 1. fruit, produce, *dkár-tóg* v. *dkár-po*; *šin-tóg* produce of the fields Dzl.; *lo-tóg* a year's produce; *šin-tóg* produce of a tree or other plant, fruit; *γsar-tóg* this year's crop S.g.; *tóg-pūd* first-fruits, as an offering; *tóg-dás* id.(?). — 2. W. fortune, wealth, property, **núl-li tóg** property in money, cash in hand; (s)*pi-tóg* common property, property belonging to a community.

IV. in *ma-tóg(-tse)* for *ma tag*; Gol. and Thgy., s.l.c., v. *tag*. Cf. also *tóg-tág*, *tóg-ma*, *tógs-pa*.

ཐོག་ཕྱག་ *tóg-tág*, prob. augmentative of *tóg*, v. *tóg-tu* 6, also *tag-tóg*, during, as long as, throughout; quite, *mśan tóg-tág-tu* all night long; *nyi-ma-γčig-gi* *bár-du tóg-tág* during a whole day; *lam tóg-tág gán-no* the roads were quite full (of snow) Dzl.

ཐོག་མ་ *tóg-ma* what is uppermost, 1. the upper end, the uppermost place, *grál-gyi tóg-ma-la* *dug-go* they sat down in the first, or uppermost, place Dzl.; gen. 2. origin, beginning; *tóg-mai* *sañs-rgyás kun-tu-bzán-po* Adibuddha Samantabhadra, so a deity is called, by which a prayer has been appointed that is supposed to be particularly efficacious; *tóg-ma* *čo-rigs mtó-ba* of noble birth, as regards his origin Dzl.; *tóg-ma* *btsás-pai tsé-na*, *tóg-ma* *btsás-nas*, *tóg-ma* *skyes-nas* already at his birth, from his very birth Dzl.; *tóg-ma* *méd-pa-nas*, *dus tóg-méd-nas* time out of mind, from eternity; *tóg-ma-nas* from the very beginning; of itself; as a matter of course Dzl.; *bsübs-pai tóg-tág-la* as soon as they began to fill up Glr.; *tóg-mta-bar-du* at first, later, in conclusion (lit. in the beginning, end, and middle) Lt.; most frq. *tóg-mar* 1. at first, first, the Lat. primum,

primo, and primus. — 2. postp. c. genit. before, with respect to time *Mil.* — *tog-drañs-pa Pth., Glr., Sch.*: 'at first, begun'; our Lama explained it by 'to lead, to guide', v. *tog* I, 4.

ཐོག་མཚན་ *tog - tsád W.* story (of a house); *tóg-so Mil. nt. id.*

ཐོགས་ *togs v. dōgs-pa, and tōgs-pa.*

ཐོགས་པ་ *tōgs-pa, c. la, to strike, stumble, run against (like tūg - pa v. 3); to be hindered, impeded, delayed, frq.; mi kyi gán - laan tōgs - pa méd - du without being hindered by men, dogs, or anything else Mil.; tōgs-pa-méd-pa, tōgs-méd, tōgs-brdugs- (or(b)rtug-)méd-pa, མཐོང་མཐོང་ not hindered, unimpeded, unchecked; all-searching, all-penetrating.*

ཐོང་ *ton, ton-sól a plough.*

ཐོང་ཁ་ *tón-ka Mil., ton-ga Mng.?*

ཐོང་པ་ *tón-pa* 1. *Cs.* a ploughman. — 2. *Cs.*: 'a ram that is castrated, wether; *ra-ton* a castrated he-goat'; according to my authorities, however, *tón-pa*, and *ra-tón* signify a ram and he-goat one year old, *ton - tsér* and *ra - tsér* being the feminine forms (?) — 3. *tón-pai lo Mil.* the years between childhood and manhood, juvenile years, *Sch. tón-po, cf. kyóg-ton.*

ཐོང་ཕུ་ *tón-pu mane of the camel Sch.*

ཐོངས་པ་ *tóns-pa Mil.?*

ཐོད་ *tod* 1. *Cs.* a head-ornament, crown; gen. the usual covering for the head in the East, *turban, la-tód Glr. id.; dbu-tód resp.; sa - yig tód - du bcñs - pai ka* the letter k having for a crown the letter s: སྐྱུ་ *Zam.* — 2. = *tog* I.: **go-tō** *C.* over or above the door; *ka-tód-la, ka-tóg-la, ka-tód-la, up, upon Id.* — 3. threshold, *yá-tod, má-tod = yá-re, má-re.* — 4. v. *tód-pa.* — 5. *tod-rgál ée-ba (ton?) Mil., acc. to the context: angry, wrathful.* — 6. *tod-tód v. su.*

ཐོད་པ་ *tód-pa* 1. skull, cranium; skull of a dead person, death's head; *tod-skám* a dry skull, *tod-rlón* a fresh skull *Thgr.*;

tod-krág a skull filled with blood *Thgr.*; *tod-pór* a drinking-cup made of a skull. — 2. col. forehead, brow; *tod - rtsá vena frontalis Lt.; tod-čñs, tod-kébs, tod-brgyán,* turban.

ཐོད་ལེ་ཀོར་ *tod-le-kór Lex.* alabaster; *Tar.* 67, 18 *Schf.* = མཐུ་ཐུ་, chalk.

ཐོན་ *ton v. tón-pa and dón-pa; tón-pa C.* also: good, fair, beautiful; *smrá-bar tón-pa* eloquent.

ཐོན་མི་ *tón-mi, or tú-mi sam-bhó-ṭa n. of the minister that was sent to India by king Sronbtsansgampo, in order to procure an alphabet for writing.*

ཐོབ་ *tob* 1. v. *tób-pa.* — 2. v. *dobs-pa.*

ཐོབ་ཅུ་ *tob-ču Schr., *tob-če, tob-či, teb-ču C., button (v. tob-či).*

ཐོབ་པ་ *tob-pa* I. vb. (synon. to *rnyed-pa*, and exclusively in use in *W.*) 1. to find, frq. — 2. to get, obtain, *nas tob B., ná-la tob col., I find, I get; tob-par gyur - ba id.; to partake of, to come to, dad-pa faith (to come to the faith) Mil.; to obtain, to get possession of, to subject to one's power Dzl.; da-drág tob-mtár Gram.: after (words) that have got a da-drág; sañs-rgyás, rgyál-po, bdág-po, tób-pa (lit. to get the Buddha etc.) to become a Buddha, a king, a lord; *čag - dzód tob - če* *W.* to become frq. (cf. *rgyál-po*). —*

II. sbst. that which has been got or obtained: the sum, result, of a calculation etc. *Wdn.*

III. **tób-če(s)** *W.* adj. that which is to be got or received, e.g. **būlon tób-čes si būn-yig** a list of demands to be called in, of money owing.

Comp. *tob-rgyál byéd-pa* to rob, pillage, plunder (?) *Sch.*; *tob-čá* the share which one gets *C.* — *tob - tán Cs.* 'income, revenue'; more accurately: that which falls to one's share, as a reward or pay, for work, services etc., e.g. bits of cloth or silk, which a tailor may keep for himself. — *tob-nór* 1. share, quota. 2. quotient. — *tob-bló C.* desire, *bkür-sti tób-pa* ambition *Schr.* — *tob - tsir* (lit. the turn of getting,

receiving) **claim, right; duty, due**, *tób - tsir ná - la yod* I have a claim, a right to it *W.*; **tób-tsir tán-čé** *W.* to give each his share in his turn (prop. acc. to the due turn). — *tób-rim* *Glr.* id. — *tób-yig* **repartory, index**. — *tób-sról* prob. = *tób-tsir*, **right of succession** *C.* — *tób-dá* *C.* **contest, quarrel, strife; scramble**, e.g. for money thrown among the people.

ཁོས་བུ་ *tóm-bu* = *tím-bu*.

ཁོས་པ་ *tóms-pa* v. *tóms-pa*.

ཁོ་ཁོང་ *tor-kód*, or *tor-gód*, a Mongol tribe.

ཁོ་མགོ་ *tor-mgó* v. *tur-mgó*.

ཁོ་ཚལ་, ཁོ་རྒྱལ་ *tor-čog, tor-tsugs*, (also *do - kér*) a plaited tuft

of hair, toupet, *Lex.*: *čó-toi tor-čog; tor-čog dar sna lia bčins Pth.* he bound his tuft of hair with a silk string of five colours; prob. = *rtaug-tór* q.v; *tór-to(r)* *Lex.* id.

ཁོ་པ་ *tór-pa*, also *tór-pa* *Med.*, the small-pox *Sch.*; in *Sik.* *tór - ba* signifies **pimple, pustule**, but the usual word for this is *erin - tór*, and in *W.* **pul - tór** has a similar meaning, whereas *tór-bu* *Med.* denotes a whole class of diseases, comprising dyspepsy and cutaneous disorders. — *dmartór* **measles** *Sch.*

ཁོ་བ་ *tór-ba* 1. v. *tór-ba*. — 2. v. *tór-pa*.

ཁོ་བུ་ *tór-bu* **single, separate**; *Tar.* 120, 19: *prá - mo tór - bu - pa* separate little works, books *Schf.*

ཁོ་མོ་ *tór - mo* the growing fat of cows, goats etc. in consequence of sterility *Sch.*

ཁོ་བ་ *tól-ba* 1. v. *tól-ba*, pf. to *rtól - ba*, what has come forth, what has been raised, elevated(?) *Sch.* cf. *tól - tól* *Mig.*; *tól-byin* to arise, to begin, suddenly *Sch.*

ཁོ་ས་ *tós - pa* 1. vb. to hear *B., C.* (*W.* **tsór-čé**), *rgyál-po zig-gi ytam tós-sam*, or only *rgyál-po zig tós-sam* *Dzl.* have you heard of a king? *brós-so zér-bai ytam rgyál-poi snyán-du tós-so* it came to the king's hearing that he had escaped. *Glr.*

— 2. adj. *mán-du tós-pa* far-famed, renowned, frq.; *ma tós - pa* unheard of; *tós - gról* the title of a book which is read to the soul of a deceased person (**tq-dhél** *C.*, **to-dól** *W.*), and the full title of which is: *tós-pa tsám-gyis gról-ba tób-pai čos* a doctrine by the hearing of which a man is instantly saved *Thgr.*; *tós-čün* *Mil.* hearing little.

ཁྱིག་ཁྱིག་ *trig-trig* the creaking of shoes.

ཁྱུག་ *twag* *Ld.* the sharp sound, the crackling, which is heard, when a branch of a tree is breaking off; cf. *tsa-rág* and *ldim*.

མཐའ་ *mtan* *Cs.*: the lower part of the body, *mtan-gós* a vestment for it, a sort of petticoat (acc. to others: toga) worn by Lamas.

མཐའ་ *mta* (cf. *tá-ma*) 1. end, ending, 1. relative to space: **edge, margin, brink, brim**, of a well *Glr.*, skirt of a forest, gen. *mtá-ma*; **limit, bound, border, confines, frontiers**, *mta skór-ba* to go round the confines (of a place); *mtá-las dás-pa* exceeding all bounds, very great, e.g. *sdug-bsnál* *Thgr.*; used even thus: *rgyál-po bžugs-pai mtá-la bskor* to walk round him that sits on a throne *Glr.*, po.; adverbially: *dé-mta* round this (mountain) *Mil.*; *mta dbus kün-tu* in the whole country (in the frontier districts and in the central parts); *mtai rgyal-kams* neighbouring or border-country; *mta* id., e.g. *mta bži* the four border-countries, i.e. all the surrounding territory, frq.; *mtai nor* the treasures of the border-country *Glr.*; *mtai dmag* border-war.; in the Tibetan part of the Himalaya mountains *mta* denotes in a special sense **Hindeostan**; — in grammar: **termination**, *na ma ra la zés-rnams mtá-čan* words ending in n, m, r, l; *ga-mtá* a final g. 2. relative to time: *bskál-pai mta* *Dzl.* the termination of a Kalpa; *dus-mtai* me the conflagration at the end of the world, the epyrosis; in a more general sense: *mta nán-pas* as this will end badly; *mta yetg-tu* *Wdn.* and *Tar.* 4, 7 *Sch.*: on the one hand, in part, in a certain degree, in some respect; *Schf.*: 'schlechthin' (?) —

mta-yòd-pa final or definitive sentence or judgment *Sch.*; *dei mta yòd-pai pyir* in order to settle it definitely, viz. by counter-proof, *Gram.*; *yán-dag-mta* the true end, i.e. objective truth *Was.* (297); the rest, remainder, *re-dògs-kyi mta span* having given up also the last remnant of fear and hope *Glr.*, cf. *mtá-dag*; *mtá-ru*, *mtar* 1. towards the end, towards the boundary or the neighbouring country; at the end etc.; *mtar tóg-pa* to reach, to attain to the end, frq.; *tsei mtar tóg-pai gran* the number of those that reach the (natural) end of life *Dzl.*; *mtar-tug-pa-méd-pa* inexhaustible *Dzl.*; *mtár-pyin-pa* (rarely *mtar-kyil-ba*) id.; also absolutely as sbst. *mtár-pyin-pa* a perfect, a holy person, a saint; *mtár-ton-pa* id. (?) *Mil.*; *mtár-byed-pa* to give a work its finish *C.* (*Sch.*: 'to destroy, demolish'?) 2. adv. lastly, finally, in conclusion *Dzl.*, *Thgy.*; perh. also to the very last, wholly, altogether. 3. postp. with genit. after, behind, *rgyal-rabs sum-brgyái mtar* after 300 royal generations *Glr.*; *sa-mtar ñin*, ñin is to be written after a final s, *Gram.* — 2. aim, purpose *Cs.* — 3. system, opinion *Tar.* 107, 4 *Schf.*, perh. for *grub-mta*.

Comp. and deriv. *mtá-klas-pa Cs.* = *mtá-med-pa*, yet v. *mtas*. — *mta-skór* circumference, perimeter, v. *dpag-tsád*. — *mta-kób* v. *kób*. — *mta-grü Glr.* 42? — *mta-rgyás* very wide *Schr.* — *mta-lèags* frame, of a mirror etc. *Schr.* — *mta-èag Med.*? — *mta-rten* final consonant *Gram.*; *mta-rten-med-pa* ending with a vowel *Gram.* — *mta-tig* boundary line *Sch.* — *mta-tog-tág* unceasing (?) *Sch.* — *mtá-dag* several, sundry; all, frq.; *man-tsig mtá-dag* the plural sign *mta-dag Gram.* — *mta-drañs Gram.*? — *mtá ma* the end, *grál-gyi mtá-mai bú-mo* the girl at the end of the row (opp. to the middle or the other end, not necessarily to the beginning, like *mjug-ma*); border, hem, seam, of dresses *Dzl.*; *den mton-ba mta-ma* to-day we see (him) for the last time *Glr.* (*tá-ma* would be more correct, like *Dzl.* ༡༧, 16). — *mtá-mal-pa*

sometimes for *ta-mal-pa*. — *mtá-mi* borderer; neighbouring people. — *mtá-med-pa*, *mtá-yas-pa* infinite, endless. — *mta-yéb Wdn.*?

མཐུ་ mtar 1. v. *mta*. 2. for *far*.

མཐུ་རྒྱུ་ mtar-skyól the bringing to an end, carrying through, persistence, perseverance *Mil.*

མཐུ་གྱིས་ mtar-gyis by turns, successively, *Dzl.*; by degrees, gradually.

མཐུ་ཁྲ་ mta-klas, *Zam.* = བཅའ་, border, limit? cf. *mta* compounds.

མཐི་ mtiñ acc. to *Cs.*: 'indigo', and 'mtiñ-ñin indigo-plant'; acc. to a Lama from Lhasa however: 1. mountain-blue (which is found, together with malachite, in the hills near Lhasa). — 2. from the resemblance: indigo-colour (whereas indigo as a substance is *rams*), and esp. a light sky-blue, azure; cf. *mton-mtiñ*.

མཐི་རི་ mtiñ-ril, *Lex.* a certain bird; *Sch.*: a sort of wild duck; acc. to *Pth.* a smaller bird.

མཐི་འུ་ mtiñ v. mteu.

མཐི་ mtil 1. bottom, of a vessel; of the sea; floor, of a room *Glr.*; foundation, of a house. — 2. the lower side of a thing; inner or lower part of a thing, *lág-mtil* (resp. *pyág-mtil*) the palm of the hand; *lag-mtil-na* in the closed hand; *lag-mtil gañ* a closed handful; *rkai-mtil* (resp. *ñabs-mtil*) the sole of the foot; *lham-mtil* the sole of a shoe; *mtil bzi* the palms of the hands, and the soles of the feet. — 3. the background, the far end, of a cave, a tunnel etc. — 4. *C.*: the centre, the principal or chief part, of a town; the principal place, chief city, capital, of a country.

མཐུ་ mtu 1. power, force, strength, of the body, of the mind, of Buddha, of a prayer, of witchcraft etc.; ability, power or authority to do a thing; *mtu dan ldán-pa* strong, powerful, efficacious, able etc., *mtu-méd* powerless, feeble, unable; **mi za tu mé** *C.* I must eat it; *bsgrub-mi-nus-mtu-méd-la* son we must be able to fulfil it *Mil.*; *mtu-*

zig-gis by an extraordinary manifestation of power or strength *Dzl.*; *klui mtu yin* that is an effect of the *Lus*, is produced, comes from the *Lus Stg.*; *mtus* by virtue of, *frq.*; *mtu - stóbs = mtu.* — 2. **magic, witchcraft**, *mtu ytón-ba Mil.*, *mtu débs-pa*, **táb-čé* *W.*, to practise witchcraft, to injure a person by magic spells, to bewitch *Mil.* and *col. frq.*; *mtu ser brtad rsum-po rdzogs - par bsłabs* conjuring, raising tempests, exorcising ghosts, all these things I have learned thoroughly *Mil.*; *mtu - bo-čé* high-potent, high and mighty *Tar.*

མཐུག *mtug* *v. tug.*

མཐུད་པ་ *mtud-pa* *v. tud-pa.*

མཐུད་པ་ *mtun - pa*, also *tun - pa*, to agree, to harmonize; agreement, harmony; agreeing etc., 1. in a general sense, *c. c. dan*, . . . *yín-par don mtun-no* they agree in the opinion of her being . . . *Glr.*; *mtun-par byéd-pa* to make agree, to bring to an agreement, to make consistent, *mtun-par gyur-ba* to be made agreeing or consistent *Glr.*; *dgóns-pa yčig-tu mtun-pa* unanimous; *lhai lugs dan mtun* god-like (in deeds) *Glr.*; *rigs mtun-pa* of equal birth; *lo mtun-pa* of the same age, contemporary; *blo mtun-te* being of the same mind, similarly disposed, *čos byá-bar* with respect to religion *Glr.*; *ka mtun-par* with one mouth, *gros mtun - par* with one accord, unanimously, as one man; *grabs mtun-pa* to live in harmony; — to be adequate, corresponding to, e.g. *yid (dan) mtun-par*, resp. *tugs dan mtun-par*, to one's wish, as one could desire = *yid bžin-du*; *nad dan mtun-par* corresponding to the disease, fit or proper for the disease. — 2. in a special sense 1. viz. *yid dan*, to be wished for, desirable, particularly in *mtun-rkyén*, *v. rkyén*; also: to wish, to like, to delight in, *Kyed-rnams-kyis mtun-pai rdzas* things wished for by you, desirable to you *Mil.*; 2. with or without *yčig-la yčig*: *mtun-naš* whenever they (the two nations) lived in peace with each other (opp. to *kón-naš*) *Glr.*; *mtun-*

par rtam byéd - pa to converse amicably *Glr.*, to enter into negotiations of peace *Glr.*; *mtun-par byéd-pa* 1. *v. above*, 2. to caress, to fondle, to dandle *Glr.*; *šin - tu mtun-par yod* they are on the best terms with each other, are making love to each other *Glr.*; *mtun - po bsład dug* *col. id.*; *mtun-po byéd-pa* to be kind, affable, condescending *Mil.* (opp. to being proud, cold, reserved); *rgya bod ynyis mtun on* there will be a good understanding between China and Tibet *Glr.*; *mi mtun-pai pyogs tams-čád-las rgyál-ba* to gain the victory over all the hostile parties; *mtun-gyur-gyi yi-ge* *C. letter of recommendation*; *mtun - čan* *W. gentle, peaceful.*

མཐུར་ *mtur*, also *mtur-mgo*, *v. tur - mgo*, halter, *rta-mtur* *Lex. id.*; *mtur-tág* rein, reins *Sch.*; *mtur-mta* the end of the reins, e.g. to place them into the hands of another.

མཐུས་ *mtus* *v. mtu* 1.

མཐེ་བོ་ *mté-bo*, *col. mté-bón*, *mté-čén*, *mtéb-mo* (*v. also te bo*), thumb, *rkán-pai mté-bo* the big toe; *mtéb-čün* the little finger, the little toe *Glr.*

མཐེ་ཁུ་ *mtéu* 1. a little hammer; 2. *mtéu-čün* the little toe.

མཐོ་ *mtó* 1. a span, from the end of the thumb to the end of the middle finger when extended; *mtó žal-ba* or *žál-ba*, *W. *táb-čé**, to span, to measure by the hand with the fingers extended; *mtó gán*, *mtó ré tsam* a span (in length), *mtó do* two spans. — 2. *v. mtó-ba.*

མཐོ་གོང་ *mtó-gón* a little triangular receptacle into which the likeness of an enemy is placed, to whom one wishes to do harm by witchcraft *W.*

མཐོ་གྲུབ་ *mtó-rgyáb* earnest-money *W.*

མཐོ་བ་ *mtó-ba* 1. to be high; highness, height; high, lofty, elevated, *B. (cf. mtón-po)*, *frq. fig.*; *rigs čé-žin mtó - ba - ste* being of high and noble birth *Dzl.*; *dé-las mtó-ba* more elevated than that, surpassing, surmounting that; *c. accus. or instrum.*, high

as to (stature, rank etc.) *mtó-na* when I am high, when I rise; *mtó - ba yñón - pa* to lower what is high, to bring down, to humble, frq.; *ñas mto-mtó byás-pas dma-dmá byun* the more I was aspiring, the more I was brought low *Pth.*; *sbyñ - pa mtó-ba Stg.* was explained: gifts or alms bestowed from a sincere heart. — 2. **hammer**, v. *to-ba*; *mtó - po - tog* a stone used as a hammer *Cs.*

Comp.: *mtó-kyad* height, highness *Dzl* — *mtó-dógs Pth.* (together with *ryo-sgyú*, and *prag-dóg*) perh. mistrust, suspicion; **tón - dod - can** *W.* ambitious, aspiring, aiming at things too high. — *mtó - spyód W.* a haughty manner. — *mtó-dmán* 1. *Cs.* high and low, uneven; also *Schr.* 2. **height**, *mtó-dmán mnyám-pa* of equal height *Glr.* — *mtó-tsám(s)-pa* v. *to-tsám-pa*. — *mtó-ris* heaven, abode of the gods, **paradise**, Elysium.

མཐོན་གཤམ་ *mtón-ga Sch.*, *mtóns-ka Pth.*, **chest**, **breast**, *mtón - ga - nas dzin-pa* to seize by the breast *Pth.*

མཐོན་བ་ *mtón-ba* to see, 1. vb. n. to have the power of vision, often with *mig(-gis)*; *mtón-bar gyúr-ba* to obtain the faculty of seeing, to recover one's sight; *mtón-bar byéd-pa* to make (the blind) see *Dzl.*; *mig - gis nye mton riñ mi mton* he sees only when the object is near, not when it is far, he is short-sighted *Med.*; *nye-mtón* short-sighted *Sch.* — 2. vb. a. 1. to perceive, by the eye, to see, to behold, *bód - kyi ri mton-bai ri* an eminence from whence one can see the mountains of Tibet *Glr.*; *mi yžán-gyis mton - sar* (a place) where one can be seen by others; *de bú-mos mton-bar mdzad-do* he made it visible to the girl, he made her see it *Dzl.*; *mtón-ba zig yód-na* if there is one that has seen it, if there exists a witness *Dzl.*; *de mton-ste ses* seeing this, I came to know, i.e. from this I saw, I perceived; *mton tos dran reg*, frq., the seeing, hearing, touching, thinking of (e.g. a form of prayer, or magic formula); *ma - ón-bar*, (or *ón-ba*) *mtón-nas* as he saw his mother coming. 2. with accus. and

termin.: to regard, consider, take for, *Thgy.*; *rdzas dkar sér-por mton Lt.* taking white things for yellow ones. 3. to meet, find, catch. 4. to know, understand, perceive (mentally) *Mil.* 5. col. to undergo, suffer, endure, misfortunes, pain etc. (cf. *stonpa* 4), *mi mton mton-ba* to suffer what is not to be suffered, not bearable *nif.*, cf. *ltá-ba*.

Comp. *mtón-kun Cs.* 'a window', prob. for *mtóns-kun*. — *mtón-sgom-can Thgy.* was explained: one who instantly knows and understands every thing he sees(?) — *mtón - kor*, *mtón - mta*, the reach of sight, range of vision *Cs.*, **tón - kor - la bor** *W.* do not take them (the horses) farther than you can see them; the horizon *Cs.*; *mtón-dug* ('eye-poison') evil-eye *Sch.*; envy, grudge, jealousy. — *mtón-snán* v. *snán-ba*. — *mtón-byéd* that which sees, the eye *Cs.*; the substance which is the source of vision, a species of gall, མ་ཐོན་པོ་ *Med.* — *mtón-lám* the path of obtaining the power of sight, a mystical state *Was.* (139) — *mtón-lugs* the way of beholding, of viewing a thing; notion, idea, opinion = *snán-ba*, *mtón-lugs rsum-du byun* three different opinions were forming *Glr.*

མཐོན་སྐྱེད་མཐོན་སྐྱེད་ *mtóns, rgya-mtóns* 1. an opening for the smoke in a ceiling or roof, also *mtóns - kun*. — 2. also *mtóns - ka*, pavilion, platform, open gallery, on a flat roof *Glr.* (*Cs.*: 'impluvium, or the opening in the middle of a square building', for which, however, the Tibetan word seems to be *kyams* or *kyams-mtóns*).

མཐོན་སྐྱེད་ཀྱི་མཐོན་སྐྱེད་ *mtóns-ka* silk ornaments on the borders of a painting *Cs.*

མཐོན་སྐྱེད་བ་ *mtóns-pa Cs.*: to lose one's senses; perh. *tóns-pa*.

མཐོན་ཀྱི་མཐོན་ཀྱི་ *mtón-ka*, or *mtón-ga Lex.*; *Cs.* 1. azure, sky-blue (?). — 2. n. of a flower. — 3. *Glr.* one of the five celestial gems; *mtón - ka cén - po* another of these gems. —

མཐོན་པོ་ *mtón-po* high, elevated, *B.* and col. (cf. *mtó-ba*), of water deep, of the voice loud, of weight and measure full, of rank high; **tós - skad tón - po** *W.* high-

sounding words, pompous style; **lág-len tón-po** W. highly skilled, well practised. — *mtón-mtñ* 'the high blue (thing)' viz. the hair of the head of Buddha, always represented as of a light sky-blue.

མཐོལ་བ་, འཕགས་བ་ *mtól-ba, tól-ba, to confess, to avow, nyés-pa*

Dzl.; *mtól tsáns* (cf. *gyod-tsáns*) **confession, acknowledgment**, *mtól-tsáns byéd-pa* Dzl., *mtól bsags-pa* to make confession, to confess, which acc. to Buddhist doctrine involves atonement and remission of sins.

མཐོལ་བ་ *mtós* 1. *Ld.* high, elevated, **im-si san tos ma len** do not take more than is right! — 2. *Mil.*?

འཕགས་བ་ *tág-pa*, pf. *btags*, fut. *btug*, imp. *tog*, 1. to grind, *ran-tág-gis* in a mill Dzl., *gro* wheat, *pyé-mar* to flour; to reduce to powder, to pulverize, by means of two stones (cf. *ytun*); to mash. — 2. to weave, *snám-bu* cloth; *tág(-pa)-po*, *tág-mkan* a weaver; *dar-tág-bu-mo* the daughter of a silk-weaver Glr. — *tág-stán* loom Sch. — *tág-rdó* mill-stone, grinding-stone(?) Sch.

འཕགས་བ་ *tán-po* Wñ. a bodily defect or deformity, prob. *tén-po*.

འཕགས་བ་ *tad* liking, pleasure; will; joy, v. the following article.

འཕགས་བ་ *tád-pa* I. 1. to be pleasant, agreeable, well-pleasing ccdp., *ysuñ de kun ñn-tu sams-la* *tád-pa* *zig byuñ* all these sayings have pleased me very much *Mil.* — 2. (not governing a case) to please, to be acceptable, to be considered as good, to be (generally) admitted, *mi* *tád-par mton* I see that (this reading) is not generally accepted *Zam.*; *zes-pa*ñ *tád-do* it occurs also in this form *Zam.*; *mi-tád-de* wrong! *Was.* (294); to be fit, proper, suitable (syn. to *os-pa*), *sams zér-ba* *mi* *tád-la* as it is not proper to call it soul, as it cannot fitly be called soul *Mil.* — 3. a familiar word, very frq. used, in W. almost the only word for *dga-ba* and *dód-pa*, **sem tád-de** cheerfully, joyfully W., *tád-rgyu méd-pa tsañ zig-la* prob.: as he became angry *Mil.*; **sem-mi nán-ne* *tad*

*son**, also **tin* (q. v.) **tág-pa-ne tad-son** W. I have been heartily glad; *tád-tád-dra yañ* *Mil.* though apparently rejoicing; **mā tad-tád** W. I am very glad of that; **sem tád cüg-èe** W. to make glad, to exhilarate; **sá-heb-bi zó-la mi tád-da** W. does your honour not like curdled milk? **tád-kan** W. willing, ready; **gá-ru tád-na son** W. go wherever you like; *lóg-pa-tad* let us turn back Glr.; *rán-ni* *tád-la* voluntarily, spontaneously.

II. Sch. = *tán-pa*, *tad-lán* = *tán-po*.

འཕགས་བ་ *tan bad*, *tan-dré* a demon Sch.

འཕགས་བ་ *tán-pa* (cog. to *brtán-po* and *tán-po*?) Cs. also *tád-pa*, firmness, constancy, in *Lex.* explained by *nán-tan*; *mi* *tán-po* a steady, resolute man Cs.

འཕགས་བ་ *táb-pa* to combat, to fight, in a battle; to quarrel, to dispute, to brawl; *ka-tsüb dan* *táb-pa* to struggle with a snow-storm *Mil.*; *táb-pa méd-cin* *ñi-ba* to die peaceably, without a struggle; *táb-pa düm-na* when quarreling (persons) are reconciled; *ka-táb* Cs. a fighting with the mouth, altercation; *lag-táb* Cs. a fighting with one's hands, a close fighting, a scuffle (Sch. gesticulation?); *táb-król* *Lex.* dispute, contest; *táb-krüg* prob. id.; (*Lex.* རྩུག་ weapon?); **táb-gháb** C. weapons, arms; *táb-čús* ammunition, requisites for war *Schr.*; *táb-brdüns*, *á-kui* *táb-brdüns* the quarreling and thrashing of my uncle *Mil.*; *táb-mo* quarrel, fight, row, fray, battle, B. and col. frq., *táb-mo byéd-pa* B., **có-èe** W., to quarrel, fight etc.; *táb-mó spród-pa* to fight a battle, to join battle Glr.; *táb-, zób* a dry cough Sch. — *táb-rtsód* altercation, quarrel, brawl, frq. — *táb-ya* antagonist, *kyód-kyis nai* *táb-ya byed dgos* thou must contend with me Glr. — *bdúd-moi* *táb-ya* a termagant, a she-devil to struggle with *Mil.*; *ynás-skabs-kyi* *táb-ya* the antagonists of life, i. e. the family and relations a secular man has to struggle with *Mil.* — *táb-rágs* intrenchment, breast-work, fortification C.

འཇམ་འབྲུ འཇམ་འབྲུ a cricket Sch.

འཇམ་འབྲུ འཇམ་འབྲུ, pf. འཇམ་འབྲུ, 1. to seize, to lay hold of, to grasp, to take a firm hold of, esp. with the teeth (dogs), or the jaws (serpents W.); to sting (of bees W.); to embrace, *rkañ-pa འཇམ་འབྲུ W. to put one's arms around a person's feet, as a suppliant; to grasp intellectually, to comprehend (?) Glr. — 2. to gnash, so one's teeth; to shut closely, ka one's mouth, frq. — 3. to join, unite (vb. n.), grógs-su, grógs-por Stg., in friendship, byá-bar in an act, an undertaking Dzl.

འཇམ་འབྲུ འཇམ་འབྲུ v. tal-ba.

འཇམ་འབྲུ འཇམ་འབྲུ, Lex. = mkérgs-pa, hard, solid; bag-čags rgyud-la འཇམ་འབྲུ prob.: inordinate desire has taken a firm hold of your minds; sra-འཇམ་འབྲུ Sch. strong, robust, sinewy; á-འཇམ་འབྲུ-te, and འཇམ་འབྲུ-kyi bag-čags Pth.?

འཇམ་འབྲུ འཇམ་འབྲུ 1. vb. n., pf. འཇམ་འབྲུ to drop, to fall in drops, to drop from, krag ma འཇམ་འབྲུ-par Lt. without any blood dropping out. — 2. vb. a., pf. btigs, fut. btig to cause to fall in drops, to instil etc.

འཇམ་འབྲུ འཇམ་འབྲུ -slad Cs. a term of blame or abuse; Lexx.

འཇམ་འབྲུ འཇམ་འབྲུ a cover, covering; འཇམ་འབྲུ -og tsud? Sg.

འཇམ་འབྲུ འཇམ་འབྲུ, pf. འཇམ་འབྲུ and འཇམ་འབྲུ (cf. འཇམ་འབྲུ -pa), to gather, of clouds, storms; ná-bun bžin-du འཇམ་འབྲུ-par gyúr-to (all the Buddhas) came drawing nearer like clouds of mist Glr.; to condensate, vb. n. ljon-šin tams-cád dgá-bai tsál-du འཇམ་འབྲུ all the trees afford a delightful shade Glr.; byin འཇམ་འབྲུ drowsiness overcomes me; po. and fig. to grow dark or dim, des-pa consciousness Med. — འཇམ་འབྲུ-po dark, close, dense.

འཇམ་འབྲུ འཇམ་འབྲུ v. tim-pa.

འཇམ་འབྲུ འཇམ་འབྲུ 1. adj. v. tu-ba. — 2. vb., also འཇམ་འབྲུ, pf. འཇམ་འབྲུ, btus, fut. btu, imp. tus, btu (Cs.), to gather, collect, pick up, šin, me-tog, frq.; tus-mi an assemblage of men, council, Cs.

འཇམ་འབྲུ འཇམ་འབྲུ, pf. འཇམ་འབྲུ (Cs. also btuis I have drunk out), (fut. btui Cs.), imp. འཇམ་འབྲུ, (Cs. also btui drink out!), W. *tün-čē, to drink, frq.; to suck, to smoke (tobacco), to eat (soup); to be soaked, drenched (cloth) Dzl.; noms-pa འཇམ་འབྲུ-ba to drink one's fill Dzl.; zo-tuis, o-tuis suckling baby; zo-tui dus-na during the time of giving suck Med.; tuis-pa tsam-gyis immediately after drinking Thgy.; tuis-so they were engaged in drinking Glr.; tui-du rin-ba, W. *tui-čōg, drinkable; btui-ba subst. drink, beverage, bzā-ba dan btui-ba, bza-btui (W. *zabtui) meat and drink, frq.; btui-ču water for drinking Mil. —

འཇམ་འབྲུ འཇམ་འབྲུ, འཇམ་འབྲུ, mui-pa, adj. and abstr. subst., འཇམ་འབྲུ-po adj, thick, mta-tui thicker toward the margin or edge Mng.; gen. of woven stuffs, opp. to srab-pa; srab-tui 1. thin and thick, 2. thickness relatively; also consistency, of liquids, opp. to slū-ba Med.; dense, nag, frq.; sound, heavy, rnyid tui-po a sound sleep; strong, bag-čags tui-po a strong inclination Mil.

འཇམ་འབྲུ འཇམ་འབྲུ, འཇམ་འབྲུ, mui-pa, to make longer by adding a piece, to piece out, to prolong, pu-dün W. a sleeve; skyé-ba tud mi dgos he has no need of adding a re-birth, a new period of life Pth.; tud-ma 1. addition, prolongation, *srog-gi tud-ma tán-čē W. prolonging life (by medicine, careful nursing). — 2. aid, assistance, subsidy, e.g. to a needy betrothed couple; also a gift of honour, a present, offered to a departing benefactor or respected Lama W.; dmag-tud subsidies; auxiliary troops. — 3. help, assistance in general.

འཇམ་འབྲུ འཇམ་འབྲུ gatherer, šin-tui a gatherer of wood, rta-tui of grass.

འཇམ་འབྲུ འཇམ་འབྲུ, pf. འཇམ་འབྲུ, fut. ytub, imp. tub, btub, W. *tub-čē, to cut into pieces, v. ytub-pa.

འཇམ་འབྲུ འཇམ་འབྲུ, pf. འཇམ་འབྲུ, btums, fut. btum, imp. tum, btum, W. *tim-čē, to cover or lay over, to put over, to

coat, *zānā-k̄yis* *Glr.*; to wrap up, to envelop, v. *ytum-pa*.

འཕྱུར་པ་ *tums* barren, sterile; addled (eggs); *blo-tums* stupid *Lexx.*

འཕྱར་ *fur* supine of *tu-ba*.

འཕྱར་བ་ *ful-ba* to rise, to spread, of smoke, vapours, perfumes, *ga-pur ful* it smells of camphor *Lexx.*; *rdul mi ful-bar byās-pai ōg-tu* after having laid the dust *Dzl.*; *la-lās bdug-spōs ful* some persons were spreading perfumes *Pth.*

འཕྱེར་པ་ *tégs - pa* *Cs.* to set out on a journey. (To me only **tāg-čē** *W.* is known.) 1. to pack up. 2. to depart. It prob. signifies the same as *tég-pa*, *dégs-pa* to lift, raise, take up, cf. *γ̄zi btāg - čes*, or *degs - pa* to shift, to change, lodgings, to remove; *tég-kūg* carpet-bag, knapsack.

འཕྱེ་ *ten*, perh. only another spelling for *ten*; *Sch.* has *tēn-la bōr-ba* to throw away as unfit, and if that be correct, it may serve to explain both significations mentioned under *ten*.

འཕྱེ་བ་ *tēn-ba* *Cs.* to be lame, to go lame, cf. *tēn-po*; also adj.: *bsu - mkan byiu tēn - ma čig kyan med* not even a lame chicken came to meet me *Mil. nt.*

འཕྱེ་བ་ *tēn-pa* 1. to draw, to pull, *gyén-la* up, upward, *mdün-du* forth, out; *par ten tsur ten* they pulled to and fro, this way and that way *Pth.*; *nur-gyis* by jerks, by little and little *Glr.*; *yól-ba tēn-pa* a curtain drawn before *Glr.*; **u' tēn-čē** *W.* to draw breath, to breathe; in *W.* esp. used for to draw out (a cork) to take off (a pot-lid), to draw or take away (a pot from the fire). — 2. to stop, to stop short, to wait, *tēn-pa bzān* it will be advisable to stop, to wait. — In *W.* also = *rten-pa* to lean, recline, repose on. — **gór-la tēn-čē** *W.* to form on a lathe, to turn. — *Sch.*: *tēn - kyér* forgetting and remembering (?).

འཕྱེ་བ་ *tēb* overplus, extra, supernumerary, *gos-tēb* a supernumerary dress *Lexx.*; *mal-gos tēb-kyis tūm-pa* to wrap up in an extra blanket *Lexx.*; *zag yōig tēb* one

day over, or too much; *tēb-pa* to have too much (?) *Sch.*

འཕྱེ་བ་པ་ *tēbs - pa*, pf. *tēbs*, (prop. the passive or neuter vb. to *dēbs-pa*, but often not differing from it, v. *dēbs-pa*) 1. to be thrown, strewed, scattered, *sā-bon Mil.*; to be afflicted with, befallen by, *nād-kyis* a disease, frq., also with *lūs-la Glr.*; *lan tēbs-pa* to answer; *γsal tēbs-pa* to be explained minutely; to be understood perfectly *Thgr.* — 2. *W.* to be hit or struck (= *kēs-pa*; **i-ru tēb son** I have been hit here (stung, bitten etc.); **tēb čūg-te ton** put it down, hitting (the right place), i.e. put it just in its proper place; **mi tēb-čē** not to hit the mark, to miss the aim; **ma tēb** the blow did not strike home; even of a prayer is said: **tēb**, it has hit, it has been heard. — 3. *Cs.* in a general sense: to take, seize, hold fast; *tēbs - lrib* *Cs.*: 'a tailor's instrument for holding fast cloth etc. in sewing; a thimble'; but the latter is undoubtedly to be spelled *mteb* (or *tēb*)-*lrib*; v. *lrib*.

འཕྱེ་བ་པ་ *tēms-pa* *Cs.*: 'to shut, comprise, cover, include; v. *tams-pa*'; the *Lexx.* have only: *nan-čags-tēms*, and *tēms-nān* w.e. In *W.* it is 1. vb.n. to *tams-pa*: **lāg-pa tem** my hand has been squeezed in, **tēm-čei čā-lag** a thing (e.g. a machine) giving chances of being squeezed. — 2. to suffice, = *kyéd-pa*, *ldān-ba*.

འཕྱེ་བ་པ་ *tō-tōsāms-pa* v. to etc.

འཕྱེ་བ་ *tōg-pa* *Cs.* = *γtōg-pa*, *Sch.* also = *tāg-pa*.

འཕྱེ་བ་པ་ *tōgs-pa* pf. and imp. *tōgs*, 1. to take, to seize, to take up, a knife, a sword *Dzl.*, provisions in order to distribute them *Dzl.*, esp. to carry *Dzl.* and elsewhere; *ról-mo tōgs-pa Glr.*, *Tar.* 21, 16, prob. to carry musical instruments (or to make music?); = *tōb-pa* to receive, **mūi lūs tōgs re-ré*, or *tōgs tsād** all that have received human bodies by the metempsychosis *C.*, *W.* — 2. = *dōgs-pa* with *pan*, frq., v. *dōgs-pa*; *Tar.* 159, 16 = to name, to call.

འཕྱོད་པ་ *ton-pa*, pf. and imp. *ton*, vb.n. to *dön-pa*, in *W.* very freq., in *B.* less so, = *byün-ba*, 1. to come out, to go out, **däg-sa kán-pa-ne ton** he is just coming out of the house; *kun pyir ton-te* all coming out *Mil.*; to remove (from a house or place), to leave, **ton-čag** *W.* the last farewell; to depart, to emigrate; *ču pá-gar ton-nas* when I shall be beyond the river *Mil.*; more carelessly: **yul ton-na, lün-pa ton-na** *W.* when one has passed through, the village, the valley; **dün-du ton-čé** to step or come forth (from the crowd etc.); to rise, arise, originate, v. *snyiñ-rüs*. — 2. for *don-ba*, to come, esp. *Bal.* — 3. to come from, to proceed from, to have origin, *bod ko-rán-nas ton-pa yin* these are products of Tibet itself; hence: to occur, like *don-ba, tsón-pas kúr-nas ton dug* (these goods) occur as imported, are imported; *rig-pa-čan miñ ton yin-te* known as being acute, sagacious.

འཕྱོད་པ་ *tób-pa*, v. *tób-pa*.

འཕྱོམ་(ས་)པ་, བྲོམས་པ་ *tóm(s)-pa, tóm(s)-pa*, to be dim, dull, clouded, of the senses and the understanding, **nyid tóm-čé** *W.* to slumber, to doze, **nyid yur-čé** id.; *mgo-(bo) tom* consciousness is clouded or darkened, by intoxication, disease *Med.*; also of religious darkness *Pth.*; **mig tom-tóm ča dug** *W.* he is dazzled (by the brightness of the sun); *ldon-ñin tóm-par gyur* having become blind *Dzl.* འཕྱར་ *tor* fragment, of a book *Tar.*, cf. *tór-bu*.

འཕྱར་པ་ *tór-ba*, pf. *btor*, fut. *ytor*, imp. *tor*, 1. prop. vb.n. to be scattered, of leaves by the wind *Dzl.*, to fly asunder, to be dispersed; to fall to pieces, to decay, of the body after death *Mil.*; to burst, of a gun; but also vb.a.: *mé-tog tór-ba* to strew flowers *Glr., Dzl.*; *tor-tuñ* libation *Cs.*, *ču-tór* libation of water *Sch.*; cf. *ytór-ba*. — 2. *W.*: to have notches, flaws, of edge-tools.

འཕྱེལ་པ་ *tól-ba* v. *mtól-ba*.

ད

ད་ da 1. the letter *d*, originally, and in the frontier districts also at present, pronounced like the German *d*, i.e. not quite so soft as the English *d*; in *C.* as initial aspirated and low-toned, *dh*; as final letter half dropped, and changing a preceding *a, o, u* into *a, o, u*; as prefix in *Kh.* and *Bal.* = *γ*, not differing from the prefixed *g*. — *da-drág* is a term used by grammarians, for the now obsolete *d* as second final, after *n, r, l*, e.g. in *kund*, changing the termination *du* into *tu*; *no, ro, lo* into *to*; *nam, ram, lam* into *tam*. — 2. num. figure for 11.

ད་ da 1. gen. at the head of a sentence: now, at present, just, esp. before the imp. mood: *da kar-dán-la soñ* just go to Kardang! directly, immediately, forthwith, instantly; in narration sometimes (though rarely) for then, at that time. — 2. in col. language after the emphatical word of the sentence: it is true, to be sure, indeed, **lon da yod niul med** time I have, it is true, but no money.

Comp. *da-ko Sch.* = *da*. — *dá-či* a little while ago, lately. *Mil.* and col. — *dá-ča* in future, henceforward. — *da-nyid* the present time; but just now. — *dá-lta(r)*

དཀ་ *dā-ka*

ད

དག་ *dāg-pa*

1. now, at present, *dā-ñi-nas dā-lta pñan-la* from lately till now *Thgy.*; *dā-ltai* (or *dā-ltar-gyi*) *bār-du* until now; *dā-ltai spyód-lam* our course of acting during this life *Glr.*; *dā-ltar-gyi byā-ba*, or *dnós-po* a person's experience or actions during the present period of his life *Dzl.*; *da-lta-nyid-du Glr.*, *da-lta-rān Mil*, *Pth.*, instantly; *dā-lta-ba Cs.*, *dā-ltar-ba Gram.*, *dus dā-lta-ba* the present time, presence; the present tense 2. *W.* hereafter, afterwards, **dāg-sa mi gos, dāl-ta ton** I do not want it now; give it me afterwards. — *dā-ste* henceforth, from this time forward *Dzl.* — *da-dūn* (frq. pronounced and spelled *da-rūn*) v. below. — *da-dé Glr.* and *C.* now. — *da nān* this morning. — *dā-ni* 1. now, 2. henceforth *Glr.* *da-pyi(n)-cad Dzl.*, *da-pyis Glr.* henceforth. — *dā-byun* a man of yesterday, an upstart. — *dā-tsam* about this time. — *da-tsun* henceforth *Pth.* — *da-yzód* but now, but just, not until now. — **da-rāns* C.* = *da-nān*. — *da-rūn, da-dūn* still, still more, *da-rūn ton* give still more! *da-rūn légs-par ysun-bar zu* please, explain it more in detail *Ma.*; still longer, once more, *da-rūn yan* again and again, over and over again; **da-rūn tsā-big ma tsar** *W.* it is not quite finished yet. — *da-rés* (*Sch.* also *da-ré-ba*?) 1. now, now at least, but for this time (opp. to *ñān-cad, snar, pyis*) *Mil.* 2. *W.* formerly, heretofore (opp. to *da now*). — *dā-lo* this year, in this year.

དཀ་ *dā-ka* horse-shoe, **dhā-ka gyāb-pa** to shoe a horse *C.*

དཅི *dā-ñi* (*stā-ñi*?) sickle hook, for cutting off briars *Lh.*

དུ་ *dā-ñu* mercury *Med.*

དུ་ *da-trig* a medicine *Med.*

དུ་ *da-drág* v. the letter d.

དུ་, དུ་, དེ་ *da-prug, dwa-prug, da-tsé*, orphan.

དུ་ *dhod-ba* a plant *Med.*, yielding an acrid drug; *da-tsód* id.(?); *da-rgód*, and *da-pyūn* are two species of this plant, the

former of which is considered to be of greater virtue *Wdā.*

དུ་ *dā-bag* v. *tā-bag, tar-bág.*

དུ་ *da-bér* v. *ta-bér, mda-bér.*

དུ་ *da-byid* lizard, *Med.*; *Lex.* = *skyingór.*

དུ་ *dā-ra* col. and sometimes *B.* = *dār-ba* buttermilk.

དུ་ *da-lí* several low-growing kinds of *Rhododendron.*

དག་ *dag* 1. sign of the plural, eleg. for *rnams*; often added to the pronouns *de* and *di*, and sometimes to numerals; also in the combination *dag-rnams*. In translations of Sanskrit works it denotes the dual number. — 2. *nā-dag, Kyéd-dag*, seems in *Mil.* often to be used for *nā-lta-bu-dag* my equal, or equals (another reading is *nā-lta*, v. *lta* 2). — 3. *W.* col. = *da*, esp. in the compounds **dāg-sam, dāg-sa** now; also certainly, it is true (v. *da* 2) *Mil.* — 4. v. *dāg-pa.*

དག་ *dāg-ka* is said to be used in *Ts.* for *dé-ka.*

དག་ *dāg-ñi* *Lh.* mint, aromatic plant, *Mentha Royleana.*

དག་ *dag-ga-dog-gé* *Ld.* for *dog-dog.*

དག་ *dāg-pa* (prop. pf. of *dāg-pa*), clean, pure; cleanness, purity; as adj. also *dāg-po*, *W.* **dāg-mo**; *dāg-par gyūr-ba* to become clean, *dāg-par byéd-pa* to make clean, to cleanse, to purify, *dāg-par kṛu-ba* (*W.* **dāg-mo tu-ñe**) to wash clean; more frq. fig.: **ka ma dhag** *C.* impure, incorrect, vulgar pronunciation, cf. *sgra* 1; *rigs ma dag* impure blood or kindred; com. pure with regard to religion and morals, (also = holy, sacred, relative to lifeless objects), *lus dan nāg dan yid-kyi las yóns-su dāg-pa* quite pure in word and action *Dzl.*; *lus dag sems dag dbān-po dag*, also *lus-ytsan* etc. id.; *dāg-par tsó-ba* to lead a pure, a virtuous life; *smón-lam dāg-pa* is stated to mean a sincere prayer *Glr.*; *rnām-(par) dag(-pa)* quite pure, most holy, frq.;

hence *rnam-(par) dag(-par) rtsi - ba*, or *mdzad - pa* is used for: to justify, in a scriptural sense, by *Chr. Prot.*; *mi* or *ma-dag-pa* impure; impurity, *bkrus-na mi-dag-pa med-do* when they have bathed they are quite clean *Dzl.* — Adv. *dag-par*, e.g. *krú-ba* v. above; *dag-tu* assuredly, certainly *Lt.(?)*; *dag-gis* purely = quite, entirely *S.g.(?)*; **dag-mo** *W.* id., **dag-mo šrag-čē** to burn completely, **dag-mo za-čē** to eat all, to consume entirely. — *yán-dag-pa* *Skr.* *सम्बद्ध* *Trigl.*, actual, real, *yán-dag-par* *ču yin* in reality it is water *Dzl.*; more frq. construed thus: *de yin yán-dag-na* if it is really that, *btson yán-dag-na* if you are really willing to sell it, *dod yán-dag-na* if you really wish it, *kyód-la yod yán-dag-na* if you really have *Dzl.*; *yán-dag-pa dan bdén-pai tsul bžin-du* in truth and in reality *S.O.*; *yán-dag-pa ni bden-pa-ste* since that which is real is true *S.O.*; *yán-dag-pa-nyid* reality *S.O.*; *dgé-bai čós-rnams yán-dag-par blán-ba* to assume, to adopt, virtuous habits earnestly *Stg.*; *yán-dag-par rdzogs-pa* really accomplished *S.O.*; *yán-dag-par ltá-ba* to be orthodox, v. *dgé-ba bču*; *yán - dag lam* the right way, = *tár-lam* *Mil.*; *yán-dag-dón* seems to be = *nes-don* *Mil.*, but *yán-dag dón-du ynyér-ba* to aim at, to aspire to, truth *Mil.*; *yán-dag-pai dón-la jüg-pa* to be pious *Thgy.* —

Comp. *dag-brjód* orthoepy *Cs.* — *dag-tér-ba*, *dag-tér byéd-pa* *Sch.* to clean, to cleanse; *Tar.* 189, 22; *dag-ster(-čer)mdzad-pa*. — *dag - (pai) sman(-ba)* *Schr.* 'good opinion'(?), prob.: a pure, sound view or knowledge *Glr.*; in *Mil.* it has a similar meaning; **dhag-nán jón-wa** *C.* to lead a holy life. — *dag-žin* holy country *Sch.* — *dag-yig* orthography; *snón-gyi-dag-yig* the older orthography; *brda-dág* = *dag-yig*.

དག་པ་ dag-pa, *W.* **dag-čē**, v. *tég-pa*.

དང་ dan, postp. c. accus, with (Lat. cum), *na dan* with me (often with the addition of *bčás-pa*, *łhan-yčig*, *mnyám*, q. v.), e.g. to go, speak, play, quarrel with; *bud-méd dan nyál-ba* to lie with a woman; in

some cases it must be omitted in English, or rendered by other words, as: *gron-kyér dan nyé-ba*, *rin-ba* near the town, far from the town; *de dan drá - ba* equal to that. Some particular ways of using *dan* are the following: 1. for and, *yser dan diul dan ləags-la-sogs-pa* gold, and silver, and iron, and the other (metals). The *shad* is here always put after *dan*, which shows that in the mind of the Tibetan *dan* never ceases to be a postposition; it can therefore be used only for connecting nouns and pronouns. In enumerations it is employed in different ways, and often quite arbitrarily, e.g. after every single noun or pronoun except the last one, or also after the last; it is used or omitted just as the metre may require it; or when a sum is mentioned, in the following manner: *byin-ba bži ni: sa (dan) ču (dan) me (dan) rluñ dan bžio* the four elements: earth, and water, and fire, and air, four they are; or, esp. in col. language, thus: *sa dan yčig*, *ču dan ynyis* etc. — 2. distributively: *žag dan žag*, *lo dan lo*, day by day, every year; *kyim dan kyim-na Tar.* every one in his house. — 3. after a personal pronoun col. almost like a sign of the plural: *na dan ynyis-ka* we two, both of us. *na dan tsán-ma* all of us. — 4. after the inf., and in *W.* after the gerund in *gin*, *nyi-ma šar-ba dan* at sun - rise, as soon as the sun rises, when the sun rose; *lo brgya lón-pa dan* when a hundred years had (or shall have) passed away, after a hundred years; *smrás-pa dan kyim-du son* with saying so, he went home, is gen. translated: he said so and went home, and so frq. in narration; *W.*: **šig - (la ton dan** with a whistling, **lón-gin žig dan** at beholding. — 5. after an imperative for and, *sgo rduis šig dan de-dag on-no* knock at the door, and they will come *Dzl.*; *yid-la byos šig dan bədd-do* give heed, and I will explain it to you *Stg.*; or it is used in the following manner: *lēgs-par sems šig dan ma nór-ram* consider it well; have you not made a mistake there? *nyon čig dan snón-dus - na* listen to me!

དང་ *dan*

ད

དད་པ་ *dád-pa*

Now, there was in olden times etc. *Dzl.* and elsewh., frq.; *lon' zig dan ná-la dbán yod* do take it! I have the power, you know, i.e. I shall answer for it *Dzl.*; in more recent times it is used (also when not followed by any other words) as an imperative particle = *zig*: '*da zo dan' byas-pas* saying 'eat!' *Glr.*; '*da ltos dan' ysunis* 'now just see', he said *Mil.*; even after *zu*, which in its application is like a verb in the imperative: '*ysun-ba zu dan' zes zér-bas* saying 'pray, teach (us)!' *Mil.* — 6. In *W.* *dan* is used improperly for the instrum.: '*bér-ka dan dun** strike with the stick! and for by or through with respect to persons: '*yóg-po dan šab-šób zer** he cheats me, tells me a lie, through his servant.

དང་ *dan* 1. meadow *Lh.* — 2. *dan*, or perh. better *tan*, (cf. *tin*), '*tan tán-čé*, or *tan čó-čé*, *tan šan čó-čé**, to read in a singing or drawling manner *Ld.* — 3. *dán-du lén-pa*, c. *la*, to submit, yield to, comply with, *Glr.*, *Tar.*; c. accus. *submissively* to put up with (*Sch.* and *Wts.* are hardly right).

དང་ག, དང་ཁ *dán-ga, dán-ka*, 1. *appetite*, *dán-ga gag* my appetite is gone, *mi bde* is bad, *Med.* and *Mil.* (*Sch.* 'the will?'). — 2. *C.* for *dám-ka*.

དང་ཤོ *dán-po* 1. the first, with respect to number, time, rank, *dán-po'i rтам de sus zer Pth.* who spoke (raised) the first rumour? who was it that first got up the rumour? *dán-po'i nyin-par* on the very first day; *na-tsód dán-po-la ynás-pa* being still in the prime of life *Wdn.*; the former, he that is mentioned before another, *dán-po nyis* the two first named *Thgy.*; the former, the earlier, he that precedes another in point of time, = *siá-ma*, opp. to *pyi-ma*, *čóg-ma*, the latter. — 2. the first thing, part etc., *nyin-moi dán-po-la* at the beginning of day, at day-break *Tar.*; *dán-po-nyid-du* in the first place, before the rest, above all, before every other thing *Thgy.*; *dán-po-nas* from the very beginning *Thgy.*, *Tar.*; *dán-por*, and very frq. *dán-po* adv., firstly, in the first place; at first, in the beginning. — *las-dán-po-pa* a beginner, *las-dán-po-pai dús-su* as long

as he is only a beginner *Thgy.*; *las-dán-po-pai byis-pa* like *νήπιος* (child) in the *N.T.*, *Mil.*

དང་བ *dán-ba* 1. to be pure, *nám-mka dán-nas Mil.*; gen. adj. *pure, clear*, *bras dán-ba* picked rice *Lt.*; of inclinations, dispositions, feelings: *séms-čan kún-la rab dán-ba* full of love towards all creatures; *dge-séms dán-ba* a pure, sincere disposition to virtue *S.O.*; most frq. *devout, pious; devotion, faith*; *dán-bai séms* id. (in *W.* often confounded with *yden-ba*). — 2. *lag dán-ba* = *dár-ba*, v. *darba* II. 2.

དང་ཅ *dán-tse W.* a field-terrace.

དང་ར *dán-ra* (spelling dubious) *stable*, for cattle, *C.*, *W.*

དང་ལ *dán-la* 1. *Sch.* 'a tract of land abounding in springs'. — 2. n. of a high mountain pass, north of Lhasa, called *Tantla* by *Huc* II., 231.

དང་སྤྲ *dwāns-pa*, *C.* also '*dhān-po**, *pure, clean, clear*, = *dán-ba* I., of air, water; *ynam-dwāns* a clear sky, fine weather (*W.* '*tan**'); *danš-smug* reddish gray *Sch.* — *dwāns-ma* 1. the chyle, *Ssk.* རས, concerning which Brahmanical and Buddhist physiology has led to a great many phantastical ideas, *Med.* frq.; also fig., mostly in an obscure and unintelligible manner. — 2. *Sch.*: 'the spirit, the soul', a signification not found hitherto in any book, but acc. to a Lama's statement the word denotes the soul, when purified from every sin, and to be compared to a clear and limpid fluid, in which every heterogeneous matter has been precipitated. — *danš* is also not seldom met with erroneously used for *dnañs* and *mdañs*.

དད་པ་ *dád-pa* 1. secondary form of *dód-pa* to wish *Dzl.* and elsewh.; hence in compounds: *skom-dád thirst*, '*tágs-dad-čan** fond of dress or finery (cf. *dogs-pa*) *W.*, and in similar expressions. — 2. to believe (cf. བཤད) in a religious sense, more significant than *yid-čes-pas* and including a devotedness full of confidence, like *πιστεύειν* in the *N.T.*; also *subst. faith*, more fully *dád-*

pai seems, and adj. **faithful, believing**, *yón-bdag dád-pa* the faithful giver of alms *Mil.*; more fully *dád(-pa)-can*, *dad-lán*; *ma-lád-pa*, and *dad-méd* **unbelieving**; often with *mos* or *gus*: *kun dad-dad-mos-mós-su dug-pa-la Mil.*; *dad-ñin-gus-par gyur-ba Glr.*; *dad-par gyur-ba*, *dád-pa byéd-pa* to become **faithful or believing, to believe**, frq.; *dád-bzin-du* full of faith; *dad-brtsón* for *dád-pa dan brtson-grús Tar.* — Note. **mi zig-la dád-pa tob** *W.* col. a man becomes a believer, v. *tób-pa*; but *Tar.* 35, 1 *jiágs-pa Dhi-ti-ku-la dád-pa tob* means: he was brought to believe by hearing the Reverend Dhitika.

དན་ད་ *dán-da*, and *dan-róg*, medicinal herbs *Med.*

དན་ད་ལི་ *dán-da-li*, or *dan-dál*, *Ld.* a sieve, gen. consisting of perforated leather and a wooden frame; *rás-dan-dal* a sieve made of cloth (inst. of leather).

དན་མོ་ *dán-mo* (spelling?) the female of the ibex, and of the musk-deer.

དམ་ *dam* (a root signifying bound, fast, fixed, from which the following compounds, as well as *sdóm-pa*, are to be derived), sbst., also *dam-tsiq* and *yi(d)-dam*, resp. *tugs-dam*, a solemn promise; vow, oath, confirmation by oath, like *bden-tsiq*; *dam bca-ba* 1. to promise, 2. the act of promising, the promise; also *dám-bca Mil.* and col.; *dám-bca bul-ba* resp. to make a promise, e.g. *mi báb-pui* not to descend *Mil.*; to promise solemnly *Mil.*; hence *yi-dam*, and (more popularly) *dám-bca* the sacrament *Chr. Prot.*; *dam bcas-pa* a promise made; *dam srün-ba*, *dám-la ynd-spa*, or *nyé-bar byéd-pa*, *dám-bcas-pa spyód-pa*, *dám-bcas-pa bzin-du byéd-pa*, *dám-bcas-pa dan mi gál-ba*, to keep one's promise; *nyáms-pa* to break (a promise, a vow); *dam-nyáms-kyi lās-rnams* violations of duty; *dám-la dogs-pa* to exorcise demons etc. *Glr.*, *Pth.*, but only by gentle persuasion, which induces them to promise to do no harm any more, not by magic power (so it was expressly stated by a Lama); *dám-la jóg-pa Tar.* 125 id. (ni f.); *dám-can*, *dam-tsig-can Mil.* bound by an oath etc.; *dám-ču*

prob. water which is drunk in taking an oath *Pth.*

དམ་ཀ་ *dám-ka Glr.*, *dám-ga Wts.*, *tám-ga Cs.*, a seal, stamp, resp. *pyag-dám*, esp. for the seals of Lamas; *dám-ka rgyáb-pa* to seal, to stamp; *kyi-dam* v. *kyi*; *dam-rgyá* = *dám-ka Tar.*; **dam-čüg** *W.* seal of a Lama, used as an amulet.

དམ་པ་ *dám-pa*, acc. to the explanation of a Lama: bound by an oath or vow, consecrated; but *Lxx.* render it by དམ་པ་ i e. = *mčog*, thus *Dzl.* 22v, 4; 22, 9, and *Cs.*: noble, brave, excellent, which is prob. also the sense of the word when compounded with *čos*, *skyes-bu*, and other words. Its usual rendering, however, is 2. holy, sacred, *blá-ma dám-pa*, *skyes-bu dám-pa*, a holy Lama, a holy man, and most frq. *dám-pai čos*, *dám-pa čos*, *dám-čos*, the holy doctrine, the holy religion of Buddha. Yet, in the interpretation of passages the original meaning (noble, excellent) ought to be resorted to much oftener. So also *pyóg-mo dám-pa čig Glr.* signifies an excellent, a favourite female slave, but not exactly a holy or a faithful one.

དམ་པོ་ *dám-po* 1. strong, firm; tight, narrow, of fetters etc.; gen. adverbially *dam-du*, e.g. to bind, to lock up, to seize firmly, securely. — 2. of laws, commandments, severe, strict, exact.

དམ་ཅུ་ *dam-dum* various *Sch.*; yet cf. *dum*.

དར་ *dar* I. 1. silk, *dár-gyi* of silk, silken; *mjal-dár* resp. for *ka-btágs C.*; *rgyái nan dar* fine Chinese silks *Thgy.* — *dar-dkár* white silk *Glr.* — *dar-skud* silk-thread; *gos-méd dar-skud dra* stark naked *Ma.* — *dar-gós* silk dress, *Cs.* also silk-stuff. — *dar-čün* a bunch or fringe of silk *Cs.* — *dar-čen Ld-Glr.*, acc. to *Schl.* = *ka-btágs*, yet cf. the significations given sub I. 2. — *dar-tag-mkan* a silk-weaver; *dar-tag-bu-mo Glr.* the daughter of a silk-weaver. — *dar-pón* = *dar-čün*. — *dár-bu* a coarse kind of silk *Cs.* — *dar-bubs* a whole piece of silk-stuff rolled together. — **dhar-ma-ré** *C.* 'neither silk nor cotton', half silk half

cotton; acc. to others velvet. — *dar-dmân-pa* raw silk *Schr.* — *dar-tsôn-pa* a dealer in silks, a silk-mercator. — *dar-záb* the finest silk, frq.; a piece of such silk. — *dar-yáb* a silk fan. — *dar-yüg* a narrow ribbon-like piece of silk-stuff *Glr.*, *Mil.* — *dar-lin* = **dhar-ma-ré**. — *dar-sám* the lower border of a silk dress *Glr.* — *dar-(gyi) srin(-bu)* silk-worm. — 2. a cloth, made of whatever material; flag *Wts.*, sail (v. *gyór-mo*); *pyar-dár* a hoisted flag; *mdun-dar* a little flag fixed to a lance; **ru-dhár** C. military banner. — *dar-léog* little flags fixed on houses, piles of stones, and the like (v. *Schl. Buddh.* 198). — *dar-po-čé* 1. a large flag fastened to a flag-staff; 2. flag-staff, mast. — *dar-tso* a military division, squadron *Sch.* — *dar-sin*, *dar-bér*, prob. flag-staff.

II. ice, icy plain; *dar čägs* ice is forming; also substantively = *dar*, *mtsó-la dar-čägs* *btav Mil.* — *dar-zám* ice-bridge. — **dar-jár** ('clinging to the ice?') *W.* a dark-gray aquatic bird.

III. v. *dar-yèig*, *dár-ba*, *dár-ma*.

དར་རྒྱལ་གླིང་ *dar-rgyas-glin* v. *rdo-rje-glin*.

དར་སྒྲ་ *dár-sga* walnut.

དར་གཞིག་ *dar-yèig* (col. also *dal-yèig*), a little while, a moment; *dar-yèig lón-pa-na* after a little while *Glr.*; adverbially: for a little while, for a moment *Mil.*; directly, instantly, in a moment *Mil.*; *dár-tsam* *Sch.* id.

དར་དྲིར་ *dar-dír* humming, buzzing *Mil.*; wailing, lamenting *Pth*

དར་རྩོ་ *dar-rdó* grinding-stone for Indian ink *Sch.*; *bdár-rdo* would perhaps be more correct.

དར་པོ་, དར་མོ་ *dár-po*, *dár-mo*, col. for *dál-po*, *dál-mo*, v. *dál-ba*.

དར་བ་ *dár-ba* I. sbst., also *dá-ra*, *dar*, buttermilk, *dar-ysár* fresh buttermilk.

II. vb. 1. to be diffused, to spread, of influence, power, opinions, diseases, *čes dár-ba* to gain much ground, to increase exceedingly *Lt.*; *dár-du žüg-pa* (act.) to extend, enlarge, e.g. academies *Glr.*; *dar-*

gúd spreading and decaying, increase and decrease; **dhár-po** C. grand, magnificent, of a feast, drinking-bout. — 2. with *lag*, to take in hand, to put hand to a work, c. *la Dzl.*; also *dán-ba*.

དར་མ་ *dár-ma* 1 the age of manhood, manly age, prime of life, gen. reckoned from 30 to 50, but acc. to *S.g.* from 16—70; *dár-la báb-pa*, or *dar-báb*, a person in the prime of life, frq.; *dar-gán* col. id.; *dar-yól* a person beyond that age. — 2. a man, and *dár-mo* a woman in the prime of life.

དར་མོ་ *dár-mo* v. *dár-po*, *dár-ma*.

དར་སྒྲ་ན་ *dar-smán* v. *dar-tsúr*.

དར་ཙམ་ *dár-tsam* v. *dar-yèig*.

དར་ཚིལ་ *dar-tsil* *Sch.* 'groin'(?).

དར་(མ)ཚུར་ *dar-(m)tsur* *Wdh.* = *dar-smán*, *alum* *Sch.*

དར་ཡ་ཀན་ *dar-ya-kan* a medicinal herb *Med.*

དལ་ཡམས་ *dal-yáms* *Mil.*, *rims-dál* *Mil.*, epidemic disease, plague, or perh. n. of a particular disease.

དལ་ཅིག་ *dál-čig*, col. for *dar-yèig*.

དལ་ཐོག་འཇུག་པ་ *dal-tóg žug-pa* to attack and disperse an enemy *Sch.*

དལ་བ་ *dál-ba*, *dál-bu*, slowness, ease, quietness, leisure (opp. to haste, hurry, vehemence), **dhál-wa* (or *dhál-bu*) *yó-dham** C., have you time? *dál-ba žig-gi skábs-su* when he happened to have nothing to do *Dzl.*; *dál-bar dug-pa* to be disengaged, unemployed; *dál-ba brgyad* the eight conditions of rest, the state of being free from the eight *mi-kóm-pa*; to these belong the *byor-pa bču*, i.e. ten goods or blessings which, in part, are but more particular definitions of the eight rests, yet include also other blessings; hence both together are called *dal-byór bču-brgyad* (another instance of this peculiar way of reckoning v. sub *nyin-mtsán*). As these various conditions are partly characteristics of 'humanity', and attainable only by human

beings, they might be denominated 'the (eighteen) specific blessings of humanity'. Often they are also used directly for 'condition of humanity, or of human nature', this kind of existence being, from a religious point of view, the best and most desirable. *nyed - dkái dāl - ba mi lus*, and similar expressions frq. occur (Cs. has calmness, tranquillity of mind, evidently mistaking it for *rnat-byor*). *dāl-ba*, *dāl-bu*, *dāl-po*, *dāl-mo*, *W.* also **dāl-can**, quiet, calm, of the mind, the water; gentle, of the wind; slow, lazy; **še-gyü** *dhāl-wa*, or *še-pa dhāl-wa** *C.* phlegmatic disposition. — Adv. *dāl-bar* (v. above), *dāl-gyis*, *dāl-bus*, slowly, softly, gradually, e.g. to draw, opp to *drag-tu*; *dāl-groi rgyun bzin* like a stream flowing gently and softly; *mi-dāl-bar Dzl.* incessantly.

དལ་མོ་ *dál-mo* chine, loin.

དལ་བཅོང་ *dal-btsón* (spelling dubious), **dal-tson tán-cé** *W.* to carry on compulsory trade. This is frequently done by Eastern rulers, who in time of personal need make a sale of goods, compelling people to buy at fixed prices.

དི་ *di*, num. fig.: 41.

དི་གར་ཅི་ *di-gar-çi* is said to be a provincialism, and secondary form of *γ̣zi-ka-rtse*, n. of a town near Tashilunpo.

དི་མར་ *di-mar* *Sch.*: 'a certain worm or insect'.

དི་རི་རི་ *di-ri-ri* buzz, murmur, hum, low confused noise, as of crowds, of a number of praying people, of wailing prisoners, of birds on the wing *Glr.*

དིག་ *dig*, the Persian دیکه, a large kettle, washing-copper, brewer's copper.

དིག་པ་ *dig-pa* 1. *Cs.* a stammerer, also *Ka-dig*, cf. *dig-pa*. — 2. *C.* reeling, staggering, intoxicated.

དིང་དིང་ *din-din*, *gád-mo din-din* *Tar.* 158, 4 prob. an onomatopoetic word, *Schf.* 'laughing aloud'.

དིང་སང་ *din-sán* = *den-sán*.

དུ་ *du* 1. num. fig.: 71. — 2. for *tu* (q.v.) after final *n*, *d*, *n*, *m*, *r*, *l*. — 3. how many? *bslébs-nas zlá-ba du lon* how many months is it ago that he came? — *du-dú* how much, how many each time? *dú-zig* how much about? *dú-ma* many, *zag dú-ma* many days; *dú-mar pye* it is divided into several (parts) *Wdn.*; *lan dú-mar* many a time, often *Cs.*; **dú-ma rákša** *C.* col. a great many, very much (perh. 'devilishly much', from *rákšas*).

དུ་བ་ *dú-ba* (cf. *dúd-pa*) smoke, *ful*, or *gyén-du pyur* smoke rises *Zam.*; *dú-ba-pa Sp.* very poor people that pay but a trifling tax, proletarians (prop. 'smoke-people' that have nothing but the smoke of their fire). — *du-ba-mjug-rin* a comet. — *du-zág C.* the smoke or vapour hanging over towns and large villages in the morning.

དུག་ *dug* poison, *dug blud-pa* to administer a poisoned potion to a person, to give him poison to drink; *dug-mi-ynód-par gyur* he becomes proof against poison *Dom.*; *ču-la dug débs-pa* to poison the water *Pth.*; *dug ysum* in a moral sense, *dod-čags*, *γ̣ti-mug*, *že-sddñ*; sometimes *dug liá*, five moral poisons, are mentioned.

Comp. *dug-can* poisonous. — *dug-nyen* an antidote *Cs.* — *dug-mdá* a poisoned arrow. — *dug-sbrul* venomous serpent. — *dug-méd* not poisonous. — *dug-šóg* poisonous paper *Mil.*, *Pth.*, *Glr.* — *dug-sél* that which neutralizes a poison *Cs.* — *dug-srúñ* a preservative against poison *Cs.*

དུག་དི་ *dug-ti* (or *dug-ste*?) *Ts.*, so, thus, in this manner, also *nüg-ti*.

དུག་པོ་ *dug-po*, esp. *Ü* (= **ču-pa** *Ts.*, **gon-čé** *W.* coat, garment, dress *Mil.*

དུགས་ *dugs*, esp. in medical writings; it seems to denote 1. heat: *Tar.* 31, 21 *tsád-pai dugs-kyis* by the glowing heat of the day *Schf.*; *S.g.*: *ču dri dugs rláns-pa* *če* the water (i.e. urine) has a strong smell and emits much heat(?) and vapour; *Lt.* 22, 4. 5; 22, 4; 23, 5; 23, 4; 23, 10. *ču rigs šin-tu dugs-pa Mng.* adj.? — 2. revenge, grudge, rancour, **dug kór-če*, *dugs-*

དུག་པ་ *dugs-pa*

*län ldön-čē** to take vengeance, to revenge one's self.

དུག་པ་ *dugs-pa* W. 1. to make warm, to warm, *mé-la* at the fire, e. g. one's hands, a plate. — 2. to light, to kindle, **me dug-čē** to light a fire; **kān-pa mes dug son** the house has begun to burn, has caught fire; **zā-čē dug tsār-kān** burnt food, a burnt meal; **dug-di** a burnt smell.

དུང་ *duñ* 1. a tortoise shell, *duñ-rdō* a petrified tortoise shell Cs. — 2. a shell, both small shells, worn as an ornament (*skye-duñ-prén* necklace of shells), and more particularly the great trumpet-shell, which is sounded on certain occasions; it is usually of a pure white, hence *duñ-dkār* 1. trumpet-shell, 2. white rose C., *duñ-so* snow-white teeth Pth, *duñ-ru* snow-white horns Mil.; a trumpet-shell wound to the right (*gyās-su khyil-ba*) is regarded as valuable as it is rare Glr. — 3. trumpet, tuba, *duñ būd-pa* to sound, to blow a trumpet; *Krims-duñ* judgment-trumpet, trumpet used in courts of justice, *čos-duñ* church-trumpet, trumpet used in religious ceremonies, *dmag-duñ* war-trumpet, *lins-duñ* hunting-bugle; *rkañ-duñ* a trumpet or cornet made of a hollow thigh-bone; *zans-duñ* a copper trumpet, a bass tuba eight feet long; *dban-duñ* a similar instrument, but of less dimensions; *roa-duñ* a trumpet of horn, *rag-duñ* a brass trumpet. — 4. skull (?) Sch. has: *duñ-čen* 1. skull, 2. = *rkañ-duñ*; in Glr. Brahma is called *duñ-gi tor-tsogs-čan*.

དུང་ཇི་ *duñ-nie* constant, continual Dom.; *duñ-ne-ba* Thgr. id.

དུང་དུང་ *duñ-duñ* staggering, reeling, tottering, wavering Sch.

དུང་པན་ *duñ-pān*, C. **dhun-pēn**, basin.

དུང་པར་ *duñ-pyār* Pth., 100 million Sch.

དུང་པ་ *düns-pa*, secondary form of *γdüns-pa*, love, *dād-pa* *dañ düns-pa* *zig skyēs-te* Mil., frq.; *yid-düns* = *snyn-brtse-ba*, frq.; **dhun-bhu** (C. love, **ṭu-gu-la dhun-bu jhē-pa** cf. *γdēs-pa*.

དུར་ *dur*

དུར་ *dūd-pa* I. sbst. (cf. *dū-ba*, and the Pers. دود) smoke, W.: **kān-mig dūd-pa mā mēd-kān dug** there comes very little smoke into the room. — *dūd-ka* Sch. 1. having the colour of smoke, dark-gray. 2. family, household. 3. chimney (?). — *dūd-ku* Sch. 'liquid soot'; prob. soot mixed with water, smut; Lt. compares morbid evacuations or matter ejected from the stomach with *dūd-ku*. — *dūd-bāl* soot Sch., prob. **flocky soot**. — *dūd-būn* a cloud of smoke Cs. — *dūd-rtsi* soot, smut Cs. — *dūd-lām* chimney.

II. vb. 1. to tie, to knit, to knot, v. *mdūd-pa*. — 2. pf. of *dūd-pa*, stooping, bent, hence *dūd-gro* quadruped, beast, animal, opp. to man that walks erect Stg.

དུར་པ་ *dūn-pa* great diligence, assiduity, *dūn-pa drāg-po*; **dūn-čan** very diligent W. (cf. *dūn-pa*, and *rtun*).

དུར་པ་ *dub-pa*, vb. to be or get tired; adj. tired; sbst. fatigue; *mī dūb-bo* they do not get tired Dzl.; *nāl-zin dūb-nas* Glr.; *lus dañ nag yid dub* Pth. he is tired in body, mouth, and soul, i.e. he has no strength for doing, saying, or thinking anything good. — *dūb-čan* tiresome Cs. — *dūb-rgyu* anxious, sorrowful Sch.

དུར་པ་ *dubs*, Stg. frq.: *nyē-zin dubs nyē-bar* acc. to the context it might mean: **very probably**; but the word seems to be little known.

དུར་ *dum* a piece, frq.; as a measure or certain quantity of meat, v. *γzugs*; *dūm-po* a large piece Cs.; *dūm-bu* a small piece, frq.; *dūm-bur γcōg-pa*, *γcōd-pa*, *byēd-pa* to break, to cut to pieces. — *dam-dūm* several small pieces or things Cs.; perh. = *dum-dūm* Ld., e.g. *yul dum-dūm*, or *gron dum dūm* several scattered farms, hamlets or villages, which have together one common name.

དུར་ *dur* tomb, grave, *dūr-du jūg-pa*, *dzūd-pa* (Cs. *dēbs-pa*) **(s)kūn-čē** W., to bury; *dūr rkō-ba* to dig a grave. — *dūr-rkun* grave-robber, plunderer of tombs. — *dūr-kun* grave, tomb. — *dūr-krod* acc. to etymology denotes a cemetery, burial-

ground, but in Tibet it signifies a place to which corpses are brought to be cut into pieces for hungry dogs and vultures, this being considered a very honourable mode of burying (or rather disposing of) dead bodies, *Köpp.* II, 322. These places of course are haunted by demons and foul spirits; *dür-krod-pa* an ascetic living at such a place, *Burn* I, 309. — *dür-rgyas* the last food which a dying man eats. — *dür-agam*, *dür-sgrom* coffin. — *dür-rdo* tomb-stone *Cs.* — *dür-spyan* jackal. — *dür-juñ* barrow, tumulus, mound, cairn. — *dür-byan* epitaph *Cs.* — *dür-tsun*, *dür-tsod*, food offered to the dead *Cs.* — *dür-mtséd* a place for burning dead bodies *Sch.* — *dür-sri* a grave-devil, a sort of sepulchral vampire.

དུར་བ་ *dür-ba* 1. sbst. **weed, weeds**, *Sch.*
 ི — 2. vb. **to run** *Mil.*, *dür-te rgyüg-pa* to run towards a place or object, to hasten to, *zás-la dür-ba* to hasten to dinner, *lās-la* to work *C.*; cf. *nām-dur-can*.

དུར་བིན་ *dür-bin* *W.*, the Persian دوربین
spy-glass.

དུར་བྱ་ *dür-bya* a paring-axe; a hoe *Sch.*

དུར་བྱིད་ *dür-byid* a purgative root, prob. =
 ི *tār-nu* *S.g.*, acc. to *Wdi.* = *tri-byi-ta* (sic), prop. त्रिबुता, *Ipomoea Turpethum*.

དུལ་བ་ *dül-ba*, prop. pf. of *dül-ba*, **soft**,
 ི of the skin etc.; **tame; gentle** (temper), **easy** (disposition), **mild**; also sbst. **softness** etc.; *dul-po*, *W.* **dül-mo** id., but only adj.; *ma dül-ba* **untamed, rude**, *Dzl.*; **sráb-ka* (or *ká-po*) *dül-mo** *W.* **soft- or tender-mouthed; tame, manageable, tractable**. *Tar.* 11, 14 a better reading prob. would be: *dbañ-po dül-bai brjid* a splendour that dazzles the senses.

དུལ་མ་ *dül-ma* a kind of **water-colour** made
 ི of pulverized gold and silver, for painting and writing.

དུས་ *dus* 1. **time**, in general, *düs-kyi Kór-lo* v. *Kór-lo*; *düs-kyi* means also: **happening sometimes** *Mil.*; *dus* adv., for a while, for some time *Lt.*; *dei dūs-su*, *dus*

de tsa-na, *dé-dus*, *dus der*, at the time, at this time; *dus de-nyid-du* then immediately, directly afterwards; *dān-poi dūs nyid-du* in the very first time; *dūs-su*, or *dus-dūs-su*, *dus ga-ré*, sometimes, now and then; *de dān dūs mnyām-du* simultaneously with that *Glr.*; *dus yèig-tu* or *la* at one and the same time, together; *düs-èig-na* (erron. *yèig*), also *dus re* (or *nam*)-*zig-gi tse*, *dus-re* (-*zig*), once, one day, some day; *dus lan-èig* id. *Glr.*; *dus pyi zig-na* some future day; *dus yžan zig-na* another time; *dus ci tsam-na* at what time? when? *Glr.*; *dus(-na)* after a genit., inf., or verbal root = when, after, *žag nyis son dūs* when two days had, or will have passed *Mil.*; *na bū-moi dūs-na yin-te* when I was still a girl *Glr.*; *mgü-dus med* the time of being satisfied never arrives *Mil.*; *btsā-dus-te* as the time of giving birth has come *Lt.*; frq. with *būb-pa*: *bdag dül-bai dūs-la bab* the time of my conversion has come; sometimes *dūs-la sleb* *Lt.*; col.: *dus sleb* the time is come; *gro-bai dūs dēbs-pa Dzl.*, *byéd-pa* frq., to fix a time for going, also thus: *nam gró-bai dūs byéd-pa Dzl.*; *dus kūn-tu*, *dus rgyin-du* always; almost pleon. in: *dus dá-nas* henceforth, from this time forward *Mil.*; *de dān dūs dzom* as to time it coincides with that *Glr.* — 2. **the right time, proper season; for** is expressed by the genit. of the inf. (cf. above: the time of my conversion); *dūs-su* at the right or proper time, e.g. for paying off *Glr.*; *dus ma yin-pa* the wrong time; *dus ma yin-par*, *dus-min* unseasonably, not in due time; esp. too soon, prematurely, e.g. to die; *dus-ma-yin-pa spōn-ba* to abstain from doing unseasonable things. — 3. *dus ysum* **the three times**, viz. *dā-ltai*, or *dā-ltar-gyi*, *dās-pai*, and *ma-ōn-pai*, frq., thus in *dus ysum-gyi sañs-rgyūs* the Buddhas of the three times; often also with special reference to metempsychosis, **the present, the former, and the future period of life**; with respect to the times of the day: **morning, noon, evening**; besides *nyin-dus ysum*, also *mtsān-dus ysum* occurs. —

དུས *dus*

ད

ད *de*

4. **season.** Here Tibetans, of course, distinguish the four seasons of the temperate zone, *dpyid* spring, *dbyar* summer, *ston* autumn, *dgun* winter; but in books, originally written in India, 'either three are counted, *tsá* - *dus* hot season, *grán* - *dus* cold season, *čár*-*dus* rainy season, or more accurately six: *dpyid* (བདུན) spring, i.e. March and April, *sos-ka* (གསེས) hot season, May, June, *dbyar* (དཔྱད) rainy season, July, August, *ston* (གནམ་མཁའ་) damp season, September, October, *dgun* - *stód* (དུང་སྒྲུབ་) first part of winter, November, December, *dgun* - *smád* (ཤིང་མཁའ་) last part of winter, January, February. — 5. **conjunctures, times, circumstances,** **dus dé* - *mo** *W.*, **dhü* - *dé* (*sa-jám*)* *C.*, *dus* - *kyi* *črüg* - *pa* *méd* - *pa* *Ld.* - *Gtr.*, *dus* *bzán* - *po* *Dom.*, peace. — 6. **a particular period of time, as distinguished from others, an age,** ལུང་ (= འུ་ལུང་ ལུང་), *yar* - *ldán*, or *rdzogs* - *ldán* (རྩ་ལོ་ལྟོ་ལྟོ་ ལྟོ་ལྟོ་) *yar* - *rabs*, or *ysum* - *ldán* (ཡུམ་ལྟོ་ལྟོ་) *rtsod* - *ldán*, or *nyis* - *ldán* (ཡུམ་ལྟོ་ལྟོ་) *snigs* - *ma* (སྒྲིག་མཁའ་), to be compared to the four ages of Greek mythology. — 7. **year** *Li.* — 8. **symb. num.:** 6. — Note. *dus* *byéd* - *pa* also signifies (cf. 1 above) to fulfil the time, *tsei* *dus* *byéd* - *pa* to die, to perish, also to commit suicide *Dzl.* frq.; *čü* - *bai* *dus* *byéd* - *pa* id. *Wdn.* — *dus* *džin* - *pa* to take the day-service upon one's self (?) *Dzl.* ལྷོ་ལྷོ་, 3.

Comp. *dus* - *skabs* v. *skabs*. — *dus* - *čén*, -*bzán*, -*stón*, **festival**, *byéd* - *pa* to keep one. — *dus* - *mčód* v. *mčód* - *pa*. — *dus* - *sbyor* *Cs.*: 'judicial astrology', *dus* - *sbyor* - *pa* an astrologer. — *dus* - *me* *comet* *Cs.* — *dus* - *rtsi* - *ba* *Cs.* 'the counting of time'. — *dus* - *tsig* *Sch.*: '*dus* - *tsig* *rsár* - *ba* new, fresh provisions, 'produce of the year' (?). — *dus* - *tsigs*, *dus* - *mtsams* 1. **period, epoch**; 2. **season** *Cs.* — *dus* - *tsód* 1. **space or measure of time**. 2. often for *dus*, *dei* *dus* - *tsód* - *kyi* *mi* - *rnams* the men of that time or period, *dei* *dus* - *tsód* - *la* at that time; also for hour. — *dus* - *ziñ* *Sch.*: 'time of depravity'. — *dus* - *bzán* v. above *dus* - *čén*. — *dus* - *rlábs* 'wave of time' i.e. ebb and flood, the tides, *Stg.*

— *dus* - *lóg* a year yielding no crops, a **sterile, bad year** *Pth.*

ད *de* 1. **num. figure:** IO1. — 2. **affix of the gerund, for te, after a final d.**

ད *de* demonstrative pron. (in *B.* gen. placed after the word to which it belongs, in col. language before it, even without the termination of the genitive) **that, that one**, opp. to *di* this, this one, yet with occasional exceptions. 1. when words or passages are literally quoted, the Tibetan begins with *di* - *skad* or some similar expression, and places a *čes* or *dé* - *skad* after it. *di*, in such a case, corresponds about to 'the following', *de* to 'such', or 'thus', (cf. *τοῦτο* and *τόδε*). But elsewhere *di* may also refer to what has been said before, e.g. in a reply: *tsig* *di* *ni* *bdén* - *pa* *ytñ* - *nam* is this word (that has just been said) true? *Dzl.* In the context of a narrative, however, *de* is usually employed. — 2. It frq. stands in the place of the definite article **the**: *pa* *de* *lóg* - *ste* *son* - *no* the father went back *Mil.*; esp. after adjectives and participles, where it adds to perspicuity: *yžón* - *nu* *de* *na* - *ré* the younger one said *Mil.*; *siñn* - *la* *son* - *ba* *de* he that has gone on before *Mil.*; *dei* *dón* - *du*, *dei* *pyir* - *(du)*, *čéd* - *du*, *slád* - *du*, **therefore, on this account, for this reason**; *dei* *lóg* - *tu* under that, after that, afterwards; *dei* *dus* - *su*, *tse* - *(na)* there, then, at that time. — 3. **he, she, it, for** *Ko*, which in classical style is not in use. — 4. for *dei*, in *de* - *pyir*, *de* - *dus*, (abbreviations of *dei* *pyir* - *du*, *dei* *dus* - *su*, v. above). Plural: *dé* - *dag*, *dé* - *rnams*, *dé* - *tso*.

Comp. and deriv. *dé* - *ka*, *dé* - *ka*, the very same, *ysa* *dé* - *ka* *ña* *yn* the very same snow-leopard (you saw) was I myself *Mil.*; *dé* - *ka* *ltar* just so *Thgy.*; *dé* - *ka* *yod* (in answer to a question) indeed! yes, yes! to be sure! *Mil.*, *C.*, frq.; *dé* - *ka* *lags* *Mil.*, id.; *de* *kyed* *lags* *Pth.*, oh, this... is you?! — *de* - *kó* - *na*, *de* - *nyid*, col. *de* - *rán*, the very same, cf. *kó* - *na*; *de* - *nyid*, and *de* - *kó* - *na* - *nyid* are also sbst.: **essence, nature** *Thgy.*; *séms* - *kyi* *de* - *nyid* the essence of the soul

Mil. — *de-snyéd* so many. — *dé-lta*, *dé-ltar* (-du, or -na) so, *pa ni dé-lta ma yin-te* as it is not so with the father *Stg.*; *dé-lta-bu* of that kind, quality, or manner, such, esp. in *B.* — *de-dé* = *de*, but more emphatic, exactly that; *de-de-bzin-no* yes, so it is! **dhén-ḡa*, *ḡe** *C.* = *dé-lta* etc. — *dé-na* therein, in that place, there, here. — *dé-nas* from, thence, from that place; afterwards, then, at that time, very frq. — *dé-pa*, *dé-ma* *Cs.* one of that place, sect, religion etc. — *dé-bas* 1. after a comparative, than that; 2. also *dé-bas-na*, *dés-na*, *des*, therefore, consequently, now then (*ḡi*) *B.* frq. — *dé-bo* = *de* *Cs.* — *dé-tsam* so much; *dé-tsam-na*, *dé-tsa-na*, then, at that time. — *dé-tsug*, *W.* gen. **dé-zug**, so, thus. — *dé-bzin*(-du) according to that, thus, so; frq. for it, *dé-bzin-du ynan-no* he allowed it *Dzl.*; *dé-bzin nó -ses -nas* perceiving it *Glr.* — *de-bzin-nyid* (ཐན་པོ་) essence, *Was.* (272), identity (297), like *čos-nyid* and some other similar expressions, = *ston-pa-nyid*, *Trigl.* fol. 20. — *dé-zug* = *dé-tsug*. — *dé-yan*, *dé-an*, 1. this, or that, too; he also. 2. namely, to wit, viz., preceding specifications and detailed statements, sometimes also after a gerund, in which case it cannot be rendered in English. — *de-rag* directly, immediately *Sch.* — *de-rán* = *de-kó-na*, *de-rán yin* that is just the thing! exactly! to be sure! col. — *de-rin* *B.* and *C.* to-day, *de-rin-gi* of this day. — *dé-ru*, *der*, 1. into that, thereinto, into that place, thither, that way. 2. in that, therein, in that place, there, frq. — *dé-la* to this, to that; in, on, or at this; thereat, therewith, thereto, thereon; about that, concerning that; thereof, therefore. — *dé-las* from, out of, from that; after a comparative and *yžan*, than that. — *de-srid* to such a length of time.

དེ་བ་ *dé-ba* a medicinal herb, *Med.*

དེ་ *den*, also *diñ*, to-day, *den-nas* from this day forward *Mil.*; *den pyin-čad* or *čad* *Dzl.* id.; *den-gi* *dus* the present time or age; *den-sán* to-day and to-morrow; now-a-days; *den-sán lha-rje* the physicians

of the present day *Wdn.*; *den-dus smán-pa* *Lt.* id.

དེ་བ་ *den-ba*, pf. and imp. of *den-ba*, to go, to go away; *den-s-pa* seems to be the same form: *so-sói ynas-su den-s* *Mil.*, *rán-sar den-s-so* *Pth.* they went each to his own place; *nam-mkar den* *Mil.* prob. it melted away, dissolved into air; *sór-mornams den-s mdzad-pa* to turn the fingers upwards (?). *Schr.* *den-s-pa* to ascend.

དེ་བ་ *déd-pa*, pf. of *déd-pa*.

དེ་(བ་) *déb(-ma)* poultice, cataplasm, applied to sores and inflamed parts of the body *Sch.*

དེ་བ་ཐེར་, བཏེར་, ཐེར་ *deb-tér*, -*yter*, -*ster*, tibetanized form of the Persian *دفتر* documents, records, catalogues, registers, lists, books; *deb-tér-pa*, *deb-ter-mkan* *Cs.* keeper of the archives or records, recorder, archivist, librarian; *déb-kan* chancery, government office *Schr.*; *déb-yig* cover, envelope, stitched book *Sch.*

དེ་མ་ཅེ་ *dém - tsi* (perh. *Bu - nan*), a small, narrow bridge, foot-bridge *Lh.*

དེ་འང་ *déan*, v. sub *de*.

དེ་ཟེ་(ར་) *déu(-re)* one day, some future time, *Dzl.* frq.; *deu ... deu ...* now ... now, at one time ... at another time *Mil.* (*Tar.* 165, 18 is prob. an incorr. reading).

དེ་ *der*, for *dé-ru*, esp. as adv., then, at that time; *der zad*, *der bas* *Cs.* that is all, there is nothing more, finis.

དེ་ *des* 1. instrum. of *de*; *des čog* with that it is enough, that will do *Sch.* — 2. for *dé-bas*, v. *de* comp.

དེ་སྒྲ་ *dés-pa* *Cs.*: 'fine, brave, noble, chaste; a title'; occurs frq. in *Dzl.* as a commendable quality of women.

དོ་ *do* 1. num. figure: 131. — 2. two, a pair, a couple, used only in counting, measuring etc.: *žo do re* two drams of each *Med.*; **tá-bag do** *W.* two platefuls. — 3. this, *Schr.*: *dó-yi don-du*; gen. only in *donub* this evening, to-night *Mil.*; *bdag donub sán-gi mi* I, a man only for to-day and to-morrow *Mil.*; *Cs.* also *do-žag*, *do-*

རོ་ཀེ་(ར) *do-ké(r)*

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རོགས་པ་ *dógs-pa*

mód to-day. — 4. an equal, a match; a companion, associate, *W.* **yá - do** fellow, yoke-fellow, mate, comrade, consort; *do-zla* 1. id. *Mil.*; 2. party in a lawsuit(?); **dó-da pan-tsin zib cè'*-*pa** *Cs.* seems to mean: carefully to investigate (the right of) both parties; *do - med* unequalled, matchless; **dho-med zan-po**, *C.*, *W.*

རོ་ཀེ་(ར) *do-ké(r)* = *tor-tsügs* *Ler.*

རོགས་པ་ *do-gar-ká* *W.* light-blue.

རོགས་ *do-gál* importance, weight; important, weighty *C.*, *W.*; **dho-ghál mi jhé'*-*pa** *C.*, **do-gál mi cò-cè** *W.*, to treat lightly, to make light of, to slight; **di tsiy-po dho-ghál mi dug** *C.*, this word is unimportant, of no consequence; *do-gál-can* important, of consequence *Cs.*

རོང་མ་ *do-dám* commission, charge, superintendence; **dho - dhám jhé'*-*pa** *C.*, **do-dám kúr-cè** *W.*, to have the superintendence, direction, or charge of a business, to have the keeping of a thing; *do-dám-pa* 1. a commissioned, authorized person, overseer etc.; 2. bishop *Chr. Prot.*

རོ་པོ་ *dó-po* a load, for a beast of burden, cf. *dos*; **do-góm** *W.* saddle-cloth, housing; *do-lógs* the load on one side of a sumpter-horse, half a load, *do ya-yèig*; *do-nón-pa* the equalizing of the load, by increasing or lessening it on one of the sides.

རོ་བ་ *dó-ba* 1. Jerusalem artichoke *Sik.* — 2. secondary form of *sdó-ba* *c.* accus., to be a match for, to be equal in strength etc., to cope with *Mil.*; **šrog dhan dhón-da ré** *C.* his life is at stake (*da?*).

རོ་བོ་ *dó-bo* *Med.*, prob. = *dó-ba* *I.*

རོ་མེད་ *do-mód* to-day, this day, *v. do.*

རོ་ར་ *do-rá* *Mil.?*

རོ་རེ་ *do-ré* *v. do* 2.

རོ་གལ་ *do-šā-lā* *Hind.* a thick shawl or wrapper *W.*

རོ་གལ་ *do-šál* *Cs.* n. of an ornament hanging down from the shoulders; *Schr. mu-tig-gi do-šál* pearl-necklace; *Mil.* id.

རོ་སེ་ *do-sé* (from *tsé?*) now, at present *Bal.*

རོག་ *dog* col. an auxiliary vb., acc. to Lamas of *W.* and *C.* = *rtóg-pa*, but of different pronunciation (*W.* **dog**, *C.* **dhog**). It seems to correspond to the expressions: as far as I know, as much as you know, to your knowledge etc. So a person may be asked: **yóg - mo me bar dóg - ga(m)** has your maid-servant, for what you know, lighted a fire? whilst, if the servant herself were asked, the question could only be: **me bar-ra(m)*, or *bar tsar-ra(m)**.

རོག་ *dog* sbst., in *B.* mostly *dóg-pa*, 1. bundle, clew, skein, e.g. of wool, weighing about two pounds, as much as one can hold conveniently with the hand or twist round it (*lag-dóg*). — 2. capsule, *ór-dza-kai* of the cotton plant. — 3. ear of corn *Ler.*; *Col.* more in use: *dog-dóg* a larger piece, *ká-ra dog - dóg*, lump-sugar (opp. to ground sugar); clod, clump, lump, loaf, **dog-dóg cò-cè** *W.* to form loaves; or in general: to press, to press together, to crush, to crumple; a piece of wood, a log *W.* (differing from *rdog*); **dág-ga-dog-gé** *Ld.* broken in pieces, e.g. *ká-ra*.

རོག་པ་ *dóg-pa* 1. *v. dog* sbst. — 2. adj. and sbst., narrow, narrowness; *dóg - po*, *dóg-mo* adj.; *dóg-pai ynas-las tar-ba* *Wdn.*; fig. *šin-tu dóg-par gyür-to* they were kept within narrow bounds *Glr.*; **im dhóg-po** *C.* strict administration of justice.

རོག་ལེ་ *dóg-le* an iron pan with a handle *C.*, *W.*

རོགས་པ་ *dógs-pa* 1. vb., to fear, to be afraid of, to apprehend, gen. with the root of the pf tense, which in earlier writings is placed in the instrum. case: *nyés-pa byün-gis mi dogs* *Dzl.*; whereas *Glr.*: *ser byün dóg-pai dús-su* (fearing) when a hail-storm is threatening; *Tar.* 188, 9: *rgyal-srid ma zin-gyi(s) dóg-te* being afraid (the prince) might not be able to govern; *ma zin dóg-pas* *Glr.* fearing lest he should not finish

the matter; *γsô-mkian ma byun dôgs-nas* *Glr.* fearing that no deliverer would make his appearance; hence for **that not, lest** and similar expressions, *bu mis mton-gis dôgs nas* that his son might not be seen by the people *Pth.*; *že-sdôn lanis dogs tür-re gyis* be on your guard lest anger should arise, take care not to grow angry! *Mil.*; *gos dôgs-pai lèib* dusters to prevent (things) from getting dirty *Lex.*; *γžân-gyis γsâl-bar šes-kyis dogs(-na)* using distant allusions, so that the drift of a speech is not at once clear and intelligible *Gram.*; rarely with the supine: *dé - dag bág - tu*, or *brós - su dogs* fearing lest they should become faint-hearted or take to flight *Dzl.* — 2. sbst. **apprehension, fear, scruple**, *dôgs-pa skyes-te Dzl.*; also *dogs skyés-te Glr.*; *dogs bsâl-ba*, *dogs γcód-pa* to remove doubts or apprehensions *Tar.*; *dogs dpyod ni dogs γcód - do* examining a scruple is as much as removing it *Sch.*; *re-dôgs* hope and fear (things which a saint ought to be no longer subject to) *frq.*

དང don 1. **a deep hole, pit, ditch**, an excavation deep in proportion to its breadth, e.g. a trench in fortifications, *Glr.*; *sa-dôn* id.; *žu-dôn* **a well, a deep cistern**; *me - dôn* a fiery abyss, pool of fire *Dzl.*; *Sch.* proposes to use it also for **crater**. — 2. **depth, deepness, profundity**; *dôn-čan Cs.*, **dôn - po* W.*, **deep**; *dôn - méd* not deep, shallow *Cs.* — 3. v. *dôn-ba*.

དངག don-ga n. of a tropical climbing plant, and of a sweet-tasted lenient purgative *Med.*

དངཔ don-pa **padlock**, *dôn-pa γjug-pa* to put a padlock on.

དངཔ, རྩངཔ don-po, ldôn-po 1. **tube**, any hollow cylindrical vessel, = *pu-ri*; *dôn-bu* a small ditto; *spa-dôn* a tube etc. of bamboo, *šin-dôn* a tube etc. of wood; *lèags-dôn* of iron; *mda-dôn* **a quiver**, *dôn-ba Glr.* id.; *dôn-mo*, *ldôn-mo* **a small churn**, = *gur-gur*. — 2. **a shuttle**, made of a piece of bamboo.

དངཙ don-tse, *Sch.* also *dôn-tse*, *dôn-rtse*, piece of money, **coin**, *γsér-gyi* gold

coin *Dzl.*; esp. a small coin, used (like penny) proverbially for a small sum, *Dzl.* 307, 9; རྩ, 6.

དངཙ don-zil(?) *W.* *Corydalis meifolia*.

དངཙ don-ze **wasp** *Cs.*

དང dod an equivalent, **nül méd-na dod cig tob gos* W.* if you have no money, I must receive an equivalent; *dei dod çi-dra yod* what is the equivalent, what shall we get for it? *Mil.*; *bu-dód* adoptive son, *nié-kyi bu-dód mdzod* pray, suffer yourself to be adopted by us *Mil.*; *skad - dód* verbal equivalent, **synonym, translation** *Lex.*; *dód-du* **as an equivalent, as payment, for, instead of, at**, e.g. at a moderate price; *kyód-kyis nai stóbs-kyi dod mi për Glr.*, gen. **mi nün** (., you cannot cope with me in strength, you are no match for me.

དངཔ dód-pa **to project, to be prominent**, gen. with *bur - du*; also **elongated** (Botany) *Wdn.*

དན don (*Ssk.* རྩ), resp. (at least in some of its applications) *žabs-don Pth.* 1. **sense, meaning, signification**, *gô-ba* to understand, *grél-ba* to explain; *don rnyéd-par dká-bai yig - brú* letters the meaning of which is not easily understood *Glr.*; *don mi dug* that makes no sense; *dii don çi yin* what does that mean? *žal ni Kai don yin*: 'žal' signifies the same as *ka*; *dpe bži don dan liai ngur* a psalm, containing four parables, together with their explanation, as being the fifth (part) *Mil.*; *rân-gi-séms-la don gyis* refer the signification, make the application, to your own soul *Mil.*; ... *kyi dôn-du bäd*, it is explained in the sense of ... , as having the same meaning as ... *Gram.*; *don mtün-no* they agree in this sense, on that point, they say so unanimously *Glr.*; *don dé-la soms* think over this sense, i.e. over the meaning of this significant example *Mil.*; *žu-dôn* application, petition, request; contents, *Tar.* 45, 19.; also opp. to *tsig* (word, form); *čos-byun-na spri-ti-ma zer-ba dug-ste don mtün* in the *čos - byun*, it is true, he is called Spritima, but the contents (i.e.

the things related about him) agree, are the same *Glr.*; *ñes-don*, and *drän-don* v. *ñes-pa* extr.; **idea, notion, conception** *Was.* (283); as the heading of a chapter or paragraph, e.g. *sdig-pa dag-pai don* of the expiation of sin. Rarely in a subjective sense: *don-méd byis-pa* thoughtless children *Mil.* — 2. **the true sense, the real state of the case, the truth**, (cf. *d n-dám*), esp. *dón-la*, sometimes also *dón-gyis* *Tar.* 102, 12, in truth, in fact, really *Glr.* and elsewh.; to speak the truth *Thgy.*; *dón-la blta-na* col. id.; also for: true! surely! indeed, forsooth. — 3. **intent, purpose, design; profit, advantage**, *düi don ci yin* what is your meaning and intent (of doing that)? *soñ-soñ-bai don med Dzl.* going on is to no purpose; *don med bzin-du* without seeing the use of it, without understanding the purpose *Wdn.*; with the genit. of the noun: **the profit, advantage, the good**, of a person, *mi don byéd-pa* to promote a person's welfare; esp. with reference to holy men, *gro(-ba) don byéd-pa* to work for the welfare of (all) beings, very frq.; of priests col.: to act officially, to sacrifice; **gain, profit**, v. *ynyér-ba*; in a concrete sense: **some particular advantage, prerogative, good or blessing** obtained, frq.; *ñan-pai don* a useful thing, *bdé-bai don* a gift of fortune, *nyéd-pa* to obtain it; *dios-grub mčög-gi don* the excellency of the highest perfection; hence *dón-du* postp. c. genit. 1. **for**, for the good or the benefit of; 2. **for the sake of, on account of**; c. genit. of inf. **in order to, that**; 3. rarely: **in the place of, instead of, against, for**, *zas nór-gyi dön-du tsón-ba* to sell food for money *Mil.* — 4. in a general sense: **affair, concern, business**, *rañ-(gi) don* one's own affairs, one's own interest (cf. n. 3); *ñan-(gyi) don* the interest of others; also meton. for **disinterestedness** *Mil.* (*Ssk.* परार्थ); *don mair-bas* on account of much business (syn. *brél-bas*) *Dzl.*; **chief or main point** (ni f.), *ñsö-ba-rig-pai dön-rnams mdor sdü-ba* to sum up the principal points of medical science; *čos don ñsum-la dús-te* religion being reduced to three main points (*lus, ñag, yid*)

Glr.; *don sgrub-pa*, or *grub-pa* to settle an affair, to obtain one's end, to attain to happiness. — 5. in anatomy *don lia* are: **the heart, lungs, liver, spleen, and kidneys** *Med.*; cf. *snod*. — 6. **document**, *čud-don* a written contract, agreement; *če(d)-don* a letter (to an inferior person).

Comp. *din-čün*, *don dan lán-pa* 1. **useful, profitable, expedient**, e.g. *tsig Thgy.* 2. **enjoying an advantage**. 3. **having a certain sense**. — *don-mtün* a merchant *Cs.*; *dpal dan lán-pai don-mtün-dag* most honourable merchants! — *don-dag* 1. *Sch.* business, affairs(?). 2. col. = *don* 1. *don-dám* (परमार्थ), **the true sense**, subjectively: **good earnest**, col. *W. yáñs-pa man don-dám yin* it is not (said in) jest, but in good earnest; objectively: *don-dám-par dbyer-méd* in truth, (after all, upon the whole, in the end), it is all the same *Gram.*; *don-dám rnám-par ñes-pai čos Glr.* prob. = *don-dám-pai blén-pa* absolute truth *Was.* (293); in later times = *ston-pa-nyid Trigl.* 20; *Mil.* — **don-dás* *W* (lit.-bras) = *če-dón*?

དོན don num. for *bdün-ču*, *don-yčig* etc. 71, 72 etc. to 79.

དོན་པ་ dön-pa for *tón-pa* *Glr.* in one passage, prov. in *C*.

དོན་དོན་ dob-dób, *dob-dób smru-ba* to talk stuff, nonsense *Sch.*

དོན་མ་ dom the brown bear; *dóm-bu* 1. *Sch.* the cub of a bear, 2. *Cs.*: a species of black dogs, resembling a bear.

དོན་དོན་ dom-dóm *Cs.*: ornamental fringes hanging down from the neck of a horse; *Wdi*: *mé-tog rtá-yi dom-dóm dra.*

དོན་ར་ dóm-ra **screen, shade** for the eyes and the like *Sch.*

དོར་ dor a pair of draught cattle; *glaiñ-dór* a yoke of oxen

དོར་བ་ dór-ba v. *dór-ba*.

དོར་མ་ dór-ma **breeches, trowsers**, *dor-tün* short breeches, *dor-rin* long drawers, trowsers *Cs.*; *ñam-dor* from *ñam-bu*; *dór-rta* 1. that part of the breeches which covers the privy parts, v. *rta*; *yügs-sa-moi dór-rta des ñza sruñ*, *rmá-la ñan Wdi.*, the

middle part of a widow's drawers prevents epilepsy and heals wounds. — 2. *W.* = *dór-ma*?

དོ། *dol* 1. **net**, esp. fishing-net, **tám-pa** to spread, to fix it *C.*, *W.*; (*nya*-)*dól-pa* a fisherman, cf. *γdól-pa*. — 2. *W.* **stew-pan**. — 3. *dol* *γcód-pa* to split, to cleave *Sch.*

དོས་ *dos* a load (of a beast of burden) that has to be carried by compulsory service, without being paid for; *Kal-dós* id.; *ja-dós* a load of tea carried in this manner; *dos gél-ba* to load (on), to pack, *dos bógpa* (not *póg-pa* *Cs.*) to unload; *dós-pa* a conductor of such loads *Cs.*, *dos-dpon* the leader of a caravan of such loads; *dos drag-pa* 1. *Mil.* prob.: **hard compulsory service**; 2. perh. also: **severe in exacting it**, e.g. a feudal lord.

དང་ཅི་, དང་ཅི་ *drá-çi*, *drán-çi* *Pur.* a flat basket.

དྲ་པ་ *drá-pa* a small copper coin, used in the western part of the Himalaya, a thick **paisa**, of the value of half a penny.

དྲ་བ་ *drá-ba* I. sbst. བཟུང་, 1. **grate, lattice; net, net-work**, *lús-la drá-bar brel* (the veins) are spread throughout the body like net-work *S.g.*; *rús-pai drá-ba* the frame-work of bones, the skeleton *Thgy.*; *od-zér-gyi drá-la* a pencil or aggregate of rays of light (lit. lattice-work of rays) *Glr.*; *dra mig* id., esp. col.; *lčágs-(kyi) dra(-mig)* iron railings; **grate; gridiron**; *rgyá-dra* wooden rails, fence *C.*, *W.*; *dra-(ba) pyed(-pa)* *Lex.*, *Glr.* 'half-lattice', technical term for a kind of silk ornament; *drá-ba-čan* latticed, grated; *dra-lag-drá-lag-čan* having many forked ends or branches, of the horns of a stag. — 2. a bag made of net-work *Cs.*, *dra-pád*, *dra-čün* id. — 3. the web of water-fowls.

II. vb., pf. *dras*, *W.* **dé-čé**, to cut, clip, lop, dress, prune, pare (leather, cloth, paper, wings etc. with knife or scissors); also fig.: *pai miñ-nas drás-te* borrowing (a syllable) from the father's name *Glr.* (twice); cf. also *Tar.* 107, 13; **téb-dhe-pa** *C.* one that cuts the strings (of a

purse) on his thumb, i.e. a **cut-purse, pick-pocket**; *gos-drás* cloth cut out for a garment *Cs.*; *dras-spyád* **scissors** *Sch.*; *dra-gri* *Cs.*: 'a tailor's knife used for shears'; *drai* (sic) *ro Sch.*, **de-rüg*, *ta-de** *W.* **clippings, cuttings, remnants**.

དྲ་མ་ *drá-ma* experienced, practised, learned *Sch.*; so perh. *Pth.*, where however *bra-ma* and *tra-ma* is the usual form.

དྲ་བུ་ *dra-zu*, or **dra-su** *W.* a small pan with a handle; a ladle.

དྲག་ *drag* 1. *W.* the post; any parcels or goods conveyed by post, the *Hind.* डाक. — 2. expedient, profitable, of use, *púl-ba drag-gam* will it be of any use, well-applied, if I give? *Mil.*; *ji byas kyan ma drag* whatever I did, it was of no use *Pth.*; *na çi-ltar byás-na drag* what course will it be expedient to take? what shall I do best? *Pth.*; **çi dhag*, *ghan dhag** *C.* what is right? what is expedient? *nád-pa drag-pas* *čog* it is sufficient, if the patient is getting better *Mil.*

དྲག་པ་ *drag-pa* 1. noble, of noble birth *C.*, **drag-po** *W.*; *mi drag-pa*, or merely *drag-pa*, a nobleman; *drag-rigs* nobility, gentry; *drag-par byéd-pa* to raise to nobility, *drag-par gyúr-ba* to become a nobleman *Cs.*; *drag-šos* an inferior officer or magistrate *Cs.* — 2. gen. *drágs-po*, *W.* also *drag-čan*, (*Ssk.* तीव्र, उच) **strong, vehement, violent** *ču drag-pa* a rapid river, violent current; *brtson-grus drag-pa bád-pa* or *dün-pa drag-pa* unbending, unwearied application; *skad drag-pa* a powerful voice; *Krims drag-pa* a severe punishment; *snýin-rje drag* yearning compassion; **strong, forcible**, of expressions or language; moreover an epithet of terrifying deities, particularly of Siwa (*Ssk.* रुद्र), *drag-mo* fem.; *ži rgyas dbaṅ drag* v. sub *ži-ba*. — Adv. *drag-tu* vehemently, violently, e.g. to pull, to lament, to implore; hastily, speedily, e.g. to come *Wdn.*; *drag-por*, e.g. *drag-por bčad-de bklág-par byao* in reading a marked stop should be made *Gram.*; *ha-čan mi-drág-par* very gently, softly; *drag-gis*, *dád-pa* to believe firmly *Mil.* — 3. *drág-pa* pos-

sessing a quality in a high degree, *dug-drag-pa* Stg. very poisonous. — 4. symb. num. 11.

Comp. *drag-nád*, v. *dreg-nád*, gout. — *drag-rtsal-čan* = *drag-po*, of deities. — *drag-zán* strong and weak, e.g. the relative force of sound *Gram.*; also high and low, with respect to rank. — *drag-ñul* frightfulness, *drag-ñul-čan* frightful, terrible, powerful; cruel, frq., yet chiefly with respect to the power manifested by gods and sorcerers. — *drag-yäed* lit. 'cruel hangman', a terrifying deity v. *Schl.* 111, 214.

དྲམ་ drags adv. very, much, greatly, mainly *drags* Mil. very much; adj. much, strong, intense, *ba-btun-drags* eating and drinking a great deal S.g.; *dran-drags* an intense, most vivid, remembrance of a person Mil., an ardent longing or desire; *dga-drags-nas* being very happy, highly rejoiced Pth, C.; *gyod-drags-nas* feeling deep repentance Mil.; *bsten drags-na* if one continues it too long S.g.

དྲམ་ drán a kind of bear *Sch.*

དྲམ་ drán-po (ཐག་ཕུ) straight 1. not deviating from the direct course, not crooked or oblique, *fig*, *lam* etc. frq.; *lus drán-po jóg-pa* to sit straight; **ka bú-bne dán-po dō-dē** W. to place a thing straight or upright again; **éd-la dán-po** W., horizontal. — 2. right, e.g. *lam*, opp. to *lóg-pa*. — 3. sincere, honest, upright, truthful, *drán-poi ran-bžin-čan-gyi pyir* because they have an upright character Dzl.; *las drán-po* good actions, righteous deeds, opp. to *rtsub-po* violent, unjust Stg.; *krims drán-po* 1. a just sentence, righteous judgment, opp. to *lóg-pa*. — 2. applied to men, with regard to their acting according to justice and the law (v. *krims*); *čos-dran-po* honest, upright, with respect to religion and the divine law; also *drán-po* alone, whenever it is not to be misunderstood, may be used for our just. — *drán-por*, *tiq drán-por smrá-ba* to be candid, to speak the truth, frq. *drán-don* v. *ñes-pa* extr.

དྲམ་ drán-ba 1. abstract noun to *drán-po*. 2. pf. to *drén-pa*.

དྲམ་ drán-srón, ལྷ་མི, 1. a holy hermit, an order of men, introduced from Brahmanism into Buddhism. These saints are looked upon partly as human beings, partly as Dewas, and at any rate as being endowed with miraculous powers Dzl. frq. — 2. At present the Lama that offers *shyin-sreg* is stated to bear that name, and whilst he is attending to the sacred rites, he is not allowed to eat anything but *dkar-zas* (v. *dkar-po*). — 3. symb. num.: 7.

དྲམ་ drán-dri Lh. the beam of a pair of scales, Hind. तूला.

དྲམ་ drán-pa I. vb. ལུག, 1. to think of, c. accus., with or without *yid-la*, gen. to think of past events, to remember, recollect, call to mind, *drin* benefits, v. *drin*; *byün-ba-rnams* that which has happened Glr.; more emphatically: *rjes-su drán-pa* frq.; but also *dkon-mčög drán-pa* to think of, to remember, God; *sdug-po yón-ba de ma drán-pa yin* do not think of, do not trouble yourself about, future evils Mil.; *bskyis-par mi drán-no* I do not recollect having taken anything on credit Dzl.; *drán-pa tsám-gyis* as soon as one thinks of it, quick as thought Thgr.; *so-só-nas... drán-par gyis ñig* every body should think of... Dzl. (the simple imp. seems not to be used); (*rjes-su*) *drán-par byéd-pa* also: to remind of, to put in mind of, to revive the memory of, = *drán-du jóg-pa*, *dran-skül byéd-pa* Lex. — 2. to become conscious of, to recollect, *rmi-lam* a dream Pth.; *drán-par gyir-ba* to recover one's senses, to be one's self again Dzl.; *čian mi drán-pa* insensible Dzl.; *mi drán-pai jóg-tu* after they had become insensible Dzl. — 3. to think of with love or affection, to be attached to, to long for, *ā-ma* for the mother col.; **dran-sém** W. love, affection, attachment; *dran-mčög-rje* dearest Sir! Mil.

II. sbst. ལུག་མི, 1. remembrance, recollection, reminiscence; memory frq.; *drán-pa ysul-po* a retentive memory. — 2. consciousness, *stor* is lost; *tugs dran-méd-du tim-pa* to lose one's senses, resp. Mil.; *dran-méd-du bgyál-pa* id.; *drán-pa rnyéd-*

pa to recover one's senses *Pth.*; *γsô - ba* id.; *dran-dzin-méd-pa* being out of one's senses (with joy) *Glr.*; **self-possession, consideration**, *dran-méd* without consideration, inconsiderate; *séms-čan smyón-pa-dag dran-pa so - sór rnyed* insane persons regained the respective faculties of their minds *S.O.*, *drán-pa γzúns-pa* prob. quickness of apprehension, good capacity; *drán-pa nyáms-pa* weak-minded; *dran-yód*, *dran-ládn*, remembering, being in one's senses *Cs.*; *dran-šes* for *drán - pa dan šes - ráb Mil.*; **qhem - pa man - po ko - la šar** *C.* he is uneasy, troubled, full of scruples and apprehensions.

ཏྭ་ dral 1. v. *l'am - mo*. 2. v. *dral - ba*. 3. for *gral*.

ཏྭ་ཅེ dral-tse a kind of courier or messenger *Cs.*

ཏྭ་ dras v. *dra-ba* II.

དྲི dri, col. also *dri-ma*, **odour, smell, scent**, *dri-žim(-po)*, *dri-bsún Dzl.* an agreeable sinell, sweet scent; *dri-bzán(-po)* 1. id., 2. *Cs.* also **saffron**; *dri-nán*, prob. also *dri-lóg*, *W.* **dri sóg-po**, *Cs.* *dri-mi-žim* an unpleasant smell, a stench; *dri bró-ba* to exhale an odour *Glr.*; **qi núm-pa* or *nóm-pa** to inhale an odour; *W.*: **kyúr - qi*, *nyín-qi*, *dúg-qi*, *mé-qi*, *rúl-qi*, *hám-qi rag** I perceive a sour, stale, burnt, smoky, putrid, mouldy smell; **tsig-qi*, *žob-qi** a smell of burnt food, burnt wool; *dri lia* five odours or perfumes used in offering; *dri-ka Sch.*: urinous smell (?); *dri-nád* vapour, exhalation, fragrance; *dri-čan lté-ba* bag of the musk-deer; musk *Wln.*; *dri-ču* scented water, perfume *Cs.* (yet cf. *dri-ma*), *dri-čen* a medicinal herb *Lt.* — *dri - ytsan - kán*, **མག་ལྷུ་**, a sacred place, a chapel, conjectures about the etymology of the word v. *Burn. I*, 262. — *dri-dzin po.*, the nose. — *dri-za*, also *dri-za-mo* fem., **མག་ལྷུ་** an eater of fragrance, in Brahmanism the heavenly musicians, and so also in Buddhism painted as playing on guitars, but usually (in accordance with the etymology) thought to be **aërial spirits**, that

feed on odours of every description. They are supposed not only to be fond of flowers and other fragrant objects, but also to visit dunghills, flaying-places, shambles etc., the various substances of which are accordingly dedicated to them (cf. *γtór-ma*). The insects, swarming about such places, the Tibetan believes to be incarnated *dri-za*. — *dri-zai groñ(-kyer)* **mirage, fata morgana**. དྲི་བ་ dri-ba question, *dri-ba dri-ba* to ask a question, *mi-la* a person; *dri-bai lan*, *dris-lán*, answer; *dri-rtóg ma man Mil.*, *C.* **qhi gya ma jhé* or *čē** *Cs.*, don't ask long! do not ask many questions!

དྲི་བོ dri-bo an enchanter, sorcerer, magician, *dri-mo* enchantress, witch *Mil.*

དྲི་མ་ dri-ma, **मल**, 1. dirt, filth, impurity; **excrement, ordure**; *lag-(pai) dri(-ma)* marks left by dirty fingers on books etc.; *sná-dri* mucus, snot, snivel *S.g.*; *dri-ma γzum* the three impurities, excrement, urine, sweat; but sometimes more are enumerated; frq. fig.: *nyés-pai*, *nyon-móns-pai*, *ka-na-ma-tó-bai dri-ma*; *dri-ma kun zád-nas* after all impurities have been put off *Dzl.*; *dri-ču* 1. **urine**, *dór-ba* to urinate *Glr.*; *rés-ga ran-byuñ-gi dri-ču sten* sometimes (in my extremity) I had recourse to my own water *Mil.* — 2. v. sub *dri*. — *dri-čen* feces of the intestinal canal. — *dri-ma - chan* **dirty, sluttish**, as to dress; *dri-ma-méd-pa* clean, cleanly. — 2. for *dkri-ma*, v. *dkri-ba*.

དྲིན driñ *Cs.* = 'drin kindness, favour'; yet, *γžan driñ mi jog Lex.*, *γžán-gyis driñ - la mi jog - čin ran - gi čos žugs-so Dom.*? One dictionary renders it by **པར་མཐུག་**, knowledge; certainty, faith, confidence

དྲིན drin, resp. *bka-drin*, rarely *sku-drin* *Glr.*, kindness, favour, grace, *blá-mai drin-gyis* by the grace of my Lama, of my spiritual father, of my patron saint *Mil.*; in addressing a person, *kyed* (or *Kyod*)-*kyi bka-drin-gyis* is gen. used; *mai drin* benefits conferred by a mother *Thgy.*; *drin-čan*, *drin-čé* kind, gracious, benevolent; **benefactor**, *drin-čan pá-má* the parents, these benefactors; *drin-čan már-pa*, Marpa

full of grace (Milaraspa's Lama); *tse dí-la drin* *če-sós rán-gi ma yin* the greatest benefactress for this life is one's own mother; *bód-la bka-drin* *čé-ba lags-so* this turned out the greatest benefit for Tibet Glr.; *ā-ma drin-čen* kindest mother! (says a king to a wonder-working female saint) Pth.; *drin drán-pa* as a vb., to acknowledge a kindness, to feel obliged; as a sbst. **thankfulness, gratitude** Thgy.; *kyód-kyi drin rtágtu drán-pas* as I shall always feel greatly obliged to you Dzl.; *dei bka-drin drán-čen* full of thankfulness towards him Dzl.; *drin rjéd-pa* unmindful of obligations; *drin yzó-ba, drin-du yzo-ba, drin-lán glán-pa, drin-lán bsáb-pa, W. *dín-zó tañ-čé** to return benefits, to show one's self grateful; *drin yzó-žin lan byao* you shall not have done it for nothing Dzl.; *drin-lándu* as a gift made in return, a return-present.

དྲིབ་ཞིལ་ (*drib-ñil*) **dib-ñil**, a corrupt form for *dril-bu* *jsil*, Ld., = *gyér-ka*.

དྲིམ་ *drim* (spelling?) **stump, trunk**, of a tree or plant, deprived of top and branches Ld. —

དྲིའུ་ *driu* v. *dre*.

དྲིལ་ *dril*, gen. *dril-bu*, **bell**; *dril sróg-pa* to ring the bell; to publish by ringing a bell; *dril-lče* the tongue of a bell, the clapper; *dril-yzúgs* the body of a bell Cs., Glr.; *dril-sgrá* the voice or sound of a bell, peal of bells; *dril-kan* bell-tower, belfry; *dril-stégs* the frame of timber, on which bells are suspended.

དྲིལ་བ་ *dril-ba* v. *dril-ba*.

དྲིམ་བ་ *dris-pa* v. *dri-ba*.

དྲིལ་བ་ *drú-bu* = *grú-bu*, *grú-gu*, a **clue** or **ball**, of wool etc.

དྲུག་ *drug* num. **six**, *drug-pa, drug-po* cf. *dgu*; *yt-ge drug-pa* or *-ma* the prayer of the six letters, the Ommanipadmehūm, Glr.; *drug-ču* sixty; *drug-ču-rtsa-yčig* (W. **dug-ču-re-čig**), or *re-yčig*, sixty one; *drug-brgyá* six hundred; *drug-stóni* six thousand; *drug-ču-skór* a cycle of sixty

years. — *drug-sgra* the so-called article, presenting itself in the following six forms: *pa, ba, ma, po, bo, mo*.

དྲུག་དཀར་, དྲུག་དམར་ *drug-dkár, drug-dmár*, two sorts of **turquoise Cs.**

དྲུ་ *druñ* the space **near**, and esp. **before** ཅུ་ a person or thing, *po-bráñ-gi druñ gán-na-ba der dug-nas* alighting on the place before the palace Dzl. 24, 3; gen. with *na, du, nas*. 1. adv. **near to, near by, to or at the side of, before, to, off from**; *druñ-du rtóg-pa* to examine personally, face to face, orally Dzl.; *druñ-du gró-ba* to go near or up to. 2. postp. c. genit. (less corr. c. accus.), *šin-gi druñ-na* near, or under the tree, *druñ-du* id.; to or towards the tree; *druñ-nas* away from (the tree); *rgyál-poi druñ-du* to the king, before, in presence of (coram) the king; *druñ-pa*, resp. *sku-druñ-pa*, one standing near, a **waiting man, a page in ordinary Cs.** — *druñ-ko* **train, retinue**. — *druñ-ynas-pa* **companion, associate**. — *druñ-yig(-pa)* **secretary**. — *druñ-tso-ba* **private physician**, physician in ordinary Cs. When preceded by *žabs* it becomes a respectful term, e.g. in the direction of a letter, where it stands for our 'to' (lit. 'to the feet of N.N.').

དྲུ་ཤོ་ *druñ-po* 1. **prudent, sensible, judicious, wise Mil.**, in conjunction with *yčán-po*; so also Pth. *yčán-druñ-ldan-pa*. — 2. **sincere, candid C.** — 3. **diligent?**

དྲུམ་ *druñs* **root**, of rare occurrence; *druñs (-nas) pyuñ* exterminated, destroyed root and branch, *Lex*.

དྲུམ་པ་ *druñs-pa* **clarified, clear Cs.**; *bžes-druñs* resp. for *čan*, **beer, Ts.**

དྲུ་ *drud* 1. v. *drud-pa*. — 2. *drud-drud* **pelican Sch.**

དྲུབ་ *drúb-pa* v. *drúb-pa*.

དྲུམ་པ་ *drum-pa* **to have a strong desire, to long, languish, pine, for, Sch.**

དྲུམ་མ་ *druś-ma* **millet Sch.**

དྲུ་ *dre* Ts., *dreu* Lex., *driu* Lh., *drel* Glr., **mule**, *dré-pó, pó-dre* he-mule, *dré-mo, mó-dre* she-mule.

དྲོ་བོ dré-bo *Lt.*, dré - mo *Mng.*, *de - món* *W.*, elbow.

དྲོག་པ་ drég-pa, drégs-pa 1. any dirt that is removed by scraping, whereas *dri-ma* is washed off; more particularly: — 2. soot, which is also used as a medicine *Wdi.*; *kuii-drég* id.; *sgrón-dreg* lamp-black; *slán-dreg* soot on a kettle; *lèags-dreg* v. *lèags*; *tál-dreg*, *rdó-dreg* *Med.*? — *só-dreg* tartar incrusting the teeth *Med.* — *dreg-bál* flakes of soot. — *dreg-nád* gout; *dreg-grúm* id.

དྲོགས་པ་ drégs-pa 1. pride, haughtiness, arrogance, *Ken-dégs* id.; *drégs-pa nyams* pride is put down, humbled; *drégs-pa skyán-ba* to lay aside, to put off pride; *nór-gyis dregs* purse-proud *Lex.* — 2. proud, haughty, arrogant, = *drégs-pa-can*; *drégs-pa* (-*can* *fams-cád* the great, the proud, the people of high rank, the great ones of this world *Pth.*; in the world of spirits, with or without *bgegs*: the powerful demons. — 3. as a vb.: *ró-tsas dregs tse* when the sexual impulse is strong *Med.*

དྲོད་ dred (*Zam.* ཏར་ལུ) hyena, which name has prob. been transferred by the inhabitants of the mountainous districts to the *dred*, an animal better known to them) the yellow bear; *mi-dred* a bear that devours men *Mil.*; *pyúgs-dred* a bear destructive to cattle; *dréd-pjo* he-bear, *dréd-mo* she-bear. — *dred-tsán* a bear's den. — *dred-siu-sin* hazel-nut tree *Sch.*

དྲོད་པོ dréd-po 1. *Sch.*: 'evasive, lazy', yet *čos-méd dréd-po zol-zóg pyo-rgyü-can*? — 2. load, burden, esp. a heavy load *C.*, *dréd-po dréd-pa* = *krés-po grág-pa*, to cord a load.

དྲོད་མ་ dréd-ma, *rtsa-dréd-ma* *Glr.* = *drés-ma*; *dám-dréd-ma* *Mil.*?

དྲོའུ་, དྲོའ་ dreu, drel, v. dre; *dreu - rióg* 1. the mane of a mule. — 2. a couch, or stuffed-seat *Cs.* — 3. a kind of long-haired cloth.

དྲོས་མ་ drés-ma 1. *C.* a kind of grass, of which ropes and shoes (of great durability) are made; *Glr.* *dréd-ma*; *drés-mai ge-sár* *S.g.* the filaments of *drés-ma*;

dres-bru *Cs.*, *dres-brum* *S.g.* the seeds of *drés-ma*. — 2. *W.* Iris *kamaonensis*.

དྲོ་ dro (cf. *dró-ba*), 1. the hot time of the day, from about 9 o'cl. a. m. till 3 o'cl. p. m.; *dró-la báb-nas* when this time arrived *Dzl.*; *sná-dro* the morning, *pyi-dro* 1. the later part of the afternoon, 2. *W.* *pi-ro* evening, night. — 2. a meal taken about noon, lunch; *dro btáb-pa* to lunch; *dro-lug* a sheep intended to be eaten for a luncheon; *dro-sá* meat intended for such a purpose.

དྲོ་བ་ dró-ba 1. to be warm, v. *drós-pa*; gen. adj. warm, *dró-bai ynas* a warm place; *dró-bar gyúr-ba* to grow warm. — 2. warmth (*bág-dro* v. sub *ur*).

དྲོགས་ dregs *Sch.*: 'packed up, made up into pack or parcel'.

དྲོང་(སྐ) drón(s) v. *dren-pa*.

དྲོང་མ་ drón-ma a large basket or dosser, provided with a lid, and carried on the back, *Hind.* पतारा.

དྲོད་ dred 1. warmth, heat, e.g. of the sun; *drod-yêr* warmth and moisture; *dród-kyi sin* a tropical tree *Wdi.*; *me-drod* 1. the heat of the fire *Lt.* 2. prob. animal heat, perh. because it is supposed to arise from a union of the fiery element with a germ originated by conception. — 2. *ka-dród zuñ yčig* a small piece of food, = *ka-zás*, and prob. incorrect for *ka-bród* enjoyment of the mouth. — *lám-la dred tób-pa* *Mil.* was explained: to have a cheerful mind, free from doubts and apprehensions on the way (to heaven), *drod*, therefore, seems to stand here for *brod*. — *drod-rtags*, *Mil.*, was explained as being new knowledge, new perceptions, as a fruit of long meditation; one *Lex.* has *dród-rig-pa* = མཁས་པ་ experienced or well-versed in measure.

དྲོན་མ་ drón-mo col. warm, *zan-drón* warm food.

དྲོའ་ drol v. *drol-ba*.

དྲོས་ dros, *Sch.* = *dro*; *dros-čén* noon, mid-day, *dros-čün* forenoon(?).

དྲོས་པ་ drós-pa, pf. of *dró-ba*, heated, grown warm, esp. of the ground by the

དམན *dha-mán*
 5

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གདམ་བ་ *ydá-ba*

heat of the sun, of men, by warm clothing; *drós son* the ground has grown warm, the snow is beginning to melt; *drós-na* when it is getting warm; *dí gón - na drós lags* if you put that on, you will be warm *Mil.*; *tsé yéig drós - pai gos* warm clothing for one period of existence *Mil.* — *ma-drós-pa* n. of the Manasarowara or lake of Mapam in Nari. The Hindoos describe it as something like a northern ocean, inhabited by Nagas (v. *klu*), and the Tibetans in good faith repeat such fables, at least in their literature, although they know better.

དམན *dha-mán* *Ld.-Glr.* *Schl.* fol. 17, b., 5 v. *lda-mán*.

དམི *dhú-ti*, (ལུ་ཁྱི་ a shaker, agitator?) a word of more recent mystical physiology, 'the middle vein', = *dbú-ma* (cf. *ytám-po* and *fig-le*) *Thgr.*, *Mil.*, *Wdn*. The lamas consulted by me asserted, not quite in accordance with books, *dhú-ti* to denote a kind of *rluñ* in the body (which would agree with ལུ་ to blow, and with *πνεῦμα*), a vital power closely connected with the soul, supporting it during lifetime, and leaving it only when separated by death. This would be a new or second signification of *dhú-ti*, although I cannot vouch for the correctness of the above statement, nor am I able to decide, whether *dhú-ti* and *á-ba-dhuti* are quite the same. — *á-ba-dhuti-pa* *Tar.* 187, 8 is a proper name, *Schf*.

དེལ་ *dhe-la*, *Hind.* धेला, half a paisa, the smallest coin, equal to the tenth part of a penny, *W.*

གདག་(ས) *ydag(s)* 1. fut. of *dogs-pa*. — 2. *ydags* the light, day *Cs.*, opp. to *sribs*. — 3. in *Stg.* *ydags-pa* occurs frq. as a translation of *प्रज्ञा* wisdom.

གདང་, རྩང་ *ydán, rdán* (*ldán*?) 1. clothes-stand, rack or rail for hanging up clothes, *ydán-la gos* *dzár-ba*, *gél-ba*; *ydán-bu* 1. peg or nail, for the same purpose. 2. *skás-kyi ydán(-bu)* *Lex.*, **šral-dán** *W.*, step of a ladder. — 2. col. for *ydén*.

གདང་བ་ *ydán-ba, ydáns-pa*, to open wide, mouth and nostrils, to gape *B.* and

col.; *ydán-pai k'ro-zál* an angry face with the mouth wide opened *Glr.*

གདངས་ *ydáns* 1. music, harmony, melody, = *dbyáns, snyags*, also *ydáns-snyan*; *ydáns byéd-pa* to make music *C.* — 2. resp. for *dprál-ba* forehead *Cs.*

གདངས་བ་ *ydáns-pa* 1. v. *ydán-ba*. 2. resp. one recovering from illness, convalescent, with *snyun, bsnyun-ba* *Lex.*; **ra dan** *W.* he has recovered from his drunken fit, has become sober again.

གདན་ *ydán*, ལ་མཐུག་, resp. *bžugs-ydán* *W.*, a bolster, or seat composed of several quilts or cushions, put one upon the other (five for common people, nine for people of quality), cf. *bol*; *ydán-kri* a throne *Glr.*; *ydán-rábs* a succession of teachers *Tar.* 199, 4. The word is much used in polite expressions: *ydán degs-pa* to take leave, to withdraw, to depart; *ydán-sa* 1. place of residence, *blamai* *Mil.*; *dga - ston - gyi* place of a festival *Glr.* 2. situation, position, rank, *ni f.*, *Mil.*; *ydán-dren-pa* to invite, = *spyán-dren-pa*, to appoint, to nominate, *dpon-du* a chief, a leader *Glr.*; to go to meet *Glr.*; **dan-su-če** *W.* id.; **dan-kyal-če** *W.* to accompany, as a mark of attention; *dan-peb-pa* to arrive *Sch.*

གདབ་བ་ *ydáb-pa*, fut. of *debs-pa*.

གདམ་ཀླ་ *ydám-ka* *W.*, *ydám-na* *Lex.*, choice, election, **dám - ka čó - če** *W.* to choose, to elect; *ydám-na byéd-pa* *Lex.* id.

གདམ་བ་ *ydám-pa*, fut. of *dóms-pa, ydáms-pa*, pf. of *dóms - pa*, to advise, *rgyál-po-la ydám-pai mdo* adviser of kings, a mirror for sovereigns *Thgy.*; *ydáms-pa* sbst. advice, counsel, doctrine, precept, *ydáms-nág, W.* **ydáms-ka, ydáms-ka** (cf. *ká-ta, ká-lta*), resp. *žal-ydáms, bka - ydáms* id.; *ydáms-pa čig zu* we ask for some advice *Glr.*; *pán - pa ydáms - pa* a good advice; *ydáms-nág stón-pa* *Lex.*, **dám-ka*, or *ká-ta tán-če** *W.* to give an advice, to advise; *ydáms - nág dóms - pai tsig* the imperative mood, expressing command or exhortation *Gram.*

གདམ་བ་ *ydá-ba*, eleg. for *dug-pa* *B.* and *Khams*, 1. to be, to be there, *du*

གདམ་བ་ *γdál-ba*

γda how many are there here? *Zam.*; *sgyúr-gin γda Glr.*; *rtóg-tu γdao* he or it may be discerned, distinguished *Dzl.*; *pyin-nas γda* he had arrived *Mil.*; no other negative than *mi* can precede it: *žabs-mtil-la ču rég-pa tsám-las mi γda* the water did not reach above the soles of the shoes *Mil.* — 2. with *par* it expresses uncertainty, vagueness, *rségs-par γda* he may possibly go, *Pth.*; *di yin-pa* (col. for *par*) *γda* he seems to be this (man) *Pth.*; cf. *dug-pa*. — 3. to say, cf. *mči-ba*.

གདམ་བ་ *γdál-ba* another form for *rdal-ba*.

གདིང་བ་ *γdiñ-ba* another form for *diñ-ba*; also sbst.: *γdiñ-ba dan bgo-ba* carpets and clothes, i.e. all sorts of textures, *Stg.*

གདུ་བ་ *γdú-ba* 1. another form for *sdú-ba* to gather, to collect. 2. another form for *γdún-ba*(?) *Sch.*: to love; cf. *rnyed-la γdu Zam.*

གདུ་བ་ *γdú-bu Glr.*, *γdú-gu Glr.*, *γdúb-bu* the usual form, ring for the wrist, bracelet, or for the ankle, an ornament of Hindoo women; *lug* (resp. *pyag*)-*γdub* bracelet; *rkan* (resp. *žabs*)-*γdub* foot-ring; *sór* (col. *ser*)-*γdub* finger-ring *Glr.*; *γser-γdub* gold-ring, *dñul-γdub* silver-ring; *γser-ser-γdub* a golden finger-ring; **tág-čé** *W.* to put on (a ring).

གདུག་བ་ *γdüg-pa* 1. **poison** = *dug*, *γdüg-pa γsum Dzl.* = *dug γsum*; *žás-su γdüg-pa zá-ba Dom.* — 2. in general: any thing hurtful, or any injury, mischief, harm done; as adj. **noxious, mischievous, dangerous**, *γdüg-pa-čan*, of animals, demons, wicked men; *dug-sbrül γdüg-pa-čan* dangerous venomous serpents *Glr.*; *dre-srin γdüg-pa mañ* many mischievous demons *Glr.*; *γdüg-pai bsám-pa* propensity to destroy, destructiveness, ferocity, of beasts of prey *Glr.*; *γdüg-pai ná-ro* wild screams *Mil.*; *γdug-rtsub* **ferocity, malice, spite** *Mil.*; *stár-bu γdüg-pa tsér-ma-čan* **buckthorn** with horrible spines *Wdn.*; also for **mischief done by evil spirits** *Mil.*

གདུག་བ་ *γdugs* I. resp. *dbu-γdugs* 1. **parasol, umbrella**, *B., C.* — 2. **canopy, bal-**

གདུང་བ་ *γdün-ba*

dachin; *spyi-γdugs* a covering, shelter, awning, for several persons *Glr.*; *γdugs bubs-pa* to raise a canopy, to put up a shade or screen; of peacocks: to spread the tail.

II. **eleg. mid-day, noon**, *sán-gi γdugs-la* for to-morrow noon *Dzl.*; noon-tide heat (cf. *dugs*), *γdugs-méd γdón-pa γdugs-kyis γdüns* an unprotected face is molested by the heat *Lex.*; *γdugs-tsód* 1. **noon-tide, dinner-time**, 2. **dinner**.

གདུང་བ་ *γdün*, resp. for *rus(-pa)*, 1. **bone, bones, remains**, esp. as *riñ-srél*, also *γdün-rüs*, *sku-γdün*; *γser-γdün*, *dñul-γdün* the gold and silver palls covering the remains of the highest Lamas. — 2. **family, lineage, progeny, descendants**, *rigs ni rgyal-rigs-so, γdün-nigau-ta mao* as to caste, he belongs to that of the ruler, as to family, he is a descendant of Gotama; also fig.: *sans-rgyas-kyi γdün Dzl.* the spiritual children of Buddha, the saints; *γdün-brgyud yod* the house, the family, is still existing *Glr.*; *γdün(brgyud) dzin-pai sras* a first-born male, by whom the lineage may be continued, frq.; also for any single descendant *Glr.* — *γdün-sgróm Sch.* **coffin, Schr. funeral urn**. — *γdün-rtén* funeral pyramid containing relics, cf. *mčod-rten*. — *γdün-rabs* **generation**, *ná-nas γdün-rabs lñá-pa-la* in the fifth degree after me *Glr.*

གདུང་བ་ *γdün-ba, γdüns-pa* I. vb. 1. **to desire, to long for**, *žás-la, ltó-la, Glr.* and elsewhere; **duñ duñ čó-čé** *W.* id. — 2. **to love**, *šin-tu γdün-bai ma γrig* my own dearly beloved mother! cf. *brtse-γdün*. — 3. **to feel pain, to be pained, tormented, afflicted**, by heat or cold, thirst, lust, distress; **nyin dññ-te** *W.* sad, sorrowful; *γdün-bar byéd-pa* to make sad, to distress, *γžán-gyi séma-la*, the mind of others. — 4. **to be dried, nyi-mas** by the sun, of a dead body *Dzl.*

II. sbst. 1. **desire, longing, lust**, *γdün-ba ži* (sensual) desire ceases *Stg.* — 2. **love**, *mos-gus-γdün-ba dpag-méd skye* immense veneration and love arises *Glr.* — 3. **affliction, misery, distress, torment, pang**, *γdün-bai škad* a plaintive voice, doleful cry *Glr.*

III. adj. 1. longed for, earnestly desired. — 2. beloved, v. above. — 3. grieved, tormented frq.; *ydün-dbyāns* a song expressive of longing or of grief, an elegy *Mil.*; *ydün-séms* love-longing *B.*, and col.; **ā-ma-la dūn-sem-čan dug** *W.* he tenderly loves his mother.

མདུང་མ་ *ydün-ma* beam, piece of timber, *mā-ydün* principal beam, *bū-ydün* cross-beam; *ydün-kébs* beams projecting over the capital of a column *Glr.* — *ydün-grig* a raft *Ld.* — *ydün-débs* *S.g.* pedestal, base(?) — *ydün-zām* a bridge of timber or of poles. — *ydün-šiñ* *Sik.* fir-tree (*Pinus abies*).

མདུང་པ་ *ydūd-pa* love, longing *Sch.*, cf. *ydū-ba*.

མདུང་བུ་ *ydūb-bu* v. *ydū-bu*.

མདུང་བ་ *ydūb-pa* *Stg.*: *zās-la*, adj., frugal, temperate?

མདུང་(པོ་) *ydüm(-po)* a piece *Sch.*, = *dum*.

མདུལ་ *ydul* v. *dul-ba*.

མདུས་ *ydus* v. *ydū-ba*.

མདེག་ *ydeg* v. *dégs-pa*.

མདེང་ *ydén* confidence, assurance, cheerfulness *Mil.* very frq.; *ydén tób-pa* to become confident, to take courage, to be reassured; *ṣi-tse ydén ṣiān med* when dying, he has no confident hope *Mil.*; *mi-jigs-pai ydén* a strong confidence *Mil.*, *Thgr.*; *ydén-tsád* id., *de-rin tsam yañ sdód-pai ydén-tsád ma mṣis-pas* not being sure whether his life will be spared for one day more; *ṣi-bród ydén-tsád med* without confidence, without any readiness to die *Mil.*; *blo-ydén* *Mil.* and col. = *ydén*.

མདེང་བ་ *ydén-ba*, pf. *ydéns*, *Cs.* to threaten, to menace; *Sch.* to brandish in a menacing way, *mtson-ydén* brandishing a weapon *Lex.*; I also met with: *lag ydén-ba* *Glr.* to raise and move one's hand (in a suppliant manner), cf. *dān-ba* II., and: *bya ydōg ydén-pa* a bird with its wings raised and spread *Ma*.

མདེང་སྐུ་ *ydéns-ka* head and neck of a serpent, *sbrul-gyi* *Glr.*

མདེང་སྐུ་པ་ *ydéns-pa* 1. v. *ydén-ba*, 2. = *ydén(?) dān-pa-čan** *W.*, **lō-dēn-pa** *C.*, deserving or enjoying confidence; faithful, trusty, of servants, husbands, wives etc.

མདོང་(པ་) *ydön(-pa)*, resp. *ṣal-ydön*, 1. face, countenance, *ydön skya* a pale face *Lt.*; *ydön-dmar bod-yul* the country of the red-faced (more accurately: brown-faced) Tibetans *Pth.*; *ydön-nág(-po)* 1. a black face; 2. a frowning countenance; *ydön-ṣün* dejected, disheartened, *krel-méd ydön-ṣün mi byed-par* impudent and saucy *Glr.*; **don-ṣrān tān-ṣe** *W.*, **don-ṣrān-te ṣā-ṣa** *Kun.*, to be forward, bold, brazen-faced; *ṣág-gi ydön-pa* pig's face, pig's head *Sambh.*; *ydön-bṣi-pa* Brahma ('the four-faced'). — 2. surface, superficies, *sa-yṣi*; fore-part, front-part, *dōn-la* adv. in front, in advance e.g. to go *C.*; *ydön-ytād*, *Ld.*: *dōn-stād* just opposite; *ydön(-la)-déd-pa* to push or press forward, to urge on (a donkey, a coward to the fight), to haul (a culprit before the judge); *snān-ba ydön-ded-pa* to pursue one's course regardless of others (both in a good and in a bad sense) *Mil.*; *ydön-ṣyis* handkerchief *Sch.*; **dōn-si** *W.* complexion, *gyur soñ* he has changed colour; to *tūg-pa* and *bsū-ba* it is joined pleon.; *ydön-lhōgs* is stated to imply the same as *grūm-bu* *Lt.*

མདོང་མ་ *ydód-ma* = *yzód-ma*, the beginning, *ydód-mai dus*; *ydód-mar* in the beginning, at first *Mil.*; *ydód-kyi(s)* first, at first, previously, before *Mil.*; *ydód(-ma)-nas* from the beginning; *ydód-nas dāg-pa* of primitive purity *Mil.* and elsewhere; *da-ydód* *Lex.* prob. = *da-yzód*.

མདོན་ *ydön* (མདོན་) evil spirit, demon, causing diseases etc., *stén-og-gi* superior and inferior (spirits), *Rahu* e.g. is *stén-gi ydön*, an evil spirit of the aerial or heavenly regions; *stén-ydön-gyis ṣi-ba* *Glr.* = *yzas ṣóg-pa* to die of epilepsy (*W.?*), or of apoplexy (*Sch.*); *ydön-ṣen bōo-līā*, or *bōo-brgyād*, frq.; *ydōn-gyis brlāms-pa* *Lt.*, *brlābs-pa* *Sch.*, infatuated or possessed by

some evil spirit; *γdon γjug-pa* the entering of a demon into a person; *γdon-mi-za-ba* **certainty, surety**; *de byun-ba-la* or *de byun-bar γdon mi za* there is no doubt of such a thing having happened; gen. adv.: *γdon-mi-za-bar* undoubtedly, indubitably, *γdon-mi-tsal-bar* *Dzl.* id.

གདོན་པ་ *γdon-pa* (s. fut. of *γdon-pa*).

གདོན་པ་ *γdöl-pa*, *Lexx.* = *rigs-niän*, བཟུངས་, **an outcast, a man of the lowest and most despised caste, still below the *dmän-rigs*. The Tibetan word for this caste was perh. originally *döl-pa* fisherman, and has afterwards been transferred to all persons that gain their livelihood by the killing of animals, and consequently are despised as professional sinners.**

གདོས་ *γdos* 1. **fetter, chain**; *γdos-täg* **fetter** in a fig. sense, bondage, *Thgy.* — 2. **material existence(?)**, **matter(?)**. *γdos-bčäs*, (*γdos-bčäs*, **material, corporeal**, *γdos-bčäs-kyi lus* *Thgr.*, frq.; *γdos-bčäs-su grüb-pa med* (these things) are nothing material, they have no substance *Thgr.*; *γdos-mčäl* **immaterial, unsubstantial**; *γdos-su čé-ba* seems to be the same as *γdos-bčäs*, and perh. also *γdos-pa dzin* *Lex.* — 3. *γdos brgyáb-pa* *C.* for *W.* **ka kun gyáb-čé**, v. *rkün-ma*.

གདོས་པ་ *γdös-pa* 1. = *γdos(?)* — 2. *Cs.* **mast, sail-yard**; acc. to *Lexx.* something pertaining to a ship; *γdös-bu* oar *Sch.*

བདག *bdag* 1. **self, na bdag** for *na nyid* *Dzl.* བཤེན་པ་, 14; gen. in the objective case: **myself, thyself, one's self**; *bdag ston γžan smad* to praise one's self, to blame others; *bdag sruñ-ba* to devote one's self to solitary contemplation; or as a genit.: *bdäg-gi* one's own, my, mine; *bdäg-gi sčems-la smad* he reproved himself *Dzl.*; *bdäg-tu dzin-pa*; *bdag-dzin* the clinging to the I, the attachment to one's own self, **egotism**, frq.; *bdag dañ bdäg-gir dzin-pa* attachment to the I and mine *S.O.*; *bdäg-tu ltä-ba* prob. id., *Tar.* 35, 18, *Schf.*: *Atmaka-theory*, *bdag-méd-pai čos* *Tar.* 36, 1 the *Anātmaka*, the contrary; *bdag-méd rnām-pa ynyis* are mentioned in *Thgy.*, prob. = *gän-zäg-gi*

bdag-méd, and *čos-kyi bdag-méd* *Mil.* c. XII.; *bdäg-gir med* *S.O.*; *bdag-méd* ultimately coincides with *ston-pa-nyid*, *Burn.* I., 462 med. In common life, *bdag-med* is also used for **another**, **dag-méd-kyi mā** id.; **dag-méd-la ma tan** do not give it to another; *bdag-γžan* I and others, one's self and others; *bdag-nyid* 1. = *bdag* I myself, thou thyself, he himself, *bdag-nyid-la γsön-čig* listen to me! *Pth.*; *rgyäl-po bdag-nyid* the king himself *Dzl.*; *ka-čig ni bdag-nyid rāb-tu byuñ-bar γsol* some ask for the permission of becoming priests themselves *Dzl.*; *bdag-nyid ba-čig* only for their own persons *Thgy.* 2. **sbst. the thing itself, the substance, the essence**, *byañ-čub-sčems-kyi bdag-nyid yin* I am the essence of bōdhi, the personified bōdhi, says *Mil.*; *tugs-rjei bdag-nyid dkon-mčog-γsum* o grace personified, Triratna! *Glr.*; the Ommanipadmehūm is *sañs-rgyās tams-čäd-kyi dgōñs-pa tams-čäd γčig-tu bsdūs-pai bdag-nyid* *Glr.*, i.e. the sum and substance of all the sentences of all the Buddhas concentrated in one word; *bdag-nyid-čén-po, čé-bai bdag-nyid* = *rdzogs-pai sañs-rgyās* chief Buddha, Sākyaṭhubpa, *S.O.* — 2. **sbst. pronoun, first person, I**, eleg., expressing modesty and respect to the hearer or reader, without amounting to our 'my own humble self', v. *γrān-bu*; plur. *bdäg-čag, bdäg-rnams, bdäg-čag-rnams*, also in a general sense: we mortals *Thgy.*; *bdäg-čag tsōñ-pa-rnams* we, these merchants here *Dzl.* — 3. **the I**, the ego = *gän-zag* *Was.* (269). — 4. **master, lord**, for *bdäg-po*, v. below. — 5. in natural philosophy **the element of solid matter**; also for air *Stg.* — *bdäg-po* 1. **proprietor, master, lord**; *bdäg-poi sgra* the syllable *pa*, as denoting the active agent, i.e. him that has to do with a thing, e.g. *rtä-pa* (not to be taken as 'definite article' (s.)); thus in many compound words: *kāñ-bdag, kyim-bdag* etc.; *tugs-rjei bdäg-po* lord of grace, *Awalokiteswara*, *Glr.* init.; supreme lord, liege-lord, *klui bdäg-po* = *dbāñ-po, rgyäl-po*; patron. 2. **husband, lord, spouse**; hence **ā-ma dag-po*, or *sriñ-mo dag-po**, a vulgar and ob-

བདམ་བ་ *bdā-ba*

5

བདམ་ *bdun*

scene word of abuse. — *bdag(-po) byéd-pa* to reign over, to possess, prop. with *la*, but also with accus. *gha-sá-ṣa bód-kyis bdag byas* Tibet reigned over the province of Gha; *W.* also: to treat rudely, to handle roughly; *bdag - tu byás - pai bud - méd* a married woman *Thgy.*; *bdag-po-med-pa* (col. *mkan*) unowned, e.g. of a dog, *Pth*; forlorn, friendless, without a patron, a vagabond; also for an unmarried woman; also as an abusive word.

Comp. *bdag-rkyén* (as yet not found in books) seems to denote kindness, attention, help, received from a superior, (yet, it would seem, not without some obligation or other existing on the part of the latter, and thus the word differs from *bka-drin*). — *bdag-nyid*, *bdag-méd* v. above. — *bdag-bzün* *Glr.* prob. = *bdag-po*. — *bdag-bsrún* hermit.

བདམ་བ་ *bdā-ba* I. adj. resp. savoury, well-tasted, for *zim-pa*; *C.* col. **dán-te**.

II. vb., pf. *bdas* = *déd-pa*, 1. to drive, to drive out, *pyugs* cattle; to chase, to put to flight *Dzl.*; *lās-kyis, lās-kyi rlün-gis bdás-nas* in consequence of works, of certain actions, frq. — 2. to carry away, along, or off, to hurry off, *ṣu-bos bdás-pai glün* land carried away by water *Cs.* — 3. to call in, collect, recover, *bū-lon* debts *Dzl.* — 4. to reprove, rebuke, accuse *Sch.*; *bda-déd byéd-pa Lex.*, *Cs.*: 1. to drive, to carry. 2. to examine, to investigate.

བདར་ *bdar* for *bda-bar*.

བདར་བ་, རྩར་བ་ *bdār-ba, rdār-ba*, to rub, i.e. 1. to file, to polish *Glr.*, to grind, to whet; *bdār-rdo* whet stone, hone. 2. to rasp, e.g. sandal-wood *Glr.*; to grind, to pulverize, *pyé-mar bdār-ba* to grind to powder, *Lex.*; *lāgs-bdar* a file, *sā-bdar* a rasp. — 3. so *bdār-ba C.* to gnash or grind the teeth; *pyag bdār-ba* to sweep *B.*; *byi* and *pyi bdār-ba* to clean, to polish *Dzl.* — *Ma.* in two passages: to pray earnestly, which is the meaning required by the context, confirmed also by several Lamas. — *mdün-du bdār-ba Lex.*: དྲུག་, to place in front; to lead; to appoint; show; inspect;

prefer; honour. — *skyel-bdār* fee or reward given to an escort *Sch.* — *brdār-ṣa Sch.*: 'śems-kyi *brdār-ṣa* the nerves, sinews'(?); *bdār-ṣa yòd-pa*, and *rtsa-brdār yòd-pa* to examine closely *Mil.*; *rai-gi śems brdar-ṣa ṣod C.* take it seriously to heart.

བདུལ་བ་ *bdül-ba* v. *rdül-ba*.

བདུག་པ་ *bdug-pa* 1. vb. pf. *bdugs*, to fumigate, to burn incense, to swing the censer *Dzl.* — 2. sbst. the burning of incense; perfume, frankincense, more frq. *bdug-spós, bdug-spós-kyis bdug-pa, Dzl.*; *bdug-spós* ful odours of incense arise *Pth.*

བདུན་བ་ *bdün-ba* v. *rdün-ba*.

བདུན་ *bdud*, *Ssk.* मार, Mong. *šimnus*, the personified evil principle, the Evil One, the Devil, the adversary of Buddha, and he that tempts men to sin, but not like Satan of the Bible, a fallen spirit, nor like Ahriman of the Persians, an antagonist of Buddha of equal power and influence, but merely an evil genius of the highest rank, by whose defeat Buddha will finally be the more glorified. He is also identified with the god of love (Cupid), कर्म; v. *Köpp.* I. 88. 111. 253. In later times he has been split into four, and subsequently into numerous devils; also female devils, *bdüd-mo*, are mentioned. — *bdüd-rtsi* (बभ्रुत. सुधा) 1. the drink of gods, nectar, frq.; fig.: *ṣos-kyi bdüd-rtsi* the nectar of the doctrine, and similar expressions; even common beer, when drunk by a Lama, may resp. be called so. — 2. a praising epithet of medicines; *bdüd-rtsi-lia-lüm* a bath prepared of a decoction of five holy plants, viz. *śüg-pa, bū-lu, tse-pád, kām-pa*, and *óm-bu*. — 3. myrobalan, *Terminalia citrina*, *Wdñ.* — 4. a kind of brandy(?) — 5. *bdüd-rtsi-dmār-po* a demon.

བདུན་ *bdun* 1. seven, *bdun-pa, bdun-po*, cf. *dgu*; *bdün-ṣu* seventy; *bdün-ṣu-rtsa-yčig*, (*W.* **bdun - ṣu - don - yčig**), *don-yčig*, seventy one etc.; *bdun-brgyā* seven hundred, *bdun-stón* seven thousand etc. — *lūs-kyi bdün-po* the seven (principal) parts of the body, viz. hands, feet, shoulders, and neck,

(those of holy men are of a goodly size, long and stately) *Stg.* — *bdun-jrág* (ཇཔ་ཏུམ་ཅེ་) seven days, a week, *S.g.* — **dün-na-tse** *W.* a child born before the natural time, a seven months' child.

བདུར་བ་ *bdur-ba* *Sch.* to belong to a class(?).

བདེ་བ་ *bde-ba* (ཐམ་, ཐམ་) vb., adj., sbst., *bdé-po* adj. *Mil.*, *C.* (of rare occurrence), *bdé-mo* adj., col., esp. *W.*, 1. to be happy or well; happy; happiness; *mi bdé-ba* the contrary of *bdé-ba*; *na bdé-ste* as I am quite happy *Dzl.*; *bdeo* he is happy, prospers, flourishes; *bdé-bar byéd-pa* to make happy; *bdé - bar pyin - pa* to come to a state of happiness, of rest, to a place of safety; *bdé-bar ynás-pa* to be happy, to live in prosperity; *bdé-bar rton-ba* to let alone, to let another be happy; *kyod bdé - bar btañ mi yon* we shall not allow you to be quiet *Mil.*; in *C.* col.: **žə' dé - mo - la mi žag** id.; *bdé-bar gyür-čig*, resp. *bžugs-šig*, be happy! farewell! *W.* **dé-mo ča žig**; *bdé-bar btsá-ba B.*, **dé-mo-la kyé-čə** *W.*, to be safely delivered of a child; *bde-bar ršégs-pa* he that has entered into eternal bliss, the blessed, *Sch.* (*Köpp.* I, 91?) an epithet of former Buddhas, *Ssk.* ཐམ་ཐམ་; *lus dan sems mi-bdé-bar gyür-ba* to be bodily and spiritually afflicted *Dzl.*; *mi-bdé - bai bág-med-na* fearless of adversity *Dzl.*; *mi-bdé-bar gyür-ba* to ache, of parts of the body; *miñal mi-bdé-bar gyür-ba* to be in travail, to suffer the pangs of childbirth; *sems-bdé, blo-bdé, snyin-bdé* cheerful, merry, glad; *šin - tu tugs-ma-bdé-bar dām-bčas-te* promising with a heavy heart, very reluctantly *Glr.*; *dga-bdé v. dgá-ba* comp.; *dus-bdé* (*-mo* *W.*) peace, a state of peace, in *C.* frq. in conjunction with *žod-žágs* or *sa-žám*; *ži(-bai)-bdé(-ba)* the happiness of rest, a happy tranquillity *Glr.*; peace *Thgy.*; esp. the happiness of Nirwana *Thgy.*, *Mil.*; *žig-rtén-gyi bdé - ba - la čágs-te* fond of a worldly life of pleasure *Dzl.*; *bdé-ba dan ldán-pa* happy, *bdé-ba-čan v. below*; *nas-skabs - kyí bde-ba* a happy situation *Glr.*; *mya-nán-las dás-pai bdé-ba tób-pa* to attain to the happiness of Nirwana *Dzl.*; *dus-brtün-*

gyi bdé-ba-la bkod dgos I must help him to attain to eternal bliss *Mil.*; *pan-bde v. pan.* — 2. good, favourable, suited to its purpose ... *na bdeo* (*W.* **dé-mo-yin**) the best thing will be, if I ... *Dzl.*; **gho dé-wa yon** *C.* so it becomes intelligible; good, well-qualified, well-adapted, *ka lce bdé-ba* with good organs of speech *Pth.*; *smra-bdé-žin* knowing to speak well, well-spoken *Pth.*; *nyáms-rtogs-kyi smra lce bde* a tongue skilled in speaking wisdom *Pth.*; in *W.* it is opp. to *rtsóg-po*: **lam de - mo** the road is good, may be passed without risk. — 3. in *W.* *bde* is also the usual word for beautiful, more accurately: *(l) tá-na de-mo; mā de-mo* splendid indeed! **dé-mo man-na-méd** it is only for show.

Comp. *bde-skyid* happiness, felicity, frq.; *bdé - gro* going to happiness, joining the happy (spirits in heaven), also *bdér - gro*, opp. to *nán - gro*; usually in a general sense, like our 'heaven'; *bdé-gro mto-ris-kyi lus tób-pa* to receive a heavenly (glorified) body. — *bde - čén* felicity, consummate bliss, frq. — *bde-mčóg*, རྒྱལ་མཐོག་, a deity of more recent Buddhism, *Schl.* 108; *Tar.* — *bde - žágs* prosperity, welfare. — *bde-stón* (acc. to a Lama's statement for *tabś bdé-ba, šes-ráb ston-pa-nyid*), an expression for contemplation, *v. Was.* (144 and 141). — *bde-spyód* *W.*, **de-čód** *C.* **de-čə**, col. euphemism for privy. — *bdé-ba-čan* ཐམ་ཐམ་ཐང་, *bdé-ba-čan-gyi žin-kams* the land of bliss, a sort of heaven or paradise, in the far west, the abode of Dhyanī Buddha Amitabha, *v. Glr.* chapt. IV., *Köpp.* II., 27. — *bde-byéd* he who or that which makes happy *Cs.*, རྒྱལ་མཐོག་ — *bde-byin* རྒྱལ་མཐོག་, source of happiness, n. of *Siva*; as symb. num.: 11. — *bde - blág* ease, content *Cs.*, acc. to our Lama: quickness, speed, *nád-pa bde-blág-tu ršós-par gyür - bai mšan-nyid* *Wdn.* a sign that the patient will soon recover. — *bde-légs* well-being; ... *las bde-légs-su gyür-čig* they shall recover from ..., they shall prosper again after ... *Dom.*

བདེན་པ་ *bdén-pa*, བདེན་པ་, I. vb. 1. to be true, and adj. true, *Kyod zér-ba bdén-no*

what you say is true, you are right *Dzl.*; *bdág-gis nyès-pa bdén-gyis* it being true that I committed a fault *Dzl.*; *dé-bzin-du bden srid* it might be true after all *Glr.*; *in-tu yañ bden* to be sure, that is true! *Glr.*; *de bdén-par nés-sam* is it quite certain that this is true? *Glr.*; *e'bden ltós-la bdén-par dūg-na* ... see whether it is true, and if it is, then ... *Pth.*; *bdén-par dzin-pa* to believe to be true, to take for granted *bdén-dzin zig-na* the illusion being destroyed *Thgr.*; **dén-če-če** *W.* (for *yid-če-pa*) to believe, to be persuaded of the truth, *frq.*; *bden bden* very true indeed! certainly; *bden-bdén-ma* prob. something in which there is much truth *Tar.* — 2. to be in the right, to be right, *kyed bod-blon-rnams bden ye* Tibetan ambassadors are in your full right *Glr.*; **na á-sál-la dñ-pa son** *W.* I have evidently been right.

II. sbst. 1. **truth**, in the abstract; but usually: **something true**, true words etc., *bdén-pa smra-ba* to tell or speak the truth; as adj.: **true, veracious** *Stg.*, (*W.* **lén-pa zér-kan**); *mi-bden-rdzün* this is not truth but falsehood *Glr.*; *bden-pa mtón-ba* to discern, to know, the truth, a degree of Buddhist perfection *Tar.*; *bdén-pa bzhi* the four truths, the four realities, viz. pain, the origin of pain, the annihilation of pain, and the way of annihilating it, v. *Köpp. I.*, 220. Whether, when *bdén-pa nyis* are mentioned, they refer to two of the just named realities, or whether they always denote absolute (objective) truth (*don-dám-pai bdén-pa*) and subjective truth (*kun-rdzób-kyi bdén-pa*) as mentioned by *Was.* (293), I am not prepared to decide, nor am I able to explain the meaning of *lám-gyi bdén-pa* and *góg-pai bdén-pa* (*Thgy. frq.*). *bden-pa-nyid* seems to be a technical term for truth, though the Buddhist understands by it nothing but *ston-pa-nyid*. Nevertheless, the possibility of its being misapprehended from this reason ought to be no obstacle to the word being used in its original sense, and re-established in its proper right, the more so, as Buddhist

philosophy makes but a mockery of truth, by identifying it with a negation of reality.

— 2. = *bden-tsig*, v. below, *Mil.*

Comp. **dén-dañ, dén-da** *W.* in truth, certainly. — *bden-po* a true, a just man *Cs.* — *bden-brál Cs.*: 1. 'void of truth, unjust. 2. southwest part or direction'. — *bden-tsig* 1. a true word *Mil.*, but usually 2. a solemn asseveration, often combined with a prayer, to which the power of securing infallible fulfilment is ascribed *Dzl.* and elsewh., *frq.* — *bden-dzin* v. above.

བདེན་པ་ *bder = bdé-bar; gañ-bdér* whichever you like, at your pleasure; *çi-bdér* has a similar meaning. v. *Tar.* 69, 14, and prob. also 192, 4; *bder-bkod* v. *gód-pa bdér-gro* v. *bdé-ba*.

བདེན་པ་ *bdó-ba* 1. *Cs.* 'abundance, exuberance'; more corr., acc. to *Zam.*, where it is explained by *dár-ba* and ལྷོ་མ་ (unbounded), to extend (intr.) without bounds. — 2. with *la*, to hurt, to injure a person *Dom.* and elsewh.; *dgra bdó-ba* v. *sdán-ba*.

བདེན་པ་ *bdóg-pa* I. vb. 1. *W.* to get or take possession of, to stow away, to house, **ston-tóg** the harvest; to put into, **gám-mi nán-du** something into a box; to lay up or by, to keep, esp. **dóg-te bór-če** in store, on hand; **ug nán-du dóg-če** to hold one's breath. — 2. *B.* to be in possession, to be possessed of, gen. with *la*, like *yód-pa, dé-la rás-yug rëig bdog* he is in possession of only one piece of cloth *Dzl.*; *kyód-la di-dra-bai slób-ma bdóg-gam* have you such scholars? *Dzl.*; *nor mi bdóg-pa* *Dzl.* poor; *dyón-pa ni gán-na bdog* *Mil.* where have you (where is) your monastery? *bdág-la jüg-pa bdog* I have a cavern *Mil.*; in an absolute sense: *tabs bdóg-gam mi bdog* are there any means or not? *Ma.*; *W.* **yin-dog-čan** is stated to mean proud, arrogant; **yóg-dog-čan** one that saves money, a scraper.

II. sbst. **wealth, riches**, *B.*; cog to *bdág-po*.

བདེན་པ་ *bdrál-ba*, pf. of *drál ba*, *Dzl. frq.* (s. l. c.)

མདག་པ་ *mdág-pa* a sort of large unburnt bricks of mud or clay *Cs.*

མདག་མ་, མེ་མདག་ *mdag - ma, me - mdag*, glowing embers, live or burning coals, *mdag-mai don* a pit for keeping them, e.g. for the purpose of melting metals *Stg*.

མདེད་ *mdaṅ*, also *mdaṅs*, 1. *C.*, *B.* yesterday evening, last night, frq.; *mdaṅ-gi rmi-lam*, also *mdaṅ - sūn - gyi rmi - lam Glr.*, *Pth.*, last night's dream. — 2. *W.* yesterday (cf *ka-rtśān*); *mdaṅ-sān Lex.*, *Cs.*: 'yesterday and to-morrow, now-a-days'; perh. erron. for *deñ-sān*.

མདེད་བ་ *mdaṅ - ba Sch.*: *mdaṅ - bai ṅnas* place of cremation, the spot where the burning of the dead takes place.

མདེད་ས་ *mdaṅs I. Ssk.* མཚོན་ས་ རྩེ་ས་, 1 resp. *sku mdaṅs* brightness of face, fresh and healthy complexion, also with *bzin-gyi Cs.*; *mig - gi mdaṅs* bright eyes *Lt.*; *ȳi-mdaṅs = mdaṅs*; *dmār - bai mdaṅs* fresh, ruddy complexion *Glr.*; *dmār-bai mdaṅs-kyis* with a face beaming with joy *Dzl.* and elsewh.; the brightness is destroyed by disease, *ȳirog*, frq., or is fading away, *ȳor Lt.*; in a relative sense: appearance, exterior, look, *mdaṅs-nān* bad, ugly appearance *S.g.* — 2. *Med.*: a hypothetical fluid, the most subtle part of the semen, a substance that pervades the whole body, esp. the skin, and is the primary source of vitality; cf. *Wise*, *Hindu Syst. of Med.*, *Calcutta 1845*, p. 42. 54. 201. — *mdaṅs-bsgyūr* n. of a species of bile. — 3. brightness, lustre, splendour, in general, *nyi-mai*, *ȳai B.* and col.; fig.: *dbān-poi mdaṅs-ma mig ni nā-la med Pth.* I am destitute of the eye, that brightest of the senses, as much as: the most excellent of possessions is denied to me.

II. resp. *dprāl-ba* forehead.

མདེད་ *mda* 1. arrow, *rgyāb-pa*, *ȳpēn-pa* to shoot (an arrow); *smȳüg - mda* an arrow of reed, *lāgs-mda* an iron arrow; *dūg - mda* a poisoned arrow *Mil.*; *dprāl-bai mda* an arrow lodged in the forehead *Glr.*; *mē-mda* 1. a fiery dart. 2. gun, fire-lock *C.* — 2. any straight and thin pole or piece of wood, e.g. the stem or tube

of a tobacco-pipe; *štān - rtai mda* pole or beam of a carriage; *lāgs - mda* an iron bar or rod, a ramrod etc.; *čū-mda* a jet or shoot of water, frq.; **(s)kār-da** *W.* a shooting star. — 3. = *mdo* 1. — 4. symb. num.: 5.

Comp. *mda - kūn* loop-hole, embrasure. — *mdā - mkan* 1. an archer. 2. an arrow-maker *Glr.* — *mda-rgyān* the range of an arrow-shot *Glr.* — *mda-sgró* the feathers of an arrow *Cs.* — *mdā - ču* the waters discharged from the lower parts of a valley, opp. to *pū - ču*, those of the upper part *Glr.* — *mda - ltōn* the notch at that end of an arrow which is placed on the bow-string *Pth.* — *mda-dār* a little flag fastened to an arrow; esp. an arrow with silk ribbons of five different colours. By hooking such an arrow into the collar of a bride, the match-maker draws her forth from among her maiden companions *Glr.* — *mda-dōn* quiver. — *mdā - pa* an archer; *mda-dpōn* the commander of the archers, a high military rank *C.* — *mda-sprād* v. *sprōd-pa*. — *mda - bér* perh. the more correct form of *ta-bér*. — *mdā-bo* a large arrow. — *mda-mó* arrow-lot, a kind of fortune-telling by means of arrows. — *mda-rtśél byéd-pa* to amuse one's self with the shooting of arrows *Cs.* — *mda-tso* a troop of archers *Cs.* — *mda-ȳyū* bow and arrows *Dzl.* — *mdā-bzo-pa* arrow-maker. — *mda-ȳāb Glr.* 1. *Lex.* = *pū - šu*, fence; hence parapet, railing; yet a Lama from Tashilhunpo declared it to be the projecting part of the (flat) roofs of large temples, on which the parapet is erected. — 2. a covered gallery on the top of a house *C.*

མདུང་ *mdun* 1. lance, spear, pike, *mdun-skór-ba* to brandish, to whirl a spear *Cs.*; *mdun - kyīm Dzl.* 96, 9 a frame for leaning spears against; *mdun-mkan* a maker of spears; *mdun-tūn*, or *tāb-mdun* a short lance or pike, a javelin. — *mdun-fogs Mil.*, *mdun-pa* a spearsman, a lancer. — *mdun-dār* a lance with a little flag at the top. — *mdun-rtse* top of a spear, spear-head; *mdun-šin* shaft of a lance. — *mdun-bzo-pa =*

མདུད་ *mdud*

mdün-mkan. — *mdün rtse-ysüm-pa* trident. — 2. *sting*, of insects *C.*, *W.*, *mdün brgyáb-pa* to sting. — 3. *γser-mdün*, *dñul-mdün* prob. the two frontal muscles *Med.*

མདུད་ *mdud* *Lt.* a medicine (?).

མདུད་པ་ *mdud-pa* a knot, *mdud-pa bór-ba* frq., *dud-pa* *Lt.*, *byéd-pa* *Cs.*, **gyáb-čé* *W.*, to tie or make a knot, *sgrol-ba*, *grol-ba*, to untie (a knot); **dól-dud* *W.* sliding-knot, slip-knot, **šin-dud* *W.* a regular knot; *skra-mdud* knot or bow of ribbons holding together the long plaits of the women; frq. fig. *sér-snai mdud-pa* bonds of avarice *Mil.*; **nyin-dud dól-čé* *W.* (to untie) to open one's heart to a person; *mdud-pa-čan.* 1. full of knots, knotty. 2. cloddy (?) *S.g.* — *mdud-dra* a disease of the membrum virile, prob. paraphimosis *Ming.*

མདུད་ *mdun* the fore-part, the front-side of a thing; the vis-à-vis, *mdün-gyi nám-mka-la* in the heavens before him, over against him, *Glr.* and elsewh.; *mdün-gyis* adv. coram, face to face, *mdün-gyis ltá-ba* to behold face to face; gen. c. *la*, *na*, *du*, *nas*: 1. adv. before it, at it, to it, from it; 2. postp. before, at, to etc.; *mdün-la ón-ba*, or *sleb-pa* to come up or near, *rán-gi mdün-la sleb ma bñug* he did not allow (the pursuer) to come near; *mdün-du skür-ba* to send in advance; *mdün-du pyin-pa* to come near, to approach; to hasten to *Pth.*; *mi mán-po tsógs-pai mdün-du* in the presence of a great number of people *Dzl.* — *sku-mdün-pa* a waiting-man, valet de chambre, v. *sku.* — *mdun-lèóg* v. *lèóg-tse.* — *mdun-na-don* (*C.* **dyn-nán-don**) 1. *Lex.* पुरीहित, court-chaplain, domestic chaplain or priest; so prob. also *Tar.* 58, 17. — 2. at present: a high civil officer or functionary, = *bka-blón*, vizier, *Stg.* and elsewh.

མདུད་མ་ *mdün-ma*, frq. in later lit.; one Lama explained it by *mós-pa*, another by: 1. wife, 2. things, concerns; *jig-rtén-gyi mdün-ma* = *jig-rtén-gyi bya-ba*.

མདེལ་ *mde-lé*

མདེལ་ *mdeu*, *Sch.* also *mde-ka*, arrow-head *B.*; *mde-súl* *Cs.*: 'the furrows or grooves of an arrow-head'.

མདོ་ *mdo* 1. the lower part of a valley, where it merges into the plain (opp. to *pu*), = *mda*; more frq. the place where one valley opens into another, hence in general: the point where two valleys, roads (*lám-mdo*), rivers (*čü-mdo*) meet; *lám-srañ-mdor* at the street-corners *Dzl.*; *ysüm-mdo*, *bži-mdo*, *čóg-mdo* the point where three, four, several (roads etc.) meet, esp. *bži-mdo* a crossing, cross-road, as a place of incantations; *mdo* prop. n. (in full: *dar-tse-mdo*) province of the eastern part of Tibet, v. *kams*; **dó-ru* in *C.* used as postp. = near, with, by, **ne do-ru* with me, **yul-gyi do-ru* near the village. — 2. *Ssk.* सूच, aphorism, short sentence or rule, axiom; hence *mdó-ru*, *mdor*, *mdó-tsam sdu-ba* to contract, abridge, epitomize, to give only the main points, frq.; *mdor(-sdu)-na* in short, in general, altogether, on an average, denique, frq. — 3. *Sūtra*, in the more recent Buddhist sense, religious treatise or dissertation, a sacred writing, *mdo-sdé* a collection of *Sūtras*, a part of the *Kangyur*; *mdo-sdé-pa*, *mdo-sde-dzin* *Sautrāntika*, a school of philosophers, v. *Tar.*; *mdo-mán* title of several collections of *Sūtras*; in quoting passages: *mdó-la*, *mdó-las*, in the *mdo*, according to the *mdo* (viz. is said, is written etc.) *Stg.*; *mdo-sñob* giving a benediction to the host for his entertainment *Mil.*, cf. *Köpp.* I, 143. At present a distinction is to be made between *mdoi* or *dbü-mai lam*, and *sñags-kyi lam*, i. e. between the doctrine of the sacred writings and a faithful and systematic study of them, — and of the more modern mysticism, which is mixed up with Siwaism, and seeks to obtain spiritual gifts by means of witchcraft, thus saving trouble and time; v. *Was.* (142. 177), *Köpp.* II, 29. — 4. *Cs.* *mdó-čan* prudent, *mdo-med* imprudent, cf. *do.* —

མདོ་ལེ་ *mde-lé*, the tibetanized डोली *Hind.* sedan-chair *Pth.*


མཛེས་པ་ *mdog*, resp. *sku - mdóg*, colour (cf. *ka-dóg*) *B.*, *C.*; *mdog-légs* of a beautiful colour; *mdog-mdzés* 1. id., 2. a rose. *Cs.*; *mdog-dkar-ká* perh. the more corr. spelling for **do-gar-ká** *W.*, light-blue; *mdog-ysál* a species of gall, lit. 'purifier of the skin', *Med.*

མཛེས་པ་ *mdóns* 1. the white spot, blaze, star on the forehead of a horse *Glr.* and elsewh.; 2. the eye in a peacock's feather; *rma-byai mdóns*, *sgro-mdóns*, *mdóns-sgro* peacock's feather; *mdóns-mta-can* turkey-hen *Cs.*

མཛེས་པ་ *mdóns-pa* = *ldón-ba*, blind, physically and morally, *B.*, *mig-mdóns-pa*, *mdóns-par gyúr-ba*, to get blind, to be made blind *Dzl.*

མཛེས་པ་མཛོལ་པ་ *mdóns-ysol-ba* *Mil.*, *mdóns-sál zú-ba* or *byéd-pa* *Cs.*, to congratulate, to wish joy to another *Cs.*; *Zam.* explains it by *dám-pa* to wish, another *Lex.* by *nó-dga* joy; in the passage of *Mil.* it seems to signify thank-offering.

མཛོལ་པ་ *mdoms*, sometimes written for *doms*.

མཛོལ་པ་ *mdos* a cross formed of two small sticks, the ends of which are connected by coloured strings , and used in various magic ceremonies.

དཔལ་པ་ *dág-pa* 1. *Sch.*: 'clay; cleaving, adhesive, sticky.' In *C.* = *jím-pa* (*W.* **ká-lag**) a mixture of clay and water; *dag-zál* *S.g.* prob. id.; *dág-pa sbyán-ba* to make such a mixture, *Cs.*; *dag-sbyár* covering, or stopping up with clay, e.g. the chinks of a wall or door, **dag-jár bul-ba** to render such service to a meditating Lama as an act of piety. In *Pth.* *dág-pa* is mentioned as a kind of plastic art, and evidently signifies to mould, to model, to shape. — 2. = *ldág-pa* *Cs.*; *dág-gu* *Lex.* = *skyó-ma*, pap, pulp, prob. = *ldé-gu*. — 3. pf. *dag*, 1. to clear, to wash away, to wipe off, *dri-ma*, frq.; *rtá-la sol-byúg* (to clean) a horse marked or blackened with charcoal *Glr.*; *sdig-sgrib* (to wash off) the filth of sin *Glr.* 2. to disappear, of sinful thoughts *Glr.*, sometimes *ynás-su* to their own place, is added

pleon. *Mil.* — Participle *dág-pa* clean, v. *dág-pa*.

དཔལ་པ་ *dan* v. *dad*.

དཔལ་པ་ *dán-ba* *Sch.* to come to, to arrive at; cf. also *brgya-dans*, sub *brgya*.

དཔལ་པ་ *dad*, *dan*, resp. *sku-dad* or *dan* *Lex.* funeral-repast.

དཔལ་པ་ *dab* a train of persons, *kor-dab* retinue *Cs.*

དཔལ་པ་ *dáb-ma* 1. wing, *sprüg-pa* to shake (the wings) *Cs.*, *gyób-pa* to clap them *Cs.* — 2. ladle, float-board of a water-wheel. — 3. petal, flower-leaf, frq.; *dab-brgyad* eight-petaled *Glr.*; v. *Schl. Buddh.* 248. — 4. any leaf, a broad leaf, also *lo-dab*. — 5. fan *Cs.* — 6. flag *Cs.* — *dab-čags* a winged animal, bird, frq. — *dab-ráns-pa* full of leaves; with leaves fully developed *Sch.* — *dab-yóg* flag-feather, quill-feather.

དཔལ་པ་ *dabs*, rarely *dab*, the side, lateral surface, of a hill, of the body etc.; surface, *mčín-dabs* of the liver *Med.*; in a more general sense: *sgál-dabs* the lumbar region *Med.*; pleon.: *nágs-dabs-na* = *nágs-na* in the woods *Mil.*

དཔལ་པ་ *dam* mud, mire, swamp, earth and water, = *dág-pa*, but as a product of nature; *dam rdzáb* *B.*, **dam-tsóg** *W.* id.; *dám-du*, *dam-rdzáb-la byin-ba* to sink into a swamp; **dam - pág(s)** *W.* muddy splash, slough. — *dám-bu* reed for thatching, writing etc.; *Cs.* also sugar-cane; *dam-bu ka-ra?* prob. a species of reed in wells or ponds *Wdn.*; **dam-búr** *W.* sugar-cane.

དཔལ་པ་ *dám-ka* *Zam.*, *dám-ga*, *dám-na*, *dám - pa* *Cs.* choice, option, *den sañ* *dám-ka byéd-pa* to choose whether to-day or to-morrow *Zam.*; cf. *ydám-ka*.

དཔལ་པ་ *dám-pa* (or *dóm(s)-pa* *Glr.* prov.) pf. *dams*, imp. *dóm(s)*, to choose, to select, a bride *Glr.*; *mi-ytsán-ba* *dám-pa* such as choose impure things, cynical, lascivious characters *Stg.*; *dam-rin* choosing, turning over in one's mind a long while; *dgrá-bo yán-pa mi ytan* *dam-rin tábs - kyis ydul* prob.: not losing sight of your enemy, constantly watching, put him

འདྲའ་བ་ *dá-ba*

5

འདི་ *di*

down, as soon as an opportunity offers, *S.g.*, and hence *žé-sdán dam-rin* a long lingering, lurking grudge *S.g.*

འདྲའ་བ་ *dá-ba*, pf. *das* (prob. vb. n. to *bda-ba*, *déd-pa*) to pass over, 1. to travel over, to clear a certain space, *tan de* this plain *Sambh.*; *žag dü-mai lam* (to perform) many day's journeys *Dzl.* — 2. c. *las*: to go beyond, to surpass *Dzl.*; *lha-las das-pai* *spas* incense surpassing that of the gods, i.e. that which is burnt to them *S.O.*; to exceed, *tsád-las* the measure *Lt.*; *grán-las das-pa* *Tar.* surpassing number, innumerable; *bsám-byai yül-las* (surpassing) the understanding or imagination, inconceivable *Glr.*; to transgress, to trespass against, *bká-las*, *krims-las*, a commandment, a law = *gál-ba*; to get over a thing, to get the better of, to overcome, = *rgyál-ba*; to go away from, *mya-nán-las* q.v.; to let go, leave off, abandon, *čós-las* one's religion *Thgy.*; *bló-las das-pa?* — 3. with or without *dus-las*, *tse*, resp. *sku*, to depart this life, to die; *das-po* the deceased, defunct, late, *Lex.*; **dé-lóg** *W.* the soul of a deceased person, ghost, apparition; the re-appearing is possible only for about forty days after death, as long as the *Bardo* lasts, v. *bar-do*. — 4. to pass by, = to disappear, *nyi-zlá das-nas* when the sun and the moon have disappeared (for a time); very frq. relative to time: to pass away, to elapse, *das-pai dus* the time that has passed, is gone, past time, v. *dus* 5.; *zla dgu das-nas* after nine months *Lt.*; *das-ló* the year past, *das-zlá* the month past, *das-žag* the day past; **dé-žag-la** *W.* the other day, lately; *nyin-mtsán čós-kyis dá-bar bya* day and night are spent in religious exercises; *dgé-bai byá-ba kó-nas dus da Tar.* (time) spent in none but works of virtue. — *dá-ga* (-ma) *Cs.* hour of death, *da-ga-ye-šés* मृति ज्ञान, knowledge of the hour of death (title of a book).

འདྲའ་བ་ *dár-ba* to tremble, shudder, shiver, quake, *grán-bas dar-ba* to shiver with cold; *jigs-pas* (to tremble) with fear; *dár-žin gúl-ba* id.; *dár-bar gyur-ba* to begin to tremble; *dar-yám* *Sch.* doubting,

wavering, undetermined, *dar-yám byéd-pa* to doubt, to waver.

འདྲའ་བ་ *dal* (?) *ru-dál*, *ru-drél* a single horn *Sch.* — *bad-dál* prov., being left exhausted on the road, sinking under fatigue.

འདྲའ་བ་ *dal-dál* v. *tá-bag*.

འདྲའ་བ་ *dál-ba* = *dál-ba*, *ču-dál* still water *Lex.*

འདི་ *di* demonstr. pron. this, *nai bu di* this my son; *nai di* this of me, i.e. that which I am doing just now *Glr.*, what I am experiencing just now *Mil.*; the present, the respective, *gyub-pa-po di* the respective performer (of an incantation) *Dom.*; such a one, *bdag min di žes-byá-ba* 1, such and such a one *Thgr.*, also *di dan di* (-*lta-bu*) and similar expressions, *nas kyód-la di dan di-lta-bu žig sbyin-no* I give you such and such a thing. On the difference between *di* and *de* v. *de*; the plural forms and derivatives of both of them are in conformity; only the following may be particularly mentioned: *di-ka-rán* is used also for just here, just now *Mil.*; *di-lta-ste* for instance, to wit, such as, viz.; also pleon. with *žé-na*: *nyis gañ žé-na di-lta-ste Wdh.*; *či pyir žé-na di-lta-ste Pth.*; *di-ltur so*, in this manner, *či pyir kyod di-ltar gyur* in what manner have you become so, how did you get into this condition? *Dzl.* frq.; *di-ltar-ro* it ran thus, it was to this effect, of this purport *Glr.* frq.; *na di-ltar yin* such I am, I am, live, go, just as you see me here *Mil.*; in the verse: *dus-byas čos-rnams di-ltar blta* 'compounded things must be regarded thus' — the word *di-ltar* is meant to be accompanied by a snap of the fingers (*se-gól*, or *skád-čig-ma*); *di-nas* from this place, from this time present, as yet, still. *di* (*dan*) *pyi* (-ma) the present and the future life, frq.; *di pyid sdéb-pa, rjé-ba* to exchange this life for the future one, i.e. *tse pyi-ma blós-btan-ste dii don sgrub-pa* to be earthly minded *C.*; **di-zug*, *i-zug** *W.*, so, thus; **di-rin** *W.* to-day; *di-ru* (come) in here, into this place; here, at this place, frq.; now, seldom.

འདིག་ *dig* stopper, stopple, also *ka-dig*; **dig-čé** *Ld.* to put in a stopper; to stop up, to close with a stopper; **dig-ril** *C.* musket-ball. Cf. *dig*.

འདིང་བ་ *din-ba*, pf. *btin*, fut. *γdin*, imp. *tiin(s)*, to spread on the ground, a mat, carpet etc.; to scatter, sprinkle, strew, grass or hay to lie upon, ashes on the snow etc.; **btin-ba** sbst. *W.* a small carpet, on which the Lamas use to sit; **mal-btin** *C.* bedding, pillow, or blanket. — *din rgyab-pa* *Sch.* to weigh in one's mind, to consider; to suspect, to entertain a suspicion.

འདུ(ག)ཁང་ *du(n)-kan* meeting-house, house of assembly; *čos-čad-pai* (quasi) church, chapel *Dzl.*

འདུ་འཕྲུག་ *du-krug* tumult, riot, uproar *Cs.*

འདུ་བ་ *du-ba*, pf. *duš*, (vb. n. to *sdud-pa*) 1. to come together, to assemble, of men and animals; *dun-kan-du* *Dzl.*; *duš-sam ma duš* are they already assembled? *dan* with (a person) *Tar.*; in order to fight *Stg.*; of things: *nyes-pa tams-čad dei lü-la duš*, v. *nyes-pa*; *du-ba* and *duš-pa* sbst. a coming together, an assembling, a gathering, esp. in *Med.* a (somewhat indefinite) disease, or cause of disease; *duš-sa* meeting-place *Glr.*; *las-mi man-po duš-sa* an establishment comprizing many workmen, manufactory, workshop, workhouse, **dzóm-du yón-gin dug** *C.* they flock or crowd together; *tson-duš* the assembled traders or dealers, the market frq.; *skyabs-kun-duš* 'a collection of all the refugees' is a name given to *Milaraspa*. — 2. to unite, to join one another, *kyo-šüg-tu* as husband and wife, to get married; in a special sense in philosophical language: 1. to unite (opp. to *bräl-ba*), e.g. the soul uniting with an organ of sense, like *sdéb-pa*, *Mil.* 2. *duš-byás* composed of two or more ingredients, *duš-ma-byas* consisting of one thing, simple, elementary; only this is eternal, every thing compounded is perishable, frq. — 3. to be pressed or crowded together, **šril dús-te dug** *Ld.* they stand crowded, in serried files or ranks; intellectually: *dam-čos duš-pa* a

compressed system of religion. — 4. *dis-pa* to consist of or in, *γnyis-su duš-so* (religion) consists of two things *Thgy.*; *snai-srid séms-su duš-te γda* the external world consists of spirit, is spirit, i.e. is nothing *Mil.* — 5. col.: to be drawn together, to contract, to shrink, **duš ča dug** *Ld.* it shrinks, e.g. wood or paper from heat; **tsa-du** *C.* prob. cramp, spasm, convulsion; **duš-kan** *Ld.* elastic, springy.

འདུ་བྱེད་ *du-byéd*, *Ssk.* संस्कार, (the Tibetan word is nothing but a literal translation of the *Ssk. saṅskāra*; cf. also *du-šes* and *γün-po*) 'one of the obscurest and most difficult terms of Buddhist philosophy' *Köpp.* I, 603, where the various translations are enumerated that have been attempted, such as: idea, notion, imagination (cf. *Burn.* I, 503), action (*Was.*) etc. It should, however, at once be acknowledged, that the word cannot be translated into a European language, as the meaning given to it is not the result of honest research and observation, but a product of arbitrary and wild speculation.

འདུ་འཇིག་ *du-dzi* noise, bustle, din, clamour, *du-dzi méd-pai dbén-pa di* this solitude without any noise *Mil.*; *du-dzi-la γnás-pa* to live in the midst of the bustle of worldly affairs; *du-žin*, *du-lón* *Cs.* id.

འདུ་ཤེས་ *du-šes*, *Ssk.* संज्ञा ('con-scientia') corresponds in most cases to our idea, notion, conception, image, although sometimes perception, feeling, sense, thought, consciousness may be employed for it: *nór-la rtág-tu yód-pai du-šes skyéd-pa* to combine with earthly goods the idea of constant possession *S.O.* and thus frq.; *lü-la grui du-šes γjug-pa* to unite with the human body the idea of a ship, to represent the body as a ship, *Thgy.*; *skyó-bai du-šes byun* the perception, the feeling of discomfort arises *S.g.*; *kró-bai du-šes-spán-ba* to detest the idea, the thought of anger *Dzl.*; *dgé-bai pyógs-la du-šes cün-zad kyan ma pyos* no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirred in his mind; *čags-pai*

du-śes-čan entertaining thoughts of sensual pleasure *Glr.*; *du-śes slar rnyéd-pa* to recover from a state of insensibility; as vb.: *du-śes-pa, mya-nan-dás tob du-śes-te* imagining that I shall obtain Nirwāna *Thgy.* As one of the five *pūn-po* it is translated by *idea* (*Burn.* I, 511), by *perception* (*Köpp.* I, 603). The three terms *du-śes-čan, du-śes-méd-pa, du-śes-méd-mín* may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (*Dzl.* 725, 7), *du-śes-čan* refers to human beings, the two other terms relate to celestial beings (v. *Köpp.* I, 261, 17 and 26), that are evidently so much the more excellent and exalted, as they are far above all reasoning and thinking. According to another, and (it would seem) more natural interpretation, the first of these three terms implies rational beings (man), the second irrational beings (higher animals), and the third quite irrational creatures (lower animals, worms, reptiles, that are not even possessed of the sensitive powers of the higher animals), whilst the 'long-lived Lhas' of the 17th. heaven are classed together with the common Lhas (who however taken strictly, belong to the 'first world') and on account of their stupidity are believed to be incapable of ever being converted, *Thgy.*

འདྲེན་པ་ *duḡ-pa* (eleg. *ydā-ba*, resp. *bžugs-pa*) 1. to sit, syn. with *sdód-pa*; with *na, la* etc.; to sit down with termin. or *la*; to sit up (in bed); *duḡ-par gyúr* to get seated *Dzl.* 75, 6; to remain sitting, to keep one's seat, *Dzl.* 75, 7; to remain, to stay, *dir ma duḡ-par soñ žig Dzl.*; to remain behind, to stay at home, with or without *pyir, kyim-na* etc. *Dzl.* — 2. to be, to exist, to live *Glr.*: ... *skabs-med 'duḡ-go'* there is no chance of ... Yes, there is! ... *duḡ śes-nas* knowing that ... is still alive *Dzl.*; *drán-bron byéd-čin duḡ* he lives as a hermit *Dzl.*; to be, to live at a certain place, *ynás-na duḡ-pa* the being somewhere *Gram.*; *pa-má gán-na duḡ* where are my parents now? to be at home *Dzl.* and elsewh.; to

be extant, to be found, *čan mi duḡ* nothing is, or was to be found, nothing was there *Mil.*; as partic. joined with, or put inst. of the possess. pron.: *Ko-rán dan (Koi) bu bryad duḡ-pa* he and his eight children being with him *Mil.* (*yód-pa* is construed in the same manner); in quotations: to be found, to be written, to be met with, ... *yod zér-ba ... na duḡ* the account of being ... is to be found in ..., *Glr.* — 3. to be, as copula, in *B.* often with termin.: *kyim-par duḡ-pa* to be a layman *Stg.*; *rkán-pa krd-bor duḡ* the foot was variously coloured *Dzl.*; *di-rname mi-ma-yin-du duḡ-pas* as these are spirits *Mil.* Generally speaking, this termin. case is not to be pressed, nor always to be explained by: to have become, or to be translated by: in, as in the following: *rgya-gár-gyi yi-ger duḡ-pas* to be (written) in the Indian language *Glr.* — 4. to be, as auxiliar vb., 1. with the termin. of the inf., often merely paraphrastically, e.g. *yód-par duḡ-pa = yód-pa Glr.*; frq., however, indicating doubtfulness and uncertainty: *na ni śaṅ ši-bar duḡ* may be I shall die to-morrow *Glr.*; *Kyed ... yin-par duḡ* you seem to be, you are, I dare say *Mil.*; *gro dgós-par duḡ* I suppose you must go *Glr.*; *stér-bar duḡ* it will probably be given *Glr.*; *ma mčón-na mi rtógs-par duḡ* if we had not seen it, we should probably not have known it *Mil.*; in the same manner it is used with *yód-pa*, q.v. — 2. with a verbal root, in ancient lit. hardly ever occurring, in more recent writings used paraphrastically like *duḡ-pa*, with the termin. of the inf. (v. above 1), but not indicating a certain tense, e.g. *rdol duḡ* it makes its appearance, comes to light, *Glr.*, *bšig duḡ* they were destroyed *Glr.*; in col. language (in *W.* at least) it is gen. a sign of the pres. tense: *zer duḡ* I say, thou sayest etc.; only in *Bal.* it indicates the fut. tense. — 3. with the gerund in *te* or *nas* vulgo for the pres. or preterite tense, frq.; in *B.* of so rare occurrence, that it is prob. to be regarded as a vulgarism to be charged on the copyists, and to be cor-

rected accordingly. — 4. with *gin* (B. and col.) and *cin* (B.), denoting a **continued action, state, or condition**, as in English: I am looking. — *dug-yas*, *dug-sa*, **place of residence, abode**.

འདྲུང་པ་ *dud-pa*, pf. *btud*, fut. *ydud* (Cs.), imp. *dud*, *tud* (Cs.), **to bend or bow down, to incline**, *rná-ba*, **to incline one's ears to hear**, (also used of animals), cf. our 'to prick the ears', *Dzl.*; **to bow, to make a bow**, *la*, **to a person**; *zábs-la* **at a person's feet, to kneel down before a person**.

འདྲུན་ *dun*, go-*dún*, = *sna-tsogs* of several kinds, **divers, sundry, various**, *Lex.*

འདྲུན་པ་ *dún-pa* 1. vb. **to desire, to wish earnestly**, with *la*, *nyán-pa-la mi dún-par* they not having any desire to hear *Pth.*; *dgé-ba-la* **to strive after virtue**, frq.; also *dún-pa* alone (without *dgé-ba-la*) id. *Thg.*; **lo čö-la düm-pa** C. religious interest, concern for religion; **to be zealous, to take a warm interest** *Mil.* — 2. sbst. **a desire** *Thgy.*; **a supplication** *Dzl.*, *Glr.* Cf. *dún-pa*.

འདྲུན་མ་ *dún-ma* 1. **advice, counsel**, *nán-pa* a bad advice *Ma.*; *débs-pa* **to give advice**; *byéd-pa* **to take a resolution** *Mil.* — 2. **consultation** (v. examples sub *čün-ba*), *dun-grós* id.; *da-lán-gyi dun-grós di-la* at this present consultation *Glr.*; **düm-ma jhé'-pa** C. **to consult, to confer with** (a person about a matter). — 3. **council**, *dün-mar badus* they called a council together *Mil.*; esp. in compounds: *dün-kan* = *dü-kan* q.v.; *dün-sa* **meeting-place, assembly**, frq.; **union, association, society**, *dge-dun* an association of clerical persons. — 4. v. *dum?* *nyen-dun* **harmony amongst relations**, *Stg.* — 5. **the state of being a bride; bride**, C., and perh. *Glr.*; cf. also *dga-dün* sub *dga-ba*. — 6. = *mdün-ma*?

འདྲུབ་སྒྲོམ་པ་ *dub - snyöms Sch.* **a state of comfort, ease**; *dub-krügs*, an interruption of that state, discomfort.

འདྲུབ་པ་ *düm-pa* 1. vb. **to reconcile one's self to, to be reconciled with**, *táb-pa düm-na* if contending parties are reconciled with one another; *rtág-tu mi düm-*

mo they are constantly at variance *Dzl.*; **düm-ťa** (lit. *kra*) C. **contract, agreement**, = *čad-don*. — 2. sbst. **concord, union, peace** Cs.

འདྲུར་ *dur* **thick and clammy** *Sch.*

འདྲུར་བ་ *dür-ba* **to trot**; *dur-grós* **the trot**.

འདྲུལ་བ་ *dül-ba* I. vb., pf. *btul*, *tul*, fut. *ydul*, imp. *tul*, W. **tül-čē** 1. **to tame, to break in, to subdue, conquer, vanquish, dgra**; sometimes even **to kill, to annihilate** *Pth.* — 2. **to till, cultivate, waste land; to civilize, a nation**, which with the Buddhist is the same as **to convert**, frq.; **to educate, to discipline, to punish**; *ydül-bai rigs-pa* those fit for and predestinated to conversion *Dzl.*; *ydül-bya* id. frq.; also used substantively: *gró-ba ná-yi ydül-bya yin* the beings are to be converted by me *Glr.*; *bdag kyéd-kyi ydül-byar šog čig* may we become your converts!

II. sbst. **विनय 1. the taming etc.** — 2. also *dül-bai sde*, the disciplinary part of the Kangyur, *dül-ba-las* from, or according to the Dulwa; *dül-bai brda* an expression (taken) from the Dulwa.

འདྲུས་པ་ *dis-pa*, v. *dü-ba*.

འདྲེག་ུ་ *dé-gu*, v. *ldé-gu*.

འདྲེབ་ *dé-ba*, v. *ldé-ba*.

འདྲེག་(ས)་པ་ *dég(s)-pa*, pf. *bteg(s)*, fut. *ydeg*, imp. *teg*, W. **tág-čē**. imp. **toḡ**, **to lift, to raise, to elevate**, the head, the tail, also fig.; *sgrón-me Glr.*, **od-ťo** W., **to hold up a lamp, a light**; also fig.: **to let one's light shine to others**; *grágs-pai gó-sar dégs-pa* **to raise to a high rank; to support, sustain, maintain, keep up**, *Pth.*; *rám-bu dégs-pa* **to join in singing, to fall in with**, *Dzl.* and elsewh. (*Sch.* erron. 'to bawl, to blare'); *rá-mda dégs-pa* **to help**; for **ži tág-čē** and similar phrases cf. the secondary forms *tég-pa*, *tégs-pa*, *tégs-pa*; with or without *srán-la*, *rgyá-ma-la* etc.: **to put on the balance, to weigh**, B.; *žib-btégs* **weighed accurately**

Lt.; *dégs* - *kal* 'a bushel by weight' *Cs.*, or rather: twenty points on the large steel-yard. — **jug-tág** *W.* water-wagtail. — **dég-ka** *C.*, *W.*, weight. — *dégs-dpon* is said to denote a military dignity, but is not generally known; as 'servant waiting at table', it ought to be spelled *stégs-dpon*. — *dégs-ñin* *Sch.* yoke, fitted to a person's shoulders, for carrying water-buckets etc. *དེན་བ་* *dén-ba*, pf. *den*, imp. *den(s)*, to go, esp. *pyir dén-ba* to go back, to return, *Dzl.*, *Lex.* Cf. *don-ba*.

དེད་པ་ *déd-pa*, pf. and imp. *ded*, sometimes preceded by *ryés-su*, to go or walk behind, hence 1. to drive, cattle, the herdsman walking behind the animals, whereas of the shepherd *krid-pa* is used; *rlün-gis gru ded* the wind drives the ship, frq.; also to drive through (a tube) by blowing, to blow through *Glr.*; to drive (animals, birds) from a place of rest, to rouse, start. — 2. to pursue, chase, run after, *rgód-ma ded-pa* to be in the rut (of a stallion); **ded tán-čé** *W.* to chase, to hunt; **déd-de bó-čé** *W.* to call after a person. — 3. vb. n. to follow in succession, to succeed, *rim-pa bzin* successively, of generations, *Glr.* — 4. to call in, to recover, money, debts; *bü-lon-ded drág-po* a severe dun *Mil.*; *déd-mi* a driver, e.g. the person walking behind the horse of a rider, driving it on *Lt.*; the pursuer of a fugitive *Glr.* — Cf. *bád-ba*.

དེབས་ *débs* 1. puncheon (tool). — 2. time, times, = **lan** *W.*(?).

དེབས་པ་ *débs-pa*, pf. *btab*, fut. *ytab*, imp. *tob*, supine *débs-su*, and *ydáb-tu*, *W.* **táb-čé**, imp. **tob**; to cast, throw, strike, hit, variously applied, cf. *rgyab-pa*, in *B.* gen. with instr., even if there is a dative in the same sentence, v. the examples; **cog-tse-la táb-čé** *W.* to strike upon the table; *rlün-gis, ydón-gyis, nád-kyis débs-pa*, to be beaten by the wind, to be possessed by a demon, to be seized with an illness, frq.; *snágs-kyis débs-pa* *B.*, *mtu btáb-pa* col., to pronounce a charm against a person or thing, with *la*; *lan*,

no-spród, *gros débs-pa*, to answer, to explain, to advise; *ysól-ba débs-pa* to make a request, *smón-lam débs-pa* to offer up a prayer; *ysal-débs byéd-pa* to remember well *Mil.*; *ysal-débs-su šés-pa* prob. to have a distinct recollection of a thing *Glr.*; *rtsis débs-pa* prob. to cast up an account, to reckon, to compute, *dei rtsis-ydáb bdág-la med* I do not take that into account *Mil.*; *lús-la yžér(-gyis) débs-pa* *Dzl.*, **zér tab-čé*, or *gyab-čé** *W.*, knocking nails into the body; *rgyas débs-pa* to seal; **lúd tab-čé*, or *gyáb-čé** *W.* to spread dung (on the ground), to manure; *čus débs-pa* to sprinkle with water *Dzl.*; *tša, ša tóg-pa-la débs-pa* to put salt, meat, into the soup; *sá-bon débs-pa* to sow; *gur débs-pa, sga-débs-pa*, to pitch a tent, a camp (driving in the tent-pins); also without a sbst.: *snar btab-pai ču-yšón-du* (pitching) in the same dell where they had encamped before *Dzl.* 77, 1. (*Sch.* incorr.): hence in general: to found, to establish, e.g. a monastery, frq.; *dus débs-pa* to fix a time.

དེམ་པ་ *dém-pa* to prove, to examine *Sch.*

དེར་ *der* *Glr.* prob. for *lder*.

དེ་ *do*, for *mulo* 3., *Cs.* *do-yód* prudent, clever, *do-méd* *Lex.*, *Cs.* imprudent, silly.

དེ་བ་ *dó-ba* 1. sbst. *Sch.*: 'a breed of fine horses'; one *Lex.* has *do-rta* w.e. — 2. vb. *Cs.*: = *zló-ba*, to say, to repeat; *ma-dos-par unspeakable* (?) *Dzl.* 27, 4 (the reading of *Sch.* dubious, v. *Schf.*'s remarks on this passage).

དེག་པ་ *dóg-pa*, prob. an incorr. reading for *dógs-pa*.

དེགས་པ་ *dógs-pa*, pf. *btag*s (also *ydags*?), fut. *yday(s)*, imp. *togs*, *W.* **tag-čé**, imp. **tog* or *tag ton**, 1. to bind, fasten, tie to, (opp. to *gról-ba*), *W.* **Kyi tág-te bor**, tie up, fasten, the dog well; (v. *bór-ba*); *lu* to a thing, frq.; also in a more general sense: to fix, to attach, e.g. a balcony to a house *S.g.*; to tie round, to buckle on, *go-mtsón lús-la* the armour *Pth.*; to

put on, *rgyan* gay clothes, finery, *rgyan bzán-po btágs-pa* beautifully attired *Mil.*; col. also without *rgyan*, e.g. **tág-dad-čan** *W.* fond of dress and finery. — 2. in particular phrases: *bkar-ṡdógs-pa* v. *bkar*; *mi-la skyon ṡdógs-pa* to charge a person with a fault, to upbraid; *sgro ṡdógs-pa* v. *sgro*; *túgs-la ṡdógs-pa* to interest one's self in or for, to take care of; *Kyod túgs-la mi ṡdógs-pa ṡdi ṡi yin mi ṡes* why he does not interest himself in your behalf, I know not *Mil.nt.* 37, 6.; with reference to things: to have near at heart; *túgs-la btágs-so* you have taken great care of me, a phrase frq. used, where we should say: I am much obliged to you! though Tibetans deny its implying acknowledgment and expression of thanks. — *dám-la ṡdógs-pa* v. *dám*; *ṡán ṡdógs-pa* v. *ṡán-pa*; *miṡ ṡdógs-pa* to give a name; *drú-bai sgó-nas* according to likeness or analogy *Mig.*; *Kyeui miṡ ṡi-skad ṡdags* how is the boy to be called? *Dzl.* *miṡ mi-ṡdún-ba ṡes* (or *mi-ṡdún-bar*) *btágs-so* they named him... *Mil.*, *Dzl.*; *miṡ* may also be wanting. — 3. *Gram.* to join, subjoin, affix, *rar btags ga a g* joined with *r*, i.e. *rg*; *ra-la ṡa a ṡ* joined with *r*, i.e. *rj*; *sa-la btags-pai ta-yig, st*; *ya-btags*, or shorter, *ṡá-ta*, the *ya* which is written underneath, the subscribed *ya*, = *ṡ*; *ṡá-ta btágs-pa ṡi-ge bdun*, seven letters are joined with *ṡá-ta(gs)* *Glr.*; *smád-ṡdógs ṡsum* the three subscribed letters, *ya*, *ra*, and *la* *Zam.*; *ṡdógs-čan* 1. having a letter subscribed; 2. an open syllable with a vowel-sign, as *go* ཀོ, *de* དེ, *mdo* མདོ, etc. (not *da* ད་ or *mda* མད་) *Zam.*; *a-ṡdógs* consonants with *a* (འ) subscribed, syllables with a long vowel. — 4. in philosophical writings: *btágs-pa* conditional, not absolute, *Was.* (228. 270), *btags-méd* nominal *Was.* (281).

འདོན་བ་ འདོན་བ་, pf. and imp. *don* or *doñ*, to go, to proceed, so - *sór* *Dzl.* to separate, to disperse; *rgyál - poi tád - du* (to go) to the king; *ṡyi-rol-tu ṡág-čan* to take a walk *Dzl.*; *don - no* let us go *Dzl.*; *lóg-la don-no* let us turn back *Glr.*

འདོན་བ་ འདོན་བ་ I. vb. (*W.* more frq. *tád-pa*), to have a mind, to like, to be willing, *zas bzán-po mi ṡdod Dzl.*; *mi za ṡdod tsul byed* he pretends not to like this food *Lt.*; *sbyin(-par) ṡdod-pa ṡgyur* he gets inclined to give; *mi ṡdod-par ṡgyur-ba* to feel no longer inclined; to wish, *nydn(-par)* to listen; *ṡi dan ṡi ṡdod-pa* whatever you may wish *Dzl.*; *rgyál-po ṡdod-pa* to wish to be a king *Dzl.*; as adj.: wished for, desirable, esp. with negatives, v. below; *ṡdod-par byá-ba* adj. agreeable, pleasing, obliging, flattering, *Stg.*, *Cs.*; to desire, to long for, *Kyim ṡdod* I wish I were at home *Dzl.*; *me dan nyi-ma* (I am longing) for fire and for sunshine *Med.*; *bú-mo nia mi ṡdod* I do not wish for a girl; *ran-ṡdod-zen-pa* self-love *Glr.*; (*ran-*) *bzán-dod* self-complacency, vanity, *Glr.*; to ask for, to demand, *kon-jo ṡdod-pa-la slob* they came in order to ask for *Konjo* (in marriage) *Glr.*; to strive for, to aspire after, *sans-rgya-bar* for holiness, for being like Buddha, for Buddhahood, *Dzl.*; to be willing, to intend; also ironically: *ná-ṡdod-pa* one that wants to grow ill, that does not take any care of himself; to be ready, willing, *bsnyen-bkur byéd-par* to take charge of the waiting on (Buddha); *ṡdod-par byéd-pa* to make willing, disposed, to persuade to it *Dzl.*; to maintain, to assert; to suppose; to pronounce to be (cf. *ṡád-pa?*) *Mig.*, *Tar.* and elsewh. frq. — *mi ṡdod-pa* to be not willing, not liking; to detest, *btsoṡpas kún-gyis mi ṡdod-na* as she was detested by all on account of her sluttishness *Dzl.*; to be angry, indignant, *ṡes mi ṡdod nas* thus exclaiming indignantly *Dzl.*; *mi-ṡdod-pa* and *ma-ṡdod-pa* adj. not wished for, disagreeable, adverse, *mi-ṡdod-pai las* hard drudgery; *mi-ṡdod(-lóg)-pai rluñ* adverse wind, frq.; **tsig mi-ṡdod-pa zer-kan** *W.* one that slanders.

II. sbst. *Ssk.* རྒྱལ་འདོན་བ་ 1. lust, desire in general; *ṡdod-pa kun zád-de* after all desires have ceased *Dzl.*; *ṡdod-pa-rnams-la ṡágs-pa* to indulge one's desires or passions; in a special sense, carnal desire, lust, ve-

འདོན་ *don*

5

འདོན་པ་ *dön-pa*

laphousness, = *ḍod* - *ḍāgs*, frq.; meton., coitus, *ḍod* - *pa spyöd* - *pa* to practise it; *ḍod* - *pai dus ḍēbs* - *pa* to agree upon the time for cohabiting *Tar.* — 2. *Skt.* *ṛṣṇ*, a wish, *ḍod* - *pa ysum yñān* - *na* if three wishes are granted *Dzl.*; meton. the object of desire, *ḍod* - *pa tōb* - *pa*; *ḍod* - *pa dan brāl* - *ba* to be separated from the object of one's desire. — 3. supposition *Tar.* 45, 21. — 4. *W.* semen virile. — 5. *Kama*, Cupid, the god of love and of lust. — 6. symb. num.: 13.

Comp. *ḍod-kāms* the world of sensual pleasure, the world of Brahma; *ḍod-kāms-bdāg* - *ma*, prop. n. = *Skye-dgui-bdāg* - *mo*, = *Dpal-lhā* - *mo*. — *ḍod-mkan* he that wishes, seeks, sues, a lover, suitor, cca., *nai būmo ḍod-mkan mān-po dug* there are here many suitors of my daughter *Glr.* — *ḍod-dgu* all wishes, *lus ḍod-dgür sgyür* - *ba* to transform one's self at pleasure *Mil.*, *Stg.* — *ḍod-ḍan*, *ḍod-lān*, *ḍod* - *pa-ḍan* eager, desirous *Cs.* — *ḍod* - *ḍāgs* (རྟམ་) passion, carnal desire, lust, frq., *ḍod* - *ḍāgs skyēs* - *te*, *ḍod* - *ḍāgs-kyis ydūns* - *te*; as the highest of the three *guna* (cf. *ṛti-mug*) it corresponds to *ṛṣṇ*, virtue, and is symbolized as cock or hen, though Tibetan readers probably never understand anything else by it than sensual indulgence. — *ḍod* - *ḍō* v. *ḍō* - *ba*. — *ḍod-din* strong desire *Cs.* — *ḍod-dpal* prop. n. *Dodpāl*, a large hardware-manufacture and mint at the foot of the Potala in Lhasa. — *ḍod* - *brāl*, *ḍod-méd*, free from passions. — *ḍod* - *(pai) yōn* - *(tan)* 'wished for goods', earthly goods and pleasures, whatever is grateful to the senses, such as *ḍod* - *pa lña*, a delight to the ears, the eyes, the palate etc. — *ḍod-lōg* unchastity, lewdness, prostitution, *spyöd* - *pa* to have illicit, esp. incestuous intercourse, *dan* with. — *ḍod* - *sred* - *ḍan* avaricious, greedy *Pth.*, yet cf. *ḍāgs* - *sred* - *ḍan*; both words prob. signify the same. — *ḍod-lha* = *ḍod* - *pa* 5. *འདོན་ don Lt.*, n. of a medicine (?) *dkar*, *dmār*, *skyur* - *don*.

འདོན་པ་ dön-pa, pf. *bton*, fut. (*Cs.*) *ydon*, imp. *ton*, *W.* **tōn* - *ḍe**, the vulg. word for *byñ* - *pa*, vb. a. to *tōn* - *pa*, *byñ* -

ba, to cause to go out or to come forth, i.e.

1. to expel, throw out, eject, from the house, village etc.; to take out, from a box; to draw forth; to dig out, metals; **zdñ-ton-sa** *W.* a copper-mine; **tōn* - *te bōr* - *ḍe** *W.* to put, set, lay, place out; to let out, of prison *Pth.*; to drive or turn away, to dismiss, a servant, a wife etc., frq.; **ñā kōi kē* - *ne dan ma ton** *W.* I could not get or force any thing out of him; *mēt* - *ma dön* - *pa* to shed tears *Glr.*; with *skad* and similar words: to utter, to set up (a cry), to make one's self heard; hence 2. to pronounce, *yi-ge ynyis-ynyis* - *su dön* - *pa* to pronounce two consonants as two distinct sounds *Gram.*; to pronounce a magic formula; *klog* - *pa dan dön* - *pa-la gōms* - *ñin* practising reading and pronouncing *Dzl.*; to say, to repeat; to recite (sacred texts) with a singing, drawing tone, like that of mendicant friars; hence in general, to perform one's devotions; *zal* - *dön* - *du mdzād* - *pa*, *Tar.* 95, 11, prob. resp. = *kā-ton byed* - *pa* to repeat by heart; *tugs* - *la dön* - *pa* prob. to read silently. — 3. fig. to elevate, to raise, *kri tōg* - *tu Pth.*, or *rgyāl* - *sar Glr.*, to raise to the throne; *mgo* v. *mgo* - *don*, sub *mgo* compounds; *ḡzān* - *gyi srog* to prolong a person's life, by affording him a (scanty) subsistence *Thgy.*; **srdg-ton-kan* - *(po)** *W.* the giver of life, ζωννοίος. — 4. **kā tōn* - *ḍe** *W.* to sharpen a scythe by means of a hammer. — 5. to edit, to publish, books, *Tar.* 47, 17. — 6. *ḍos mtā* - *ru dön* - *pa* to arrive at the end and scope of religious knowledge *Mil.* — 7. *W.* resp. to take, to taste, to eat or to drink, *don yin* - *na* would you like a taste of that? *dōn* - *kān* dining-room; *dōn* - *gir* resp. for *ta* - *gir*; *dōn* - *rag* for *ñ* - *rag*.

འདོན་པ་ dön-pa 1. to come together *Lex.*, *Lt.* — 2. for *dām* - *pa* to choose, to make a choice *Glr.* — 3. also *dōms* - *pa*, pf. *ydams*, ft. *ydām*, imp. *doms*, 1. to advise, cf. *ḡdām* - *pa*. 2. to exhort, *bāg* - *med* - *pa-rnams* - *la* wicked persons, *brtsōn* - *par* to give diligence *Tar.* 3. to recommend *Glr.*, to bid, to command, v. *ḡdām* - *pa*. — 4. *Cs.*: importance; business, occupation (?).

འདོམ་(ས་)(པ་) *dom(s)(-pa Cs.)* 1. a long-measure, a fathom, = 6 feet, *dom-gân* one fathom, *S.g.*, as the usual length of a man, = *kru bzi*; *šin dom dó* a piece of wood two fathoms long *Dzl.*; *dom bñui don* a well ten fathoms deep; *dom-gyis*, or *doms-su jál-ba* to measure by fathoms *Cs.*; *dom-gân-gru-bzi* 1. adj. measuring a square fathom, also a cubic fathom; 2. *subst.* a strong jail or dungeon. — 2. *imp.* of *dam-pa* to choose.

འདོམས་ *doms* the pudenda, privities, regio pubis, *doms(-kyi)-spu* the hair of that region, *doms-spu tóg-pa* to pluck out such hair *Cs.*; *rña-ma doms óg-tu jüg-pa* col. to take to one's heels; *doms-stón* vulg. without breeches; *sdoms-lpágs* foreskin, prepuce(?); *doms - ytsán(-ma)* C. a pure virgin; a nun; *doms - ytsán - pa* a chaste monk (if not rather *sdom* is meant); *doms-rás* (also *ðar - rás Cs.*) a small apron to cover the privy parts *Cs.*

འདོར་བ་ *dór-ba*, pf. and *imp.* *dor* (cog. to *ytór - ba*, *stór - ba*, *byi-dór*, *pyag-dár*). 1. to throw or cast away, like *ytór-ba* and *bór-ba Stg.*; esp. to throw out, to eject, spittle, frq.; *dri-ču dór-ba* to make water *Glr.*; fig. *srog dór-ba* to fling away one's life *Dzl.*; to sweep out or away *Dzl.*, *Stg.* — 2. (opp. to *lén - pa*, *bžéd - pa*) to decline, refuse, reject, despise, things offered *Dzl.*; to reject, a reading, a passage *Gram.*; to disapprove, of an action as immoral; *blan-dór*, *dor-lén*, accepting and rejecting, deciding for or against, e.g. *dge-sdíg-gi Glr.* — 3. to subtract, *dór-bai lhág-ma Wdk.* the remainder left after subtracting; perh. also to divide. — 4. *srog dór-ba* also signifies: to endanger life, or to deprive of life, used e.g. of diseases *S.g.*; *góm-pa dór-ba* (= *bór-ba*), to pace, to step, to stride, frq.; *dmód-pa dór-ba* v. *dmód-pa*.

འདོལ་ས་ *dól-sa Lex.*, fertile ground or soil *Sch.*

འདྲ་བ་ *dra-ba* 1. adj., C.: **dá-te**, similar, equal (which two notions gen. are not strictly distinguished from each other); *dra-ba di-dag* these equal things, for:

these comparisons, *Pth.*; *kyed ynyis dra-bar dug*, *dra - ba yin*, *drao*, you two resemble each other very much; with a pleon. *nyam: rin-tün mnyám-la dra-ba* equally long *Dzl.*; gen. with *dan* or accus., seldom with termin., in various applications: *kyed(dan) dra-ba ni* your equals *Dzl.*; *bud-méd-du dra-bai nán-na* amongst woman-like, effeminate (men), *Dzl.*; *dai byin tsánpa dan drao* his brightness is equal to (that of) Brahma *Dzl.*; *γán-gyi dón-laai rán-gi drar séms-pa* esteeming our neighbour's advantage as high as our own *S.g.*; *tams-čád-la bu yétig-pa dan drao* he behaved to all as (to) an only son *Dzl.*; with a negative: *γán yañ de dan dra-ste rñán-ba med* others shall allow it just as little as he himself *Dzl.*; *Sańs-rgyás dan dra-bar byá-bai pyir* in order to be equal to Buddha, to come up with Buddha *Dzl.*; *brtsigs-pa mi dra skyés-pa dra* not as if (it had been) built, but as if it had grown up spontaneously *Glr.*; *bdag dra bul-méd blo-dmán kyan* even a stupid woman like myself; *skra dra-ba yód-dam* whether any thing like hair is still left? *Mil.*; *tén-ro dra rnyed* he found the remnants of a carcass or something like it *Mil.*; *ro dan dra-ba* as much as dead *Wdn.*; *mnyán-pa dan dra-bai bñes-nyén* a teacher like as a ferryman (conveying to the shores of happiness) *Thgy.*; *rtag - rtág dra yañ* seemingly eternal *Mil.*; *skyid-skyid dra yañ* even if it appears a blessing *Mil.*; *rñin-ba dan dra - na* if it appears feasible *Dzl.*; *ster dgós-pa dra* it seems I shall be obliged to give it *Glr.*; *da-lán kyod nús-pa če-čé dra bžin byün - ste* as your strength this time at least seems to be rather great *Mil.*; *kyedshu-slu dra* you might easily be ensnared *Mil.*; *mi-dra-ba* unequal, unlike, different, *snon-čád dan mi dra-bar* quite otherwise than formerly *Dzl.*; *čós-pa mi dra-bar* not like, not befitting, a priest *Mil.*; various, several, **ka-zé mi-dá-wa* C. several dishes; *di-dra-ba, dō-dra-ba such; dé-dras*, (**dñen-dé* C. vulg.) so, thus; *ci-dra-ba, yi-dra-ba* of what kind (qualis), *čā-dra cig lége*

འདྲམ་ *drais*

par ston dgos you must tell me minutely how she looks, what kind of appearance she has *Glr.*; *jug ci dra cig on* what will be the upshot? where is this to end? *Glr.*; *na ji-dra-bar de bzin gyur* he becomes just what I am *Stg.*; **ghán-de** C. col. how? *dra-dra* (*W.* **dán-qa**) very freq. for *drá-ba*, e.g. *ba-dkar-gyi rgyu dra-dra-la tig-rtsa-zer* something similar to the substance of tin is called zinc; *dra mi dra* like and unlike; equality, likeness, similarity, *dra mi dra ltá-ba* to examine the likeness *Glr.* — 2. sbst. 1. resemblance, likeness, v. *dogs-pa* 2. — 2. form, shape, appearance, phase. *Thg.*

འདྲམ་ *drais* v. *grais*.

འདྲ་ *drad* v. *brad*.

འདྲན་ *dran* v. *gran*.

འདྲལ་ *drál-ba*, pf. *dral* (cf. *rál-ba* and *hrál-ba*), to tear to pieces, to rend asunder; also to pull down, a house; to rip up, to cut open, an animal.

འདྲི་ *dri-ba*, pf. and imp. *dris*, 1. to ask, ... *la*, *W. nas*, a person; with accus. to enquire after or about a thing; *grós-dri-sa* a place for asking advice, oracle *Glr.*; *blá-ma dri-ba* to inquire after one's Lama *Mil.*; *pa-mdi ytam* after one's parents *Dzl.*; *dri-bai tzig* interrogative pronoun, e.g. *ci Gram.*; v. also *dri-ba*. — 2. inst. of *brí-ba*.

འདྲིན་ *drin-ba* *Glr.* fol. 57, 12? another reading: *ldin-ba*.

འདྲིད་ *drid-pa* for *brid-pa*.

འདྲིམ་ *drim-pa* for *brim-pa*.

འདྲིལ་ *dril-ba*, pf. *dril*, I. vb. n., cf. *gril-ba* and *hril-ba*, 1. to be turned, rolled round or twisted into a thing, *od-zér-gyi gáin-bur* to be wrapped into a covering of light *Glr.*; to gather, to flow together, as *phá-bai bád-kan*, the gastric phlegm *Med.*; fig.: *blo-séms yctig-tu dril-te* whilst our minds were flowing together *Glr.*; *yül-pa-rnams ká-dril-te nó-log-pa* a conspiracy *Schr.* — 2. to roll down, *ri-bo nos-la* the

འདྲུབ་ *drub-pa*

slope of a hill *Thgy.* — 3. to fall, to fall down *W.*

II. vb. a., cf. *agril-ba*, to wrap up, *ráskyis* in a kandkerchief *Glr.*, *dar sna lhas* in five sorts of silk *Glr.*; *zans-kyis* (covered or sheathed) with copper *Mil.*; to heap together, to pile up, *mé-tog pún-por dril* the blossoms are aggregated, heaped together in a panicle *Wdn.*; *dril-bas* in short, to sum up all, in summa *Glr.* — *lyags dril-ba* *Sch.*: to play with the tongue, moving it to and fro.

འདྲིས་པ་ *dris-pa* to be accustomed to, to be acquainted with, gen. with *dan*, *Glr.* and col.; rarely with accus.: *nyen ji tsam dris bzin* the more friends you get familiar with; *mig dris chés-na* if persons constantly see one another, get perfectly used to one another, *Mil.*; mostly adj. (= *góms-pa*) accustomed, used, *mi* or *kán-pa dan*, to men, to one's house; also *dris-pa* used absol. = tame *W.*; *dris-pa mi* an acquaintance, a sympathizing friend, an assistant *Thgy.*; *snar-dris-kyi mi* an old acquaintance, an old crony *Thgr.* A derivation of *dris-pa* from *drid-pa*, *brid-pa*, to deceive, to bait, to decoy, and hence to tame, was suggested by some Tibetans, but is after all scarcely to be authenticated.

འདྲུབ་ *drú-ba* v. *brú-ba*.

འདྲུགས་པ་ *drugs-pa* to fall into small pieces, to crumble (away) *Sch.*

འདྲུད་པ་ *drud-pa*, pf. and imp. *drud* (*drus*?), rarely *brud-pa*, 1. to rub, *lus* the body; to file, to rasp, *sin* wood, *Lex.*; to rub off, to scour, **bé-ma dan* *W.*; to polish, to smooth, to plane, *pag-ste* with a plane *W.*; to grind, to powder, to pulverize (?). — 2. to drag, to draw or pull along on the ground, by a rope, *ro sá-la* a dead body on the ground (*ma-drús-par* without slipping (?)) *Med.* — 3. **dud-de gyur ton** *W.* move, or push it a little aside; *dud cád-de* *W.* to cut off obliquely (?).

འདྲུབ་པ་ *drub-pa*, pf. and imp. *drub* (s) 1. to sew *Sch.*, so perh. *Dzl.* 220, 11.

— 2. to embroider *C.* — 3. to heal, *rma* wounds *S.g.* — *tsem-drül* needle-work *Sch.*

འདྲུལ་བ་ *drül-ba*, pf. *drul*, gen. *rul* (q.v), to become putrid, to rot, to putrefy, *drül-bar gyür-ba* id.; *drül-bar byéd-pa* to cause to be decomposed *Med.*; *rtén-drül* prob.: putrefied substances, *bàan-γcis byin-par-byed* are removed with the faeces *Med.*

འདྲེ་ *dre*, also *lhá-dre*, *W. *lân-dé**, goblin, gnome, imp, demon, evil spirit, devil, col. the most frq. word for such beings; quite in a general sense: *klu-ynyán-la sogs-pai lha-dre-rnams*; *byá-dre*, *dre-rgód* *Lt.* prob. two particular species of demons; *zá-dre* is said to be a word for 'owl'; *dres kyer-ba* to be carried off by goblins *Ma.*; *dres-ynód*, *drei ynód-pa* mischief done by evil spirits; *dre jüg-pa* the entering of evil spirits, the state of possession; *dré-zugs-pa* (*W. *-kan**) one possessed by a devil, a demoniac; *skród-pa* to cast out, *dül-ba* to subdue (devils).

Comp. *dre-jigs-shin* = *gu-gul-shin*, 'devil's fear', a resinous wood, by the burning of which goblins are smoked out. — *dre-pan-ka* n. of the fruit of *sgón-tog Wdn.* — **de-pu* (or *bu?*)-*tsüb** *W.* whirlwind, water-spout. — *dré-po* a male devil, *dré-mo* a female d., *dré-bu* a young d., an imp *Cs.* — *dre-me-bud* ignis fatuus, will-o'-the wisp, Jack with the lantern *Schr.* — *dre-dmág* a goblin host. — *dre-lág* the left hand, the left side of the body being supposed to belong to the evil spirits *C.* — *dré-sig* 'devil's louse', bed-bug *C.* — *dre-srén* goblins and Rakshasas, demons in general, frq.

འདྲེན་པ་ *dré-ba* I. pf. and imp. *dres*, prop. vb. n. to *béré-ba*, 1. to be mixed with, *de ynyis drés(-na)* *Lt.* if the two are mixed with each other; *pyogs-γcig-tu dres* mixed together, miscellaneous *Lex.*; *dres-mtsáms* (*tsams Tar.*) the 'limit of mixing', *rgyá-mtso dan gán-gá drés-mtsáms* the influx of the Gangu into the sea *Tar.* 178, 9; *tsig yžan ma drés-par* without mingling other talk with (the conversation); *ka dan snyin ma dres* a man with whom word and sentiment differ, a hypocrite; *čos dan čos ma*

yin-pa dres right and wrong were mixed together; in an absol. sense: *spyód-pa drés-te mi-stegs-par gyür-to* his course of life degenerated, and he became a Brahmanist *Pth.*; *dúd-gro drés-pa* an animal of a mixed race, half-breed, mongrel; *ma drés-par* without any confounding or mixing together, sharply discriminating *Mil.*; *ma drés-pa* prob. pure, unadulterated. — 2. to interfere, to meddle with, **de lé-ka dan ma dé** *W.* do not meddle with that; to have intercourse with, to engage in, *B.* and col.; *rán-sems blá-ma drés-pas bde* through your, the Lama's, intercourse with my soul, in your society, I am happy *Mil.*; *ytam dré-ba* id.

II. *erron.* for *gré-ba Pth.*

འདྲེག་པ་ *drég-pa* v. *brég-pa.*

འདྲེགས་ *dreys* v. *drég-pa.*

འདྲེད་པ་ *dréd-pa* to slide, glide, slip, **déd-de gyel** *W.*, **déd-tag(?) šór-ne gyel** *C.* he slipped and fell.

འདྲེན་པ་ *drén-pa*, pf. *dran(s)*, fut. *dran*, imp. *dron(s)*, 1. to draw, drag, pull, a carriage *Glr.*; a person by his arm *Dzl.*; *drág-tu* violently *Dzl.*; to draw tight, a rope *Dzl.*; to draw from, to pull out, an arrow out of a wound *Glr.*; to press or squeeze out, matter, pus, *Med.*; to tear out, *psón-poirgyü-ma* the intestines of a living person; fig. *ka-čig tser-sñón-gyi rigs-suan dren* some reckon it (lit. draw it) to the species of Meconopsis *Wdn.*; to cause, to effect, *bde-čen* felicity *Thgy.*, *skyüg-pa* vomiting *Tar.* — 2. to conduct, water (*W. *rán-čé**); to lead, to guide; with or without *sna*, *lam dren-pa* to direct a person in his way; also sbst. guide, *dren-méd* without a guide, without a king *Dzl.*; esp. to lead to happiness, felicity, frq.; opp. to *lóg-dren-pa* q.v.; *yül-du-dmag* to lead an army into a country, to wage war against it, frq. — 3. to cite, to quote, *lun* a religious authority *Cs.* — 4. to invite, a guest; to call, to go to meet; to cause to appear, to conjure up, a ghost, a deity; resp. *spyán-dren-pa*, *ydán-dren-*

pa; also for to fetch, to go for, if the object is of a sacred character, e.g. relics; *spyán ma dráns-par gró-ba* to go uninvited *Cs.* — 5. to place before one, to serve up, dishes, meals; to pour out, beer, wine etc., *cedpar.*, *frq.*; resp. with *žál-du Pth.*; to taste, to eat or drink what has been offered, resp. *W.* (cf. *mčód-pa, ysól-ba*). — 6. to count, to number, esp. with *re*, or *re-ré-nas*, separately, one by one, *Glr.*, *Mil.*; to enumerate, *ma dráns* ... are here not enumerated *Wdn.*; c. termin. to count for, to consider, to look upon as, *dpé-ru* as a parable, as not existing *Mil.* — 7. *W.* in a general sense: to convey, to remove, **zá-če túr-man dan den** food is conveyed by a spoon, **ka kyem dan den** snow is removed by a shovel. — 8. further: *rkan* (resp. *žabs*) *drén-pa* to insult, to scoff, to deride *Thgy.*, *C.* — *me drén-pa* the blazing, flaring of a flame *Sch.* — *ngo-dren v. ngo*, comp.

འདྲན་མ་, འདྲན་མ་ *drén-ma, drés-ma*, mixture, medley, e.g. in border-districts a mixed dialect, a mixed religion; a mixed colour, e.g. gray.

འདྲོས་པ་ *dróns-pa* = *drén-pa*, esp. in conjunction with *spyán*: *spyán-dron-sam ltos žig*; *mí-dron-na* try whether you can invite him (whether he will come); if not, then ... *Mil.*, also *Mil. nt.*

འདྲོག་པ་ *dróg-pa* 1. to wince, shrink, quiver, start, from fear; to shy, of horses; *dróg-can shy*, skittish, easily frightened *W.* 2. — *drog-slón-ba Sch.*: to take by surprise, to deceive by cunning, to outwit; *blo-dróg Lex.* w.e.

འདྲོབ་སྒྱུར་ *drob-skyóñ Sch.*: 'the keeper of light' (?).

རྒྱ་པ་ *rdan v. ydan.*

རྒྱལ་པ་ *rdáb-pa v. rdéb-pa.*

རྒྱལ་པ་ *rdár-ba v. bdár-ba.*

རྒྱལ་པ་ *rdál-ba*, pf. and fut. *brdal*, imp. *rdol*, also *ydál-ba, bdál-ba*, 1. to spread, sand, stones, manure, esp. if done by means of a stick, rake, shovel etc.; to extend, a

canopy *Pth.*; to cover, *rdzñ-gi žabs byé-mas*, the bottom of a pond with sand *Dzl.*; fig. *dam-žos tan-mar bdál-ba-la* now when holy religion lies before you as if it were spread out in a plain, i.e. when it is accessible to all, *Mil.*; *kyab-ydál* or *rdál* spreading far and wide, all-embracing, *sems nám-nk'a ltá-bu, žos-kyi klon, žos-dbyñs*, and the like; *gron-rdál v. sub gron.* — 2. *sos-ydál Lex.* w.e.; *Sch.*: slowly, not in a hurry. རྒྱལ་པ་ *rdig* = *yo-byad?* *nán-gi rdig kun Mil.* seems to mean: all the utensils and furniture of a house.

རྒྱལ་པ་ *rdigs-pa* to beat *Sch.*, prob. = *rdég-pa.*

རྒྱལ་པ་ *rdib-pa*, pf. *rdibs*, vb. n. to *rtib-pa*, to fall to pieces, to give way, to break down, of a roof, rock, tree, the heavens. — 2. to get dented, battered, like tin-vessels by a blow or knock, *C.*, *W.*

རྒྱལ་པ་ *rdú-ba Cs.* thistle, not generally known, but perh. the same as *ma-rdu.*

རྒྱལ་པ་ *rdug-pa*, pf. *brdugs*, fut. *brdug*, 1. to conquer, to vanquish (?), *klú-rnams-kyis lha-ma-yin túb-ññ rdug-par byás-te* the Nagas having overcome and vanquished the Asuras *Stg.*; hence prob. to annihilate, destroy, undo, *der tabs brdugs-pas* as all resources were destroyed *Pth.* — 2. to strike against, to stumble at, *C.* (cf. *tug-pa II, 3*); *togs-rdug* (or *brtug*)-*méd-pa*, v. *tógs-pa*, without impediment.

རྒྱལ་པ་ *rdun*, a small mound, hillock, *Ld.*

རྒྱལ་པ་ *rdun-ba*, pf. *brduns*, fut. *brdun*, imp. (b) *rdun(s)*, also *bdun-ba*, to beat, to strike, a person, a drum etc.; to cudgel, to drub, also *rdun-tsog-pa* (*Sch.* - *tsob-pa?*); to beat with a hammer, to hammer, *lèags*; *rdun-du rún-ba* malleable, ductile; to knock, *sgo* at a door; to break to pieces, to smash, *rdo-yis* with a stone (the sacrificial vessels) *Glr.*; to beat out, *brá-bo* buckwheat, with a stick; hence to beat out with a flail, to thrash; to pound, to bray; *stén-rdun* a pestle *Ld.* — *bro rdun-ba* to dance. — *yžu rdun-ba* to bend the bow, v. *Schf.* on *Dzl.* 252, 11. — *rdun-mkan* a fighter, bully; of horses:

a **kicker**; of oxen, **butting**. — *rdun-ytag Lex.* w.e., prob. a drubbing, a sound thrashing; *rdun-ytag byun* I have got a drubbing.

རུམ་པོ་ *rdum-po* *Cs.* maimed, mutilated, *rdum-po byéd-pa* to mutilate, *lag-rdum* a maimed hand, *rkañ-rdum* a maimed foot, *rwa-rdum* a mutilated horn; having a maimed hand, foot etc. *Mil.*

རུ་ *rdul* **dust**, not so much as a deposited mass, but rather as particles floating in the air, **motes**, **atoms**; thus esp. *rdul-prán*, *rdul-prá-mo*, *rdul-pra-ráb*, *nyi-zér-gyi rdul*, yet less to express minuteness than infinite number; **atom**, in a philosophical sense, *Ku - krag - gi rdul tams-cád* all the atoms of the procreative fluid *Wdn.*; **monad**, *rdul-pra-rab-ḡa-med*, acc. to *Was.* (279); *rdul tul*, *ldan*, dust arises *Dzl.*; *rdul mi tul-bar* (or *ma ldan-bar*) *byéd-pa* to lay the dust *Dzl.*; *sprug-pa*, *W.* **srug-čé**, to shake off, to beat out; *rdul-du rlóg-pa* (in this case also *tál-bar rlóg-pa*) to crush or pound a thing, until it is reduced to powder *Lex.*; *glan-rdul Cs.*: 'a mote in the dung of an ox' (?), *Sch.*: 'a small particle of cow-dung.' — *rdo-rjei rdul* diamond-powder (?) *Lex.*; *sól-bai rdul* coal-dust.

Comp. *rdul - can* **dusty**. — *rdul - pyágs* **dusting-whisk**, **dusting-brush** *Sch.* — *rdul-tsub* a whirling cloud of dust. — *rdul-tson* coloured stone-dust, employed in certain ceremonies, for making figures drawn in the sand more visible *Mil. nt.* — *rdul-yžán* a blouse (?), travelling-cloak against the dust, *Wdk. fol. 144* a Lha wears such a garment.

རུམ་པོ་ *rdul-po*, prob. erron. for *rtul-po* *Dzl. 223, 2.*

རོ་ *rde* in compounds for *rdeu*.

རོ་བ་ད་རུ་ *rde-ba-da-ru* *Wdn.*, tibetanized from རེབ་དཱ་, cedar.

རོ་ག་(ས)་པ་ *rdég(s)-pa*, pf. (*b*) *rdeg*s, fut. *brdeg*, imp. (*b*) *rdeg* (s), to **beat**, **strike**, **smite**, c. accus., or (less corr.) c. dat., chiefly in *B.*, *rdég-čín spyód-pa*, verberando concumbere, to compel a wife by blows to fulfil the conjugal duty *Thgy.*; *mé-loñ-la brdeg-čín* beating the looking-glass in anger

Glr.; *rdég-ṣod-gi sdug-bsid* the ill-fortune of getting a beating *Thgy.*; to **push**, **thrust**, **knock**, **kick**, *pul-rdeg* a blow with the fist, *byéd-pa* to give one *Mil.*; *rdég-čós Lex.* w.e., *Sch.* a dance; *rdég - čós - pa* to dance, so perh. *Thgy.*, if *brdog-čós-pa* is not a better reading, *glo-rdeg(-tu)* = *glo-bür-du*, suddenly.

རོ་བ་པ་ *rdéb-pa*, sometimes for *sdéb-pa*.

རོ་བ་(ས)་པ་ *rdéb(s)-pa*, prob. the original form, but of rare occurrence, for *rdáb-pa*, pf. *brdabs*, fut. *brdab*, 1. to **throw down with a clap**, to clap the coat-tail on the ground *Glr.*; with a clashing sound, a potsherd *Tar.*; to **fling or knock down**, a person *Mil.*; *lus sa-la* to **prostrate one's self**, very frq.; *rtas* (to be thrown) by the horse *Sch.*; **ka dáb-pa** 1. *C.* to **fall upon one's face**. 2. *W.* to **smack with the tongue**, also of the snapping of a spring, of the clapping down of a lid or the cover of a book; **ká-lpags déb-pa** *W.* to **smack with the lips** (in eating). — 2. to **throw to and fro**, to **toss about**, *mgó-bo rdébs-šin dré-ldog-pa* to turn one's head this way and that way *Pth.* — 3. to **stumble** *Sch.*, so perh. *Lt. fol. 196, 6*; *čal rdáb-pa Lex.*, *rdáb-čal-ba Sch.* to slip and stumble. — 4. to **kill**, to **slaughter** *Bal.* — 5. **deb-šóg šé'-pa*, *tán-wa** *C.*, **ur deb tán-čé** *W.*, to **talk big**, to **exaggerate**.

རོ་འུ་, རོ་, རོ་བ་པ་ *rdeu*, *rde*, *rdel-po*, dimin. of *rdo*, 1. a **little stone**, **pebble**, *rdeu bskür-ba bžin* like a little stone thrown on the ground *Glr.* — 2. the **stone**, calculus, in the bladder or the kidneys, *po-rdé* calculus in males, *mo-rdé* in females; *rdeu čágs-pa* the concrescence of a calculus, *rdeu don-pa* the removing it *Cs.* — *rdel-dkár* a white pebble, *rdel-kra* a coloured pebble *Cs.* — *rde-grám* ('the spreading of little-stones') the counting with pebbles *Cs.* — *rde-yžál* a pavement of pebbles. — 3. a **musket-ball** *C.*, *rdeu-pár* a bullet-mould; a bullet-founder *C.*

རོ་ *rdo* *B.*, *C.*, *rdó-ba* in *W.* the usual form, in more recent lit. frq., 1. **stone**. — 2. **weight**, for weighing things by a balance,

རྩོ ར་དོ

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col.; *rdoi* of stone, *rdoi tñub-pa* a stone Buddha *Glr.*; *rdō skyéd-pa*, *skyā-ba*, to carry or drag stones to a place; **do-čāg čāg-pa** *C.* a ceremony observed in making a contract, by breaking a stone and using the fractured side as a seal, cf. *mdzūg-gu tñub-pa*; *rdō-bčāl btin-ba* *Sch.*: 'stones arranged according to their species'; **do-rūb-la tñi-čē*, *do-rūb tñi-te sād-čē** *W.* to pelt, beat, or kill with stones, *to stone*; *rdō rus tūg* to the last extremity *Sch.*; *diñl-rdō* a stone containing silver, silver-ore *Lex.*; *sprñ-rdō* a sort of marble *Cs.*; *sbrā-rdō* *Sch.*, (perh. *spra-rdō*?) asbestos; *mē-rdō* fire-stone, flint; *rman-rdō* foundation-stone; *zūr-rdō* corner-stone; *ysēr-rdō* a stone containing gold, gold-ore *Cs.*

Comp. *rdō-klād* a stone resembling a sheep's brain, and used as a remedy for diseases of the brain *S.g.* — *rdō dkār* *Cs.* a white stone; *Sch.* alabaster. — *rdō-skrān* a kind of steatite or soap-stone. — *rdō-kā* a vein in a stone. — *rdō-kōg* a stone pot. — *rdō-mkris* gall-stone(?) *S.g.* — *rdō-rgyūd* various kinds of soft stone, as serpentine, soap-stone, chalk. — *rdō-rgyūs* *S.g.*? **do-čāg** *C.* oath taken in the above mentioned ceremony. — *rdō-čāl* *Sik.* = *rdō-γāl*. — *rdō-čār* a shower of stones; hail *Schr.* — *rdō-čān*, *W.* **dom-čān**, a stone of such a size as may be grasped by the hand. — *rdō-mnyen* *Cs.* = *ka-ma-ru* a soft kind of stone, alabaster. — *rdō-smyñ* jasper *Sch.* — *rdō-tāl* *Cs.* stone-ashes, calcined stone; *Sch.* quicklime, *Schf. Tar.* 103, 14: chalk; *rdō-tāl byūgs-pa* to rough-cast, to plaster. — *rdō-drég* *S.g.*? *Sch.* dirt on stones. — *rdō-sñum* rock-oil, petroleum *Schr.* — **do-ṣṣ** *W.* stone-dust, small particles or grains of stone. — *rdō būn-ba* a shining black stone *Cs.* — *rdō-bos* (perh. *do-bos*) a large hammer, mallet *Ld.* — *do-dbyūg* a sling-stone *S.g.* — *rdō-bum* a sacred heap of stones, a *mani*. — *rdō-sbóm* large, heavy stones *Sch.* — *rdō-rtāg* stone-wall — *rdō-tādd* (= *yām-bu*, *rta-rmīg-ma* *Cs.*) a bar of silver-bullion, of about 156½ tolas (4 pounds) in weight, the common medium of barter

in Central Asia. — *rdō-zun* *Lt.* = *brag-zun* bitumen, mineral pitch(?) — *rdō-zō* lime, both quick lime and slaked lime *C.* — *rdō-γāl* a stone-pavement. — *rdō-γzōgs* a cut or wrought stone *Cs.* — *rdō-zām* a stone-bridge; a rock-bridge, natural bridge formed by overhanging rocks. — *rdō-rin(s)* a stone pillar, obelisk, as a land-mark, monument, or an ornament of buildings *Glr.* — *rdō-rñ* a globular stone *Pth.* — *rdō-lēb* a stone slab to sit upon; or to write on etc. — *rdō-ōrañ* a stone weight *Cs.* — *rdō-srñ* *Glr.* 50, 10, evidently a corruption of *dar-srñ*.

རྩོ ར་དོ ར་དོ་རྩོ, gen. **dōr-je** *W.* **dōr-žē**, ར་དོ་རྩོ (Zam. also ར་དོ་རྩོ) 1. precious, stone, jewel, esp. diamond, more precisely: *rdō-rje pa-lām*; *rdō-rjei yñun* a knocker made of precious stones *Dzl.*; *rdō-rjei sku* an adamantine body *Pth.*; *rdō-rjei tse* an adamantine life *Glr.*; *zag-med-rdō-rje-lta-bui tse-la mña brnyéd-pas* *Pth.* as much as immortality; *rdō-rjei jīm-pa*, or *rñ-po-čēi jīm-pa* *Glr.* mortar composed of pulverized precious stones and water, and considered a cement of marvelous properties. — 2. thunderbolt, originally the weapon of Indra, with the northern Buddhists the ritual sceptre of the priests (v. *Köpp.* II, 271; *Was.* 193), held by them during their prayers in their hands and moved about in various directions; symbol of hardness and durability, also of power; source of many phantastic ideas and practices; frq. forming part of names. — 3. euphem. for *pō-rtāgs* *C.*

Comp. *rdō-rje-glin* seems to be the popular spelling of the Sanitarium in British Sikkim, which by the English generally is written Darjeeling. (Here Csoma died, and Dr. Hooker staid here for some time.) Acc. to several titles of books in the Petersb. list of manuscripts, it ought properly to be spelled *dar-rgyas-glin*. — *rdō-rje-rgya-grām* v. *rgya* comp. — *rdō-rje-γčōd-pa*, ར་དོ་རྩོ་ལྷོ་པ་, title of a religious book most extensively used among Buddhists; *Was.* (145), *Burn.* I, 465. — *rdō-rje-čān*, ར་དོ་རྩོ་ཅན་, less frq. *dzin*,

ལྷ་, also *lág-na*, or *pyág-na-rdo-rje*, and abbreviated *lág-*, or *pyág-rdór*, holder of the sceptre, originally the Indra of the Brahmans; in Buddhism, in the first place, the Dhyani Bodhisatva of the Dhyani Buddha Aksobhya, and secondly a terrifying deity, the guardian of the mystical doctrine (*Was. frq.*), hence confounded with the *čos-skyon-bži*, as well as with *ku-be-ra*, prince of the *ynod-sbyin*, and special deity of Milaraspa; v. *Köpp.* and *Schl.* — *rdo-rje-γdan*, བཟའ་པ་, prop. the diamond seat or throne of Buddha at Gaya, *Köpp.* I, 93, and hence also proper name applied to that town, *frq.* — *rdo-rje-pa-lám* diamond v. above. — *rdo-rje-pág-mo*, བཟའ་པ་མོ་ (*Wts.* 136) 'diamond-sow', a goddess of later Buddhism, *frq.* worshipped (also in *Lh.*, where she has a sanctuary at Markula near Triloknath), and incarnated as abbess in a nunnery, situated on an island of the lake Pal-te, v. Georgi *Alph. Tib.*, *Wts.* 135. — *rdo-rje-pür-pa* *Glr.* an instrument the upper part of which is a dorje and the lower a purpa. — *rdo-rje-légs-pa*, abbrev. **dor-lág**, a local deity in *Lh.*, originally an honest village black-smith. — *rdo-rje-sems-dpa*, བཟའ་པ་སྐུ་, gen. = *rdo-rje-čän* (*Was.* 188), sometimes differing from it, v. *Schl.* p. 50; also = *mi-skyód-pa*, Aksobhya; also *mi-skyon-rdó-rje* *Glr.* Respecting the word *rdo-rje* cf. *Burn.* I, 526.

རྫོང་ rdo-ra, or rto-ra circle of dancers *W.*

རྫོང་ *rdog* *C.* root, **dog dhan ló-ma** root and leaves; **lab-dog** radish-root; yet cf. *rdóg-po*.

རྫོང་པ་ *rdóg-pa* step, footstep; kick, *rdóg-pa* ཐོར་པ་ to step, to pace, to walk *Cs.*; *rdóg-sgra* the sound of steps, the clattering of hoofs; *rdog-stán* a straw-mat for cleaning one's shoes *C.*; *rdóg-pai óg-tu* རྫོང་པའི་འོག་ཏུ་ *jug-pa* *Dzl.* ༢༩༡, 13 (*Ms.*; *Sch.*: *rdóg-pai žabs-su?*) to prostrate, to throw under one's feet; *rdóg-pas rdün-ba* *Sch.*, རྫོང་པའི་ཐུང་པ་ *Sch.*, *snón-pa*, *mnán-pa* *Sch.*, *rdog-pül rgyáb-pa* *Pth.*, **dog-tó pül-wa** *C.*, **dog-dön gyab-čé** *W.* to strike with the foot, to apply a good kick, to stamp

the ground; *rdog-bstád byéd-pa* prob. id.; prop. to load, to pack on(?).

རྫོང་པོ་ *rdóg-po* (*Cs.* also *rdóg-ma*), a grain of corn, sand, sugar; a drop of rain *Glr.*; *sran rdog bdun* seven peas; *prén-rdog* the bead of a rosary, which often consists of grains of seed; a piece, *rdog-γčig* (how many turnips do you want?) one *C.*

རྫོང་པ་ *rdóns-pa* v. *sdóns-pa*.

རྫོང་པ་ *rdom-čän* v. *rdo-mčän*.

རྫོང་ *rdor* 1. in compound words for *rdó-rje*. — 2. n. of a monastery in Tibet *Cs.* Chronolog. Table 1223 p. C. — 3. = *sdor* *Cs.*

རྫོང་པ་ *rdól-pa* a cobbler *Cs.*, prob. = *γdól-pa*.

རྫོང་པ་ *rdól-ba*, pf. and fut. *brdol*, vb. n. to *rtól-ba*, 1. to come out, to break forth from, to gush forth, to issue from, of a well of water (issuing from) *Pth.*; to come up, to sprout, to shoot, of seed; **so ma dol** *W.* the teeth are not yet cutting; *kón-nas rdól-bai glu* a song streaming forth from within *Mil.*; *mi-nad rdól-žin* diseases breaking out among men *Mil.*; to flow or run off, of the water of a lake; *klon rdól-ba* to come forth, to proceed from the middle or the midst of *Glr.* (the meaning of this passage is not quite clear); *rdol-γžér* an instrument for boring metals *Sch.* — 2. of vessels: to leak, to be not tight, to have holes, *snod žabs-brdól* a vessel with a leaky bottom *Thgy.*; also of shoes, covers, tent-cloth etc. not being watertight; to break, to burst, of ulcers, wounds; *gló-rdol* *Med.* v. *gló-ba*; *rdol-γnyin* *Sch.*: 'fistula; gonorrhea'. — 3. to rave, to deliriate; to be sleep-walking, lunatic, also *bla rdól(smrá)-ba* *Lex.*, where it is explained by *bab-čól*; *nyid-rdól*, *mig-rdól* *C.* id.

རྫོང་པ་ *rdós-pa* 1. sbst., *Cs.* = *γdos*; *lus rdos-čé* *Lex.* w.e. — 2. vb. n. *Sch.*: 'to break, burst, flow out, *dbu-ba*, or *lbu-ba* the bursting of a bubble'.

ལྷ་ lda... *Ld.* *frq.* for *kla...*, *gla...*, *zla...*

ལྷག་ *ldā-gu*

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ལྷག་པ་ *ldān-pa*

ལྷག་ *ldā-gu* discourse, speech, conversation; W.: **ldā-gu tán-čē** to speak; **ldā-gu šé-čē med** one cannot understand what is spoken or said; *ldā-gu-čan* talkative Cs. *ལྷག་པ་* *ldā-mān*, Ld.-Glr. *dha-mān*, a couple of small kettle - drums, one hanging in front, the other behind, the latter being beaten by a second person that follows the bearer.

ལྷག་པ་ *ldā-ldi* a kind of ornament of silk or cotton, a fringe or tassel, *dār-gyi*, *rin-po-čei*, esp. worn in sacrificing, *Lex.*

ལྷག་པ་ *ldāg-pa*, pf. *bldags*, fut. *bldag*, imp. *ldog*, to lick, *krag* blood; *klad ldāg-pa* the brain being licked up, a punishment of hell *Thgy.*; *nā-bza-la*, or *-nas* to lick a person's coat *Mil.*; **ldag-ldog** W. = *pe-srul*, lit. 'a lick', i.e. a pap prepared of *rtsām-pa* and *čan*, licked from the fingers, or eaten with a spoon.

ལྷག་པ་ *ldān* 1. v. *ldān-ba*. — 2. for *ydan* stand, frame, trestle. — 3. W. **ldān-ldān-la kur** carry it lengthways! opp. to *pred*; **ldān-ldān-la dād - čē** to rock with one's chair.

ལྷག་པ་ *ldān-mgo* the yarn-beam of a loom *Sch.*

ལྷག་པ་ *ldān - sgo - ska*. Ssk. ལྷག་པ་, *Fouc. Gyatch.* ལྷག་པ་; if the text is correct, it would seem preferable to connect *ri-dags* with *ldān-sgo-ska*, and to render it: 'the animal Sarabha', a fabulous eight-footed creature of the snowy mountains.

ལྷག་པ་ *ldān-ba*, pf. *ldāns* or *lañs*, imp. *ldon*, 1. vb. n. to *slān-ba*, to rise, to get up (cf. the more frq. secondary form *lān-ba*), *gyél-ba-las* from a fall *Wān.*; *nyāl-las* from a lying position *Lex.*; *stān - las* from a seat; *to-rāns* in the morning *Lt.*; *nó-mi-šes-pa-la* before, or in presence of a stranger; also used of the bristling of the hair, *Lt.*, of the rising of vapours, perfumes, dust, of a wind springing up; to extend, to spread, *dri nān - pa pyogs bčur* *ldān* an offensive smell is spreading in every quarter *Tar.*; *krugs-pa dbis-nas* the rebellion (spread) from the province of Ü, *Ma.*; to break out, *mé-ro ldān* the smoth-

ered flame breaks out again; in a special sense of morbid matter that has accumulated (*ysóg-pa*) *Med. frq.*, e.g. *Ka-zās žū-nas ldān* during digestion the symptoms break out anew; *dgrā-ru ldān-ba* to show one's self an enemy, to break out into hostilities frq.; to arise, originate, break out, of disease, despair, *Mil.*; also for: to have risen, to stand, but only in certain combinations, *ldān dub byéd-pa* tired from having been standing (so long) *Lt.* — 2. W. to suffice, to be sufficient, enough (cf. *lon-ba*) = *kyéd-pa*, of food, clothes, money; hence *ldān*: complete, perfect, entire, whole, **ras nān-ša rāg-ma gos ldān čig** cotton cloth with lining (sufficient) for a whole dress; **dū-gu gos ldān nyis** woolen yarn for two complete dresses. — *ldān* prob. signifies also quite through, cf. *ltān* II.; *ldān-tād* occurs in medical works, and in many cases seems to imply quantity; *neu - ldān Lex.* = *namnyām* of the same age (*Sch.* not corr.).

ལྷག་པ་ *ldād-pa* 1. vb. pf. and fut. *bldad*, imp. *ldod*, to chew *Zam., W.*; *skyug-ldād* Cs., v. *skyug bldeg - čin ldad - pa* (?) *Sch.* to chew the cud, to ruminate; *log* Cs. 1. id., 2. rumination, deliberate reflection; *Pur.*: **spā ldad-čās** to taste, to try; *Ld.*: **dī ldad - čē** to smell at. — 2. *Ld.* for *glād-pa*

ལྷག་པ་ *ldān-pa* I. sbst., also *mdān-pa Lex.*, cheek, *ldān(-pai)* so cheek - tooth, molar tooth; *ldān-lāg* Cs. a blow on the cheek, a box on the ear; **dēn - tsóg** C. id.; **mī dhē - la dēn - tsog gyag* (or *gyab*) *son*, *mī dhe dēn-tsog-gñi mām-po duñ son** his ears have been soundly boxed; metaph. *grog - ldān* the cheek or side of a ravine *Mil. nt.*

II. vb. and adj. 1. originally: to be near to, hard by, a thing, (juxta), hence W. **ldān-la*, *ldān - du**, adv. and postp., near to, by, **nē ldān-la dug** sit down by my side; **šin - gi ldān - du** close by the tree; **nai ldān-du šog** come near to me! **gām - mī ldān - du** near the box; **tser-mām-ni ldān-la dūl - čē** to go along the side of a hedge. — 2. in B. and C. only

used with reference to possession (penes), mostly as partic. or adj., and construed like *bèas-pa*, **having, being possessed of, provided with**, = *dan* (which in *W.* is almost exclusively used in this sense). The objects may be things of any description, also physical and mental properties, so that *ldan-pa* differs in this respect from *bèas-pa* (*Tar.* 136, 14. 15); *nor dan ldan-pa* rich, wealthy; *sems-dan dan ldan-pa* with child; *bu dan bu-mor-ldan-pa* having children; *rig-pa dan ldan-pa* wise; with a negative: *nor dan mi ldan-pa*; *dan ldan-par gyur-ba* to get, to obtain, frq.; *ldan-du len-pa* *Glr.* 101, 1 is stated to mean the same. Poetically, and forming part of certain expressions and names, without *dan* and *pa*, like *dan*: *nor-ldan*, *dga-ldan*, *byor-ldan*. — 3. *ldan-pa* and *ldan dan dūs-pa* seem to imply: **mixed, compound** (opp. to *rkyān-pa*) with regard to temper and disposition of mind *S. g.* — 4. **to add up, sum up**, *Wdk.* — 5. *W.* **gün-ka tsug-pa ldan yin** it will be enough, it will hold out, till winter-time, prob. only a corruption of *ldan-ba*. — 6. *Pur.* = *grig*, **regularly, properly, duly, rightly**.

ལྷན་པ་འོ་ *ldan(-pa)-po* one that has, that is able, a man of ability *Cs.*

ལྷན་མ་ *ldan-ma* n. of a country *Ma.*

ལྷན་ཚད་ *ldan-tsad* equivalent to *dus-tsad* *Ming.* 35 (?).

ལལ་ལྷོ་ *ldab - ldib (skad)* *Lex.* silly talk, tittle-tattle.

ལལ་ལྷོ་ *ldab-ldob* *Lex.* w.e., *Cs.* indolence, dullness, drowsiness; acc. to others, a hasty, volatile manner.

ལལ་པ་ *ldab-pa*, pf. *bldabs*, fut *bldab*, imp. *ldob*, 1. *Cs.* to do again, to repeat; *skyār - ldab* *Lex.*, *Sch.*: repeatedly, anew, afresh, again; *nyis-ldab* *Lex.*, *Sch.*: for the second time, doubly, twice; **cū-(l) dāb de sañ čén-mo yod** *W.* it is ten times as large as that, yet cf. *ltāb-pa*; **ldāb-ste zér-na** *W.* saying it once more, again, in short. — 2. ? *Ld.*: **ldab zūm - te kyer** take a

firm hold of him (or it) with your hand, and carry him (or it) away!

ལལ་ལལ་ *ldam - ldām* *Cs.*, *ldam - pa*, **very idle, slothful.**

ལལ་ལལ་ *ldam - ldām* *Cs.*: 'mean, pitiful, sorry, idle'.

ལལ་ལྷོ་ *ldam-ldēm* *Ld.* dubious, uncertain, used of things.

ལྷོ་བ་ *ldār-ba* *Cs.* to be weary, tired, faint, languid, *ldar-ldār-du gyūr-ba*.

ལྷོ་རི་རི་ *ldi-ri-ri* (v. *ldir-ba*) the rolling of thunder *Thgr.*

ལྷོ་པ་ *ldig-pa* to fall or sink through *Sch.*

ལྷོ་བ་ *ldin-ba* to be swimming, floating, cf. *rkyāl-ba*, *W.*: **čān-ni ka-tōg-la pabs ldiñ dug**, opp. to **čil-la ner* or *nub*;* to be suspended, floating, soaring (in the air), *ynām-la*, *nām-mka-la*; *mā-ldiñ* v. *mka*.

ལྷོ་ཀ་ *ldiñ-ka* v. *ltiñ-ka*.

ལྷོ་ཁང་ *ldiñ-kañ* a bower formed by the branches of a tree, the leafy canopy of a dense wood *Mil.*; *šin ryū-lo rgyāspai ldiñ - kañ* the wide shady porches of turkois-leaved trees.

ལྷོ་དམོན་ *ldiñ - dpon* an officer over fifty, acc. to others, over a hundred men, = *bryā - dpon*, a sergeant, captain, distinguished by a copper button on his cap, *Hook.* II, 160. 200.; *ldiñ - ŋog* *Sch.*, *ldiñ - tso*, the troop under this officer's command.

ལྷོ་སེ་ *ldiñ-se*, or *ldiñ-si* *Ld.*, adv. quite, very, very much, **na ldiñ - se kams zān-po yod** I am quite well; **na ldiñ-se ma tād son** I was very much displeased, very vexed; perh. also **ldiñs tād-pa-nas** for *ytiñ*, cf. *lñs-pa*, or perh. in *Ld.* *ldiñ* is the form for *ytiñ*.

ལྷོ་པ་ *ldib-pa* 1. vb., pf. *bldāb*, *Sch.* = *ldig-pa*. — 2. adj. *Cs.*: not clear, not intelligible, **ka - dīb** *W.* stammering, stuttering; *ldib-ldib* = *ldab-ldāb*.

ལྷོ་ *ldim* *W.* the crash of a falling tree, the report of a gun, **ldim zér-ra rag** I hear a crack.

ལྷོ་ལྷོ་ *ldir - ldir* is said to be = **dī-ri-ri** *C.*

ལྷིར་བ་ *ldir-ba*

ལྷིར་བ་ *ldir-ba* 1. also *ltir-ba*, to be distended, inflated, to belly; *lto-ldir* a big belly; *lto-ldir-can* big-bellied. — 2. to rush, to roar, of the wind *W.*; to roll, of the thunder, *brag ldir* it thunders; *ldir bzin* like thunder; *ldir-sgra* a thundering, roaring noise; *ldir-čé-ba* thundering *Thgr.*

ལྷུ་གུ་ *ldu-gu* = *γdú-ba*, *γdú-gu*.

ལྷུག་པ་ *ldug(s)-pa*, pf. *ldugs* (*Lex.*), *blugs* (usual form), fut. *blug*, imp. *blug(s)*, col. *blug-pa*, to pour, *snód-du*; *lág-ču blugs* pour some water on my hands, give me water for washing; to sprinkle, to strew, sand *Glr.*; to cast, to found, metals. Cf. *blugs* and *lugs*.

ལྷུང་པ་ *ldud-pa*, pf., fut. and imp. *blud*, col. *blud-pa*, to give to drink, to water, cattle etc., with accus. of the drink given, *dug blud-čin mi* མི་ཅི་ he does not die by a poisoned draught, *btün-ba blud* he gives (him) to drink *Thgr.*; *tüg-pa légs-par blud-čin* making (another) eat plenty of soup *Lt.*, as one also says: *tüg-pa tün-ba* to eat soup.

ལྷུམ་ *ldum* 1. vegetables, greens, in general. — 2. *W.* lettuce, salad; *ldum-nág*, a kind of lettuce *Cs.*; *ldum-bu* 1. *Cs.* plant, stalked plant. 2. prob. for *ldóm-bu Mil.*; 3. *C.* vulgar pronunciation for *sdón-po*. — *ldum-ra* 1. *W.* kitchen-garden; 2. fruit-garden, orchard, and 3. esp. flower-garden (better *sdum-ra*); *ldum-ra-pa* gardener *Pth.*

ལྷུམ་པོ་, ལྷུམ་ལྷུམ་ *ldum-po*, *ldum-ldum*, 1. ལྷུམ་པོ་ for *dum-po Glr.*; 2. *Ld.* for *zhum-po*, round; *Mil.* also *ldum-la gril-ba* made round, rounded off.

ལྷུར་ལྷུར་ *ldur-ldur Lex.*; *Sch.*: roaring, rushing.

ལྷེ་ལྷེ་ *lde?* *Lexx.* *min(-gi)-lde* w. e.; *lde-ka Sch.*: 'belonging together, of the same species'.

ལྷེ་གུ་, ལྷེ་ལྷེ་ *lde-gu*, *ldeu Med.* 1. *Cs.* mixture, syrup (?); 2. ointment *Wdn.*

ལྷེ་བ་ *ldé-ba* (*Sch.* also *dé-ba*), pf. (*b*)*ldes*, fut. *blde*, imp. *ldes*, to warm one's self, c. accus., me, at the fire; *nyi-ma*, in the sun (not *me-la*).

ལྷེམ་པ་ *ldem-pa*

ལྷེམ་པ་ *lde-mig B.* and *C.* (*Ts.* col. **de-mág** *Bal.* **le-mig*, otherwise not in use in *W.*) 1. key, *lde-čáb Glr.* prob. id. — 2. introduction, preface *Cs.*

ལྷེལ་ *ldeu* 1. *Cs.* also *sdeu*, a kind of pease, *Hind.* मूँग — 2. v. *lde-gu*.

ལྷེལ་པ་ *ldég-pa* (pf. *bldeg?*) to quake, shake, tremble, e. g. of the palace of the gods *Dzl.*

ལྷེང་ཀ་ *ldén-ka*, *ldín-ka*, v. *ltén-ka*, a pond.

ལྷེབ་ *ldeb* 1. *Sch.* leaf, sheet, of paper; 2. = *ldebs* 1.

ལྷེབ་པ་ *ldéb-pa* 1. *Cs.* = *ldég-pa*; 2. *Sch.* to bend round or back, to turn round, to double down.

ལྷེབ་ས་ *ldebs* 1. side, *Lex.* = *dabs*, e. g. of a mountain *Sch.*, the flat side of a sword or knife *Cs.*; *rús-pai búr-poi ldebs* by the side of, near, the protuberance of a bone. — 2. compass, enclosure, fence *Sch.* — 3. *C.*, *W.* a large cloth, in which a person is carried by several others, either by means of a pole, or by taking hold of the four corners. This mode of conveyance is called *Dandi* (दण्डी *Hindi*). — 4. in the *Wdn.* it seems to have still another signification.

ལྷེམ་ *ldem* 1. v. *ldém-pa* I. — 2. statue, idolatrous image, idol, standing upright, cf. *ldém-pa* II., *C.* — 3. suspension-bridge (?) *Ld.-Glr. Schl.* 17, a; v. *ldém-pa* III.

ལྷེམ་པ་ *ldem-pa* I. sbst. 1. *Cs.*: 'contrariety, opposition, irony', which seems not to be quite inconsistent with the explanation given by *Zam.*, *drañ-mén*, as being an intentional concealing of the true sentiment. — *ldém(-po)* riddle, enigma (cf. *tsód-bya*); *mi-ldem*, *byá-ldem*, *bém-ldem* an enigma or allegory applied to men, to birds, to inanimate beings; *ldém-poi nág*, *ldém-ytam* parable, allegory; *ldem-dgóns Lex.* = *Ssk.* རམིའམ་མི, prob.: a concealed deceitful intention, *Sch.*: 'a mysterious opinion'; *ldem-rjód-pa Cs.* to say a riddle or parable, **ldem tsad-čé* *W.* to propose a riddle, *ldem tsód-pa Cs.*, *čód-pa Sch.*, to solve a riddle. — 2. *W.* a trap (*C.* **pur-nyt*), **bi-ldém*

mouse-trap, **wa-ldem** fox-trap, **tsug-če** to put a trap.

II. adj. 1. (*Schr. ldem-po*) straight, upright; tall, well-made, *Mil.*, prob. also *Wdn.* — 2 partic. of III., inconstant; unstable, variable, perishable *Cs.*

III. vb., also *ldem-ldem-pa Sch.* to move up and down, striking, trembling, vibrating; *ṛṣog-sgró ldem-pa* the clapping of wings *Mil.*; *ldem-ldem* flexible, supple, elastic, pliant.

ལྷོ་ལྷོ་ lder, *Ts.* = *ldebs* I., *skyai lder-la* on the side of a wall, on a wall, e.g. to paint, to scrawl; *rñi lder*.

ལྷོ་ལྷོ་ lder-ba *Cs.*: '1. toughness, clamminess, 2. potter's clay'. *lder-tso Cs.* 1. clay, 2. an idol made of clay *Mñg.* — *lder-sku Glr.* prob. = *lder-tso* 2.; acc. to others: a picture on a wall. — *lder-bzo* figures modelled of clay, plastic work, *lder-bzoi lha Zam.* = *lder-tso* 2.; *lder-bzoi-ldebs Lex.* a clay-enclosure (?) — *lder-so Glr.* 88, 1. 2., by the context also figure, image.

ལྷོ་ ldo side, *Ld.* for *glo*.

སྒྲིག་པ་ ldóg-pa, pf. and imp. *log*, vb. n. to *zlog-pa*, 1. to come back, to return, to go home, to depart. — 2. to come again, often with *pyir*, of diseases, = to relapse; in a specific religious sense v. *brás-bu bzì*, frq.; *dgrar* to come forward again as an enemy, to renew the war (*ni f.*) *Mil.* — 3. to change, to undergo a change, as to colour, smell etc. *Med.*; *gyúr-ldog*, and *ldog-gyúr Mñg.* changeableness, inconstancy, fickleness. — 4. to turn away (vb. n.) *las* from; *blo ldóg-pa* id. *Thgy.*; *no ldóg-pa* v. *lóg-pa*. The partic. as adj.: *dé-las ldóg-pai* (the thing) opposed to that, contrary to it, *Wdn.*; *go-ldóg* id. *Lt.*; *ngo-ldóg Lex.*? — *Sch.* has also *ldog-pyé-ba* distinguished, different, from each other, and *ldóg-pa* reciprocal, mutual, each separately. Cf. *lóg-pa*.

ལྷོ་ལྷོ་ ldón-ba 1. vb., pf. *ldóns*, *lon*, to become blind, to be blind; to be infatuated. — 2. adj., also *ldóns-pa*, *mdóns-pa*, blind; infatuated. Cf. *lón-ba*.

ལྷོ་ལྷོ་ ldón-mo, resp. *ṛsol-ldón*, a small churn, used for preparing tea, = *gur-gúr*, v. sub *ja*. Cf. **don-düs** *Ld.* a stove; *ldón-rus*?

ལྷོ་ལྷོ་ ldón-ros *Cs.*: n. of a yellow earth, bole, ochre, used for staining the walls of houses; *ldón-ros-sa Lt.*

ལྷོ་ལྷོ་ ldón-pa to give or pay back, to return, = *klón-pa*, *glón-pa*, esp. with *lan*, to answer *Dzl.*

ལྷོ་ལྷོ་ ldób-pa to apprehend quickly; to be witty, to be quick in repartee *Cs.*; *ldobs-skyén Lex.*, explained by *śés-sla-ba* understanding readily?

ལྷོ་ལྷོ་ ldóm-pa? *rag-ldóm-pa* is stated to be = *rag-lus-pa Ld.*

ལྷོ་ལྷོ་ ldóm-bu, less frq. *ldúm-bu*, often preceded by *ro-snyóms* alms, consisting of food; *ldóm-bu byéd-pa* to ask such alms; *ldóm-sa* alms-house, house where beggars receive food; *ldóm-bu-ba* a person living on alms, a beggar, *Mil.*, *Pth.*

སྒྲིག་པ་ zdán-ba, pf. *sdāns*, I. to be angry, wrathful, *mi dgá-žin sdān-ste* growing angry, flying into a passion *Dzl.*; gen. c. *la*: to hate, to be inimically disposed, frq.; *sdán-bai dgra* opp. to *byāms-pai rnyen*; *sdán-bar sēms-pai dgrá-bo* id. *Wdn.*; *Kyīm-ṁśes-kyi dgrá-sdān-ba*, or *dgrá-bdo-ba* the neighbour's grudge; *sdān(-bai) sēms*, *sdān-blo*, most frq. *že-sdān*, hatred, enmity, hostility, ill-will; (cf. *dug*) *sdān-ba tams-čād jīg-pa* to subdue all hostile powers; *snar sdān-ba* the former, the old hatred *Mil.*; *sdān-mig Lex.* an angry look, a scowl.

II. for *ṛdān-ba*.

སྒྲིག་པ་ sdán-bu v. *ṛdān-bu*.

སྒྲིག་པ་ sdād-pa v. *sdód-pa*.

སྒྲིག་པ་ sdām-pa v. *sdóm-pa*.

སྒྲིག་པ་ sdār-ma trembling, timorous, timid *Dzl.*, *Zam.*

སྒྲིག་པ་ sdā-ba, pf. *bsdis*, v. *sdig-pa*.

སྒྲིག་ sdig 1. thick (?) *ṛsūs-pa sdig Mñg.* — 2. foundation *C.*, *rgyág-pa* to lay a foundation.

ཐིག་པ་ *sdig-pa* I. also *sdig-pa rwa'-can*, col. **ra-tse**, **scorpion**, also as sign of the zodiac; *sdig-pa dkur-po*, *nag-po*; *sdig-rwa*, the sting of a scorpion; *sdig-dug* the poison of a scorpion; *sdig-tsan* a scorpion's nest; *sdig-srin* **crab**, **crawfish**, used both as food and medicine *Med.*, but not as designation for the respective sign of the zodiac, v. sub *kyim*; *sdig-srin-bu* *Lt.* id.?

II. (པཎ) **sin**, moral evil as a power, *sdig-pa-la yid-ces-pa* *Dzl.* 2=3, 11 to believe in sin as such; *jom-pa* to conquer sin, as something hostile to man *Dom.*, and so meton. = sinners, adversaries; sometimes perh. for **sinfulness**, sinful state, but gen. in a concrete sense: **offence**, **trespass**, in thought, word, or deed, *ka-na-ma-tó-bai sdig-pa*, or *nyes-pa* prob. a grievous sin *Dzl.*; also with a genit., *rgyal-poi sdig-pa sbyón-ba* to wash away, to expiate, the king's sin; also *dag-pa*, *sél-ba*, *W.* **cad-ce**; *byán-ba* id., but more in an intransitive or passive sense; so also *čegs-pa* (*jšag-pa*, *bšags-pa*) to confess, as acc. to Buddhist views, confession is almost tantamount to expiation of sin, cf. also *gyód-pa* and *bzód-pa*; there seems to be, however, no word strictly corresponding to our 'forgiving' of sin; *sdig-(pai)-las* a sinful deed; *sdig-pa-la dgá-ba* to love sin, to be wicked; *sdig-(pai) grogs* a companion in vice, an associate in crime *Dzl.*; *sdig-pa byéd-pa*, *spyód-pa*, to commit sin, to sin; *sdig-pa mi byéd-pai yul* a country where no sins are committed, a pious country; *sdig-byéd*, *sdig-spyód* **impious**, **wicked**; a **wicked person**, *sdig-pa-rnams byás-pa* id. (more accurately: *πολλὰ ἡμαρτηκώς* *Stg.*; *sdig-can* id. (*sdig-pa-can* seems not to be in use); *sdig-sgrib* the filth, the contamination of sin, *sdig-sgrib tams-čad sél-ba* to cleanse from every defilement of sin *Glr.* (which the Ommanipadmehūm is sufficient to do); *sdig-po* a sinner, a bad character, *sdig-po če* a vile sinner *Glr.*, *Mil.*; *rdig-to-can*, *པཎའི་པ་*, = *sdig-can*, but only as epithet of Dud; *sdig-blón* a wicked officer *Glr.*

ཐིག་(ས)་པ་ *sdig(s)-pa*, pf. *bsdigs*, fut. *badig*, imp. *sdigs*, and *sdi-ba*, pf. *bsdis*, ft. *bsdi*, 1. to show, to point out, *sdigs-mdzúb* a pointing finger, . . . *la sdigs-mdzúb ytad-pa* to point at . . . (with scorn or derision); *sdigs-mdzúb nám-mka-la ytad* pointing with the fingers toward heaven, yet not in a 'menacing' (Cs.) way. — 2. to aim C., *bsdi(g)s-sa* the place that is aimed at, aim, butt; goal *Thgy.*; *bsdis-pai pyógs-su* in the direction of the aim *Thgy.* — 3. to menace, to threaten, *čad-pas* with punishment *Mil.* (ni f.); **dig-če pí-la** *Ld.* as an alarm-shot; *di-la bdag-gis jigs-pa žig-gis ma bsdigs-na* if I do not threaten him with something frightful, if I do not strike him with fear, *Dzl.*; *sdigs-mo byéd-pa* to assume a menacing attitude *Mil.*, to threaten tauntingly *Thgy.*

ཐིག་ས་ *sdins* a cavity or depression, *spán-sdins* a depression on a grassy plain, *ri-sdins* on a mountain-ridge; the significations given by Cs., 'middle part, heart, core', were not known to our men of Tashilunpo.

ཐིག་པ་ *sdib-pa* 1. *Sch.* = *ldib-pa*. — 2. *Tar.* 8, 18 = *rtib-pa*.

ཐིག་པ་ *sdüg-pa* I. adj. pretty, nice, *ltá-na* to look at *Dzl.*; **tsa-(lhi-düg-pa** C. mint, *Mentha*, *ῥόδύσμον*; gen. with reference to a person: what is agreeable, pleasing, dear, to a person *Ssk.*: *མཐུན་པ་*, *bdag-gi bu nán-gi sdüg-pa-la* the most beloved of my sons *Dzl.*; *nai bu sdug* my dear son *Pth.*; *sdüg-par dzin-pa* *Dzl.*, *sém-pa* *Dzl.* frq., *rtsi-ba* *Mil.*, to love, c. dat., gen. with regard to parental love; *sdüg-par gyür-ba* to become dear to a person, to be endeared to, *Dzl.*; *mi-sdüg-pa* not fair, ugly, disagreeable, of the body, of a country etc.; *mi-sdüg-pai tin-rie-dzin* *Tar.* 10, 11 contemplating one's self and the world as a foul, putrid carcass (v. *Tar.* Transl. 285, foot of the page); *mi-sdüg-par byéd-pa* to disfigure, pollute, profane, a temple *Dzl.*; *sdüg-gu* beautiful, pretty, handsome, *bud-méd sdüg-gu tams-čad* all pretty women *Dzl.*; there is also a form for the fem. gender: *sdüg-*

gu-ma Dzl.; *sdü-ge-ba* Cs.: 'the state of being somewhat pleasing'(?); in a prayer occurs: *bod-bāns sdug-ge snyin-re-rjé* the good, poor Tibetans, just as in W. **sdug-pa-tsé** is used; often (but not necessarily) rather pityingly: *ko sdug-pa-tsé* the good man (will do his utmost); **ri-pa sdug-pa-tsé** the good fieldmouse (speedily made off); but also: **sab dug-pa-tsé ā-lu zig ton** W. good sir, give me a few potatoes!

II. vb. to be oppressed, afflicted, grieved, like *ydün-ba*, *sems las-kyis sdug-nas* by sorrow Mil.; **sem män-po män-po dug son** C. I was very, very sorry for it; . . . *pas sdug-go* we are miserable, because . . . Dzl.; *sdug-par gyür-ba* to become unhappy, to get into distress Dzl.

III. sbst., Ssk. ཐུག་པ་, affliction, misery, distress, *bod sdug-pai mgo dzugs* that is the beginning of the misfortunes of Tibet Ma.; *ñed-la sdug-pai ré-mos bab* (then) came our turn of being visited by affliction Mil.; more frq. *sdug*, and *sdug-bsñal* (v. below) *sdug-tu mi yon dug-gam* are you not in distress? Mil.; *sdug kur byéd-pa* to undergo hardships (voluntarily), to bear affliction (patiently), to suffer, in an emphatical sense, Mil.; *sdug mi teg* you cannot endure the hardships Mil.; **ka-dug män-po jhé'-pa** C. to work hard, to drudge; *skyid-sdug* good and adverse fortune, good luck and ill luck, very frq.; *bde-sdug* id.; *sdug-sogs byéd-pa* (the contrary to *tsogs-sogs byéd-pa*) to accumulate misery upon one's self Mil.; **dug män-po tán-wa** C. to plague or vex a good deal, to inflict injury, c. la; *γzan-sdug-gi sdug-pa* the sin of having done evil to others Mil.; **dug zö'-la tán-wa** C. to torture, to put to the rack; *sdug bab-pa* to be in mourning Cs.; *sdug srün-ba* to mourn Cs.; *sdug-ñan* col. fatiguing, worrying. — *sdug* as adj., unhappy, miserable, Pth., is of rare occurrence.

Comp. and deriv. *sdug-kān* a chamber of mourning, a darkened room Cs. — *sdug-gós* a mourning dress Cs. — *sdug-bsñal* the most frq. word for misfortune, misery, suffering; also pain, *sdug-bsñal-gyis ydüns-pa*

Dzl., *sdug-bsñal myñn-ba* (W. **tön-čé**) to be in calamity, to suffer pain; **dug-nál tön-wa, tér-wa** C. (**tán-čé** W.), to inflict pain, to grieve, to torment; *sdug-bsñal dai ldán-pa, sdug-bsñal-ñan* unhappy, miserable; misery, distress, affliction; **dug-nál jhé'-pa** C. to lament, wail, moan; *sdug-bsñal-du gyür-ba* to become sorrowful or melancholy; **ñá-la ná-ga-ri ma šes-pe dug-nál yod** Ld. I regret my not knowing Sanskrit; *sdug-bsñal-ba* (vb.) to be unhappy, (sbst.) the state of unhappiness, Thgy.; *sdug-bsñal-bai skad* lamentable, doleful cries. — *sdug-mñug* C. accumulating calamity. — *sdug-dré* a demon Sch. — **dug-po** C. wretched (road), savage (dog), ill-bred, naughty, unamiable; evil (sbst.), *dug-po byéd-pa* to do evil Mil.; **mi-la dug-po tán-wa** C. to do evil to a person, to molest, trouble, annoy, injure, a person. — *sdug-póns-pa* Stg., C., poor. — *sdug-ñwa* a mourning-hood Cs. — *sdug-srñn* inured to hardships; the being hardened Mil.

ཐུག་པ་ *sdug* 1. Sch.: the folds of a garment; ཐུག་པ་ *sdud-ka* string for drawing together the opening of a bag, drawing-hem. — 2. Cs. synthesis, *byed-sdud* analysis and synthesis. ཐུག་པ་ *sdud-pa*, pf. *bsdu*, fut. and likewise ཐུག་པ་ for the pres. tense) *bsdu*, imp. *sdus*, *bsdu*, vb.a. to *dú-ba*, 1. to collect, gather, lay up, amass, assemble, riches, flowers, broken victuals, taxes, crops, earnings, men, cattle etc., frq.; to put together, to compile, *min-rnams . . . nas bsdu* the names have been put together out of . . . Glr.; to brush or sweep together, W.: **Kytm-sa ōl-mo-ne* (or *dan*)* the dust with a broom; *dbān-du* to subject, subdue, frq. — 2. to unite, join, combine, *šin ysum mgo* three pieces of wood at their upper ends Dzl.; six kingdoms into one Dzl. (to join) actions, words, and thoughts in the path of virtue Dzl.; *dmāg-rnams kōr-du* (joining) the troops with his retinue Dzl.; *Kyo-sug-tu* to unite in matrimony, to give in marriage. — 3. to condense, to comprise, all moral precepts in three main points, the letters of the alphabet in five classes Gram.; esp. with *nyün-nur*,

zir-tsam, to contract, compress, abridge, frq., *de yan bedú-na* if one shortens it still more, if it is abridged a second time *Gram.*; **dus-Kan** *W.* brief, concise, compendious; **dú-yig** *C.* abbreviation, abridgment; *bsdus-grel* an abridged commentary *Tar.* 177, 7; to close, conclude, finish, terminate, *mjug sdud-pa* to close a train, opp. to *sna drén-pa Ming.*; *slár-bedu-ba* concluding a sentence or period with the finite verb in *o*, *Gram.* — 4. *bedús-pa* to consist of or in, c. instrum., e.g. *yi-ge drug-gis* of six letters *Thgy.* — 5. to boil down, to inspissate *Lt.*, *bedús-ku*, *ydús-ku*, a preparation thus obtained *Med.*; *bedus-tán* prob. id. *Med.* — 6. scil. *bsód-nams*: *bedú-ba rnam bži* the four ways of collecting merit *Glr.* — 7. *dbugs sdud-pa Med.*? *bsdú-ba* sbst. collection, gathering *Tar.* 33, 16. — *bedus-yzom* or *jom Schr.*: a machine for executing criminals constructed in such a manner, that the head is crushed by two stones striking together; *Stg.*: n. of one of the hells

མུམ་པ་ *sdum-pa* 1. vb., pf. *bsdums*, fut. *bedum*, imp. *sdum(s)*, vb.a. to *dum-pa*, to make agree, to bring to an agreement, *mi-mtün-pa-rnams* things not agreeing *Sch.*, to reconcile, to conciliate, *mi-mdzá-ba-rnams* enemies *Thgy.*; *sdum-par byéd-pa* id.; *sdum-byéd* (resp. *mdzad*), *sdüm(-pa)-po*, *sdüm-mkan*, conciliator, pacifier, peace-maker; *res krigs-pa res bsdüm-pa mán-du byün-no* at one time they were at odds, at another they were at peace with one another *Tar.* — 2. sbst. house, mansion *C.*; *yzim-sdum* (resp.) *bed-room*; *sdüm-ra* garden near the house, cf. *ldüm-ra*.

མུར་པ་ *sdur-ba*, pf. and fut. *bsdur*, to compare, *go-sdur byéd-pa* id., v. *go* 2; *nyams sdur byéd-pa C.* to compare different texts; **tam-dúr** *W.* judicial examination, trial.

མུར་ལོན་, མུར་ལྗང་ *sdur-lén*, *sdur-blañ*, amber *Ts.*, for *sbur-lén*.

ཤེ *sde* (*Ssk.* in compound words ཤེན་) part, portion, of a whole, e.g. of a country, also *yül-sde*, province, district, territory, even village *C.*, *bón-sde* the places or villages of

the Bonpas *Glr.*; *sde-žen-la snyég-pa* to aim at an extension of territory *Dom.*; part of the human race: nation, people, tribe, clan, community, *pá-rol-gyi sde jóms-pa* to conquer hostile nations; class, e.g. of letters: phonetical class; *sde sder bgó-ba* to divide into classes *Cs.*; classes of books: *mdó-sde* the Sūtras, v. sub *mdo*; *rgyüd-sde* the Tantras, v. sub *ryyud*; *sbyór-sde bži* the four volumes treating of pharmacy *Glr.*; of monks: community of monks, body of conventuals (consisting of not less than four persons); hence convent, monastery, *sde btsugs* he founded convents *Glr.*; *čos-sde* id.; class of religious followers, philosophical school, *sde bži* the four (principal) schools *Tar.*; *lha srin-gyi sde brygad*, *lha klú-la sógs-pa sde brygad* the eight classes of spirits, frq.; it is also used for a great quantity, great many, lots of; and by improper use, or by way of abbreviation for *sdé-pa*, *sde-dpon*, commander, ruler.

Comp. and deriv. *sde-skór Glr.* district. — *sde-krugs* insurrection, general revolt of a people, *byéd-pa* to excite one *Ma.* — *sde-snod ysum*, བེའི་མེའི་མེའི་, 'the three baskets', viz. the three classes of the sacred Buddhist writings, *dul-bai* (discipline), *mdo-sdei* (Sūtras), *snags-kyi sde-snod* (Mantras, i.e. metaphysics and mysticism), hence *sde-snod-la sbyán-ba* to study the sacred writings *Mil.* — *sdé-pa* 1. the chief or governor of a district *C.*, = *gó-pa W.*, majordomo of the Dalai Lama, *Köpp.* II., 134; in a general sense: a man of quality, a nobleman *Ma.* 2. a letter of a certain phonetic class, or the phonetic class itself, *sdé-pa bži-pa* the fourth phonetic class, the labials *Gram.* So the word is also used for denoting a certain class or school of Buddhist philosophers, *Tar.*, frq. — *sde-dpon* = *sdé-pa* 1, signifies also a class of demons *Dom.* — *sde-tsán* class, e.g. phonetic class, = *sde*; a particular kind of writing, *nā-ga-ri sde-tsán Glr.*; — *sde-yzár Sch.* lawlessness, anarchy, *sde-yzár žen-po* general anarchy (?) — *sde-yañs* (spelling?) court, court-yard, = *kyams*. — *sde-rigs* dominion, territory,

Glr. — *sde-srid* 1. province, kingdom *Cs.* 2. regent, administrator, in more recent times title of the *sdé-pa* of the Dalai Lama, and the rulers of Bhotan. *Köpp.* II., 154.

མེ་བ་ *sde-ba*(?) *W.* **l'-ru dé-ðe med** there is here no room any more.

མེ་བ་ *sdeb* (? *debs*) time, times, = *lan W.*, e.g. four times.

མེ་བ་འ་ *sdéb-pa*, pf. *bsdebs*, fut. *bsdeb*, imp. *sdebs*, 1. to mingle, mix, blend (*pyogs*) *yétig-tu* together, *Lex.*, cf. *sbytr-ba*. — 2. to join, unite, combine, *drás-su sdéb-pa Mil.*, by the context: sewed well together, — but *drás-su*? — Gen. vb.n.: to join, to unite, *dan* with, also *la*, *sems mig dan bsdebs-nas lta*, *rná-ba dan bsdebs-nas nyan Mil.* the soul sees by joining the eye, it hears by joining the ear; to join company, to associate, to hold intercourse with, *Mil.*; also to have sexual intercourse *Pth.*, cf. *dré-ba*, *grógs-pa*, *dzóm-pa*. — 3. to prepare, dress, get ready (victuals) *Sch.*, cf. *sbyór-ba*. — 4. to exchange, barter, truck for, **bág-pe dás-la** *W.* flour for rice; in this sense prob. also used by *Mil.*; to change, money, **nul deb sat** please change me a rupee (not so in *C.*). — 5. to make poetry, to compose verses, at the end of poems: *žés-pa ... kyis sdéb-pao* the above verses have been composed by ...; = *sbyór-ba*.

མེ་བ་སྒྲིབ་ *sdeb - sbyór* 1. composition, esp. poetical, poetry, — 2. *yt-gei sdeb-sbyór* orthography *Schr.*, *Cs.*, *Sch.*

མེ་བ་མ་ *sdér-ma*, resp. *ysol-sdér*, dish, platter, plate, saucer; *sdér-gán* a plateful, a dish (of meat etc.), esp. *C.*

མེ་བ་(མོ་) *sdér(-mo)* claw, talon, *sdér - kyu* *Sch.* id.; *sdér - mo rno* a sharp claw; *sdér-can* furnished with claws, *sdér-méd* without claws; *sdér-dzin byéd-pa* to seize with the claws *Cs.*; *stag(-gi)-sdér* a tiger's claw *Lt.*; *sdér-čags* animals provided with claws *Mil.*

སྒྲིབ་མ་ *sdo-kám Sch.* belonging together, a pair(?).

སྒྲིབ་ *sdó - ba*, pf. (*b*)*sdos*, fut. *bsdo*, imp. *sdos* (also *dó-ba q.v.*) 1. to risk, hazard, venture, gen. c. *dan*, also c. dat. or accus.,

bdáy-gi lus one's own body *Dom.*; *lus srog dan* frq., *lus dan srog-la Dzl.* — 2. to bear up against, *sdug-bśnal*, *nyon-móns-pa dan*, against heavy trials, against toil and drudgery *Dzl.*; to bid defiance, to an enemy *Dzl.*, also to behave with insolence, contemptuously *Dzl.* — 3. *lág-pas Dzl.* ७७२, 6(?).

སྒྲིབ་པ་ *sdón-po* (*C. vulg.* **dúm-po** 1. trunk, stem, body of a tree *Glr.* — 2. stalk, of a plant, *pádmai* of a lotus; *sdón - po Kon-ston* a hollow stalk *Wdn.*; *sdón-poi sde* the class of stalked plants *Cs.* — 3. tree, also *šin-sdón(-po)* frq.; *šin-sdón rkan-yčig* a tree of a single stem *Glr.*; *šin-sdón Kon-rul* a tree rotten at the core; col. fig. barren, of females, prob. jestingly. — 4. block, log.

Comp. *Cs.*: *sdar-sdón* trunk of a walnut-tree, *šug-sdón* stem of a juniper-tree; *tsil-sdón* a tallow-candle; *kyags-sdón* an icicle. — *mčod - sdón* (*Sch.* = *mčod - rtén*), in a botanical work it was explained by 'wick', = *sdón - rás*, which seems to be more to the purpose, as a blossom is compared with it. — *sdón-rkán v. sdón-rás*. — *sdón-dúm* stump of a tree, *sdón-düm tsig-pa* the burnt stump of a tree *Cs.* — *sdón-bu Cs.* 1. a small trunk. 2. stalk. 3. wick. — *sdón-rás*, *sdón-šin*, *sdón-rkán C.* a wick of cotton, of wood, of pith; cotton wicks are used esp. for sacred lamps.

སྒྲིབ་པ་, སྒྲིབ་མ་པ་ *sdón-ba*, *sdóns-pa* (*Sch.* also *rdóns-pa*) pf. *bsdóns*, fut. *bsdón*, to unite, to join (in undertakings), to enter into a confederacy, to associate one's self with, c. *dan* (also accus.?). *Kyod dan na sdón - ste gro* you and I, we will go together; *sdóns-zla* prob. = *zla-grógs*.

སྒྲིབ་པ་ *sdód-pa*, pf. and fut. *bsdad*, resp. *bžés-pa*, *W.* **dád-ðe**, 1. to sit, frq., **sil-la dod** *W.* sit down in the shade! *dál-bar sdód-pa* to sit still *Lt.* — 2. to stay, to tarry, to abide, *tóg - mar der bsdad* for the present I will stay here yet a little longer *Mil.*; *nyál-nas bsdad-dug-pa* to lie down and to continue lying *Mil.*; **dž'-du žug-pa** to receive hospitably, **mi žug-pa** to deny reception, to send away *C.*; to stop, to halt, in running, walking *Dzl.*;

to wait, *re zig ma bsád-par sdód-ñig* wait a little yet before beginning to kill *Dzl.*; *skád-ñig kyañ sdód-pai loñ méd-par* without waiting even for a moment *Glr.*; *Ld.*: **ltós-te dád-ñe** to wait and see whether etc.; **sám-te dád-ñe** to wait for, hope for, to look forward to, **güg-te dád-ñe** id.; *mdó-sde di tsó-zin sdód-na* as long as the authority of this book is acknowledged *Dom.*; **zag dan kyir-kyir dad dug** *W.* (this thing) always remains round (crooked), it will not get straight. — 3. to be at home, **dé' yó** he is at home, **dé' me** he is not at home *C.*; to live, reside, settle at *B.* and col.; *bka-sdód Lex.*, *C.*: 1. attendant, waiting servant, 2. aid-de camp.

ཐོག་མཐོང་། *sdom* 1. *Lex.* and *C.* spider. — 2. summary, contents, *spii sdom* 1. table of contents, index *S.g.* 2. general introductory remarks, introduction, also *sdom-tsig*; *sdóm-la* summarily, to be brief, in short.

ཐོག་མཐོང་། *sdóm-pa* I. vb., pf. *bsadams*, *bsadoms*, fut. *bsadam*, *bsdom*, imp. *sdom(s)*, *W.* **dám-ñe** 1. to bind, *lñags-sgróg-gis* to fetter *Cs.*; to bind or tie fast, to pinion; to bind up, to dress, wounds. — 2. to fasten, to fix firmly, e.g. by a screw-vice; *kro-ñus* by melted metal, i.e. to solder; *so*, to press, grind, or strike the teeth together, to gnash, as in anger *Pth.*; to fasten securely, the door *Dzl.*, *Pth.*; *rtsá-ka* to close an opened vein *Med.*; hence in general, 3. to stanch, stop, to cause to cease, *rtsa-krag ñór-ba* the bloody flux *Med.*; to bind, constrain, render harmless, to neutralize, *nyés-pa* an evil *Lex.*, *Sch.* — 4. *W.* **káb-ša dam dug** the shoe pinches. — 5. to make morally firm, to confirm, *spyód-pa*, one's conduct, to conform it strictly to the moral law. — 6. with or without *bdag-nyid*, to bind one's self, to engage *Cs.* — 7. to add together, to cast or sum up, *rgyud bzí bsdoms-pas leu* ལུ་ all the four Gyud together have 154 chapters; *yóns-su bsás-pa-la* taking all together *Tar.*

II. sbst. བཟུགས་ obligation, engagement, duty, *sdóm-pa lén-pa Glr.*, *dzin-pa Cs.*, to enter into an engagement, to bind one's self to perform a certain duty, *mi-la bögs-pa* to

bind a person by duty, by oath, to swear in *Glr.* (e.g. in convents, in the relations of priests and laymen); *srññ-ba* to be true to one's duty, to keep one's engagements; *ñór* a duty is violated *Glr.*; *ñá-la sdóm-pa méd* I have renounced my vow *Glr.* — *sdóm-pa ysum*, acc. to *Glr.* and other more recent authors, are: *so-tár* (v. *so-só*), *byañ - sams*, and *ysañ-ñiags-kyi sdóm-pa*.

Comp. *sdom - ltón*(?) neck-bell, bell attached to the neck of cattle. — *sdóm-byéd* 1. one that binds, by duty etc. 2. an astringent medicine *Cs.* — *sdóm-yrér* rivet of a pair of scissors or tongs *Sch.*

ཐོག་མཐོང་། *sdóm-bu Sch.*: a ball; a round tassel.

ཐོག་མཐོང་། ཐོག་མཐོང་། *sdor*, *rdor* 1. (like *ñpov*) that which gives relish to food, seasoning, condiment, esp. *tüg-sdor* that which gives substance to soup, viz. meat; *tsa-sdór* salt and meat. — 2. spice, *sdór-gyi rkyál-pa* spice-bag *S.g.*; *sdor-tál* spice-powder *Sch.* —

བར་དུ་ *brda* (བར་དུ་) sign, i.e. 1. gesture, *ñags-pa dód-pai brda mññ - du bstán - nas* making many wanton gestures (or giving hints, intimations v. 2), *lág-brda* signs with the hand, *sans-rgyás la ysól-ñig ñes lág-brda byas* they beckoned to him to ask Buddha *Dzl.*; **mig-da tán-ñe** *W.* to give a hint with the eye, to wink. — 2. indication, intimation, symptom, token, *mi-rtág gyir-bai brdao* it is an indication of their frail condition *Thgy.*; symbol *Pth.*, *brdar* as a symbol, symbolically; *de gan yin dri-bai brda stón-pa* to ask for a thing by symbolic signs, in symbolic language *Glr.*; *brda spród-pa*, *pród-pa*, *sbyór-ba*, *grol-ba* to explain, describe, represent, with accus., and prob. also with genit.: *yín-lugs-kyi brda grol-ba Mil.* to explain the essence or nature of things (*ñi f.*); meton. *dei brda ñi lags* what may be the symbolical meaning of it *Mil.* — 3. word, *bód - pai brda* interjection *Lñ.*; *dúl-bai brda* word out of the Dulwa *Zam.*; *dris-pai brda-rnyin* an obsolete word for 'being asked', *Lex.*; *brdá - sgyur - pa Sch.* interpreter, dragoman *Sch.*; *brdai blá-ma* is

stated to be a Lama who instructs by word of mouth *Mil.*; esp. with regard to the spelling of words: *brda yan mi dra sna-tsogs gyur* there came also into use various spellings *Zam.*; *brda - rnyin* old orthography, *brda-ysar* new orthography *Zam.*; *bód-kyi brdai bstan-bèds* title of the Zamatog; *tsig-brda = tsig*, *tsig-brda-yeis grol-ba* to explain by words *Mil.*

Comp. *brdá-skad* language by symbolical signs *Mil.*; prob. also nothing but the usual language by words *Glr.* — *brda-čád* (prob. for *čad*, from *čád-pa* II.), *me-lon-gi brda-čád* the language or evidence of the mirror; so prob. also *Tar.* 210, 22. — *brda-spród*, *brda-sbyór* 1. explanation, *min - dín brda-spród* explanation of the import of names, title of a small *Materia Medica* by a certain Wairocana. 2. orthography *Gram., Pth.*

— *brda - lon Mil.* is said to be = *tsig-lan*, verbal answer. — *brda-lags* 'insignis', acc. to *Cs.* in *Journ. As. Soc. Beng.* V, 384.

བད་པ་བ་ *brdul-ba* 1. *Lex.* w.e.; *Sch.* to deceive, to cheat. 2. *Sch.* to swing, brandish, flourish, *ryáb-mo* a fly-flap.

བད་ག་འཕྲོས་པ་ *brdog-čos-pa* to slip, to slide, to lose one's footing.

བད་པ་བ་ *bsdár-ba*, *Sch.*: *mdün-du bsdár-ba* to hope, to expect or wait for a favour. In *Dzl.* 234, 18 the better reading (accordant with the manuscript of Kyelang) is *sdur* (= *sdü-bar*).

བད་ག་མ་བ་ *bsdógs-pa*; the *Lexx.* add: *grabs*, *Cs.* to compose, prepare, make ready, *nyer bsdógs-pa* id.; *sna-tág bsdógs-pa* to wind the rope, which is fastened in the nose of an ox or a camel, round the horns or the neck of the animal.

ན

ན na 1. the letter n. — 2. num. figure: 12.

ན na meadow, *C.* also *ná-ma*; *nar skye* it grows on meadows, *Wdñ.* and elsewh. (cf. *neu*).

ན na I. sbst. 1. year(?) v. *ná-nin*. — 2. stage of life, age, also *na-tsód*, and *ná-so*, resp. *sku-ná* (also *sku-nás?*); *na-tsód rgás - pas Wdñ.* old, of an advanced age; *ná-so yžón-te Glr.* young; *sku-nás prá-mo Mil.* of a tender age; *na-tsód-kyi dbyé - ba* the different ages or stages of life; (*sku-*) *nár-son-pa* (*Sch.* grown old?) *Glr.*: of full age, adult, grown up; **ná-so-tsir-la** *W.* according to age; *na - čün girl*, maiden, virgin, *na - čün bzán - mo bču* ten beautiful girls *Dzl.*; *na-mnyám, -dra, -zlá, neu-lán Lex.* of the same age, coetaneous; **ná-da-tom-mo** *C.* a festivity given by wealthy parents

on their son's birthday to him and his playmates, also **ló-da-tom-mo**; *na-prá young*, tender; *na-yžón = yžón - nu*. II. postp. c. accus., signifying the place where a thing is, 1. added to substantives, in, (more accurately *nán-na* c. genit.), sometimes also to be rendered by *on*, *at*, *with*, *to* etc. *mdó-na* in scripture, *lo-rgyüs-na* in a book of history *Glr.*; *dé - na* there, in that place; of time: *dus-yčig-na* at the same time, *dei tsé-na* at that time, then etc. — 2. added to verbs, either to the inf., or more frq. (col. always) to the verbal root: in, at, during (the doing or happening of a thing), hence a. when, at the time of, *bós-na* when I called *Dzl.*, *zér-ba-na* when he said *Tar.*; *bdág-gi pá tse pós-na* when my father shall have died *Dzl.*; with *nam*: *nam dūs-la báb-na* (*W.* **dus léb-na**) when the time comes,

ན na

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ནུན na-bün

frq.; *nam gro-na* when I (you etc.) go, was going, shall go. — b. if, in case, supposing that (ἔάν), the different degrees of possibility, however, cannot be so precisely expressed by the mood in Tibetan, as in other languages; with or without a preceding *gál-te*, *ci-ste* etc. (cf. the remarks sub *gai* II.); ... *ma mlon na ... mi rtogs-par dug* if we had not seen ... , we should not have known ... *Mil.*; but in most cases also the vb., to which it is subordinate, is put in the gerund: *di byás-na brám-ze ma yin-pas* as I should be no longer a Brahmin, if I were to do that *Dzl.*; further: if even ... , how much the more ... ! in asseverations: if ... , then indeed may ... ! then I would that ... ! it is well, that ... , it will be well, if ... , *na légs-so* frq.; if *légs-so* is elliptically omitted, *na* answers to: **o that! would that!** also: **I will!** in an interrogative sentence, viz. '*légs-sam*' being omitted, to: **must I? shall I?** *Mil.*: *čos byás-na snyam* (when we are with you) we think, we will be pious! *jig-rtén byás-na snyam* (when we have come home) we think, let us take care of temporal things! *ci drág-na* (better *ci byás-na drag*) what shall we consider the most advantageous? — c. of a more general signification: **as, since, whilst, by** (with the partic. pres.), = *te* or *pas* *Dzl.* frq., *dug zós-na yañ* even by eating poisonous things (he was not hurt) ३, ३; *na* is used thus, however, only in conjunction with *yañ*, and *dug zós-na yañ* is the more popular phrase for *dug zós kyañ*. In careless speaking or writing *na* is also used for *čé-na* *Thgy.* frq. — 3. pleon. added to the termination of the instr. of substantives and verbs: *rgyu dēs-na* for **that reason, therefore**, *čii rgyūs-na* for **what reason, why, wherefore** *Stj.*; *dé-bas-na* hence, thus, so then, accordingly, very frq.; *kür-bas-na* because they carried *Glr.*; also added to the termination of the termin.: *ji-ltar-na* frq.; *yčig-tu-na*, *ynyis-su-na*, in the first place, firstly etc. *Dzl.*; *slád-du-na* *Dzl.*; *rgya-gár skád-du-na* *Thgy.* — 4. incorr. for *nas*, col. frq.; its being used for the termin.

is very questionable, and the rare instances of this use in books may be regarded as errors in writing (e.g. *Dzl.* ३८, 17 *nān-na son* inst. of *nān-du*), whereas the contrary, *du* for *na*, occurs frq., and is to be considered as sanctioned.

III. conj. and, *Bal* (?) — IV. v. *nā-ka*, *nā-ba*

ནམ་ *nā-ka*, = *span*, greensward, turf.

ནག་ *nā-ga*, *Ssk.* for *klu*.

ནག་རི་ *nā-ga-ri* Sanskrit, Sanskrit-letters.

ནག་ *na-gi* *Sch.* 1. being ill(?). 2. the claws of a sea-monster(?).

ནག་སར་ *nā-ge-sar* *Lt.* = Hindi, for *नामकेसर*, *Mesua ferrea*.

ནའཇའ་ *na-ja* *W.* mock-suns and similar phenomena, v. *na-bün*.

ནའི་ *nā-niñ* (Cs.: 'for *na-rnyin*') the last year; gen. adv. last year; *nā-niñ-gi* adj. of last year or last year's (crop).

ན་ *nā-ba* 1. to be ill, sick; inf. also the state of being ill, illness, sickness, *nā-ba yso-ba* to cure it *Lt.*, though *nad* is more in use; partic.: a sick person, patient, *nā-ba dan* *či-ba* disease and death; *skye rga na* *či* v. *skye-ba* I., *rgās-pa dan nā-ba* old and sick people; *mi-nā-ba ynās-pa* to remain in health *S.g.*; *nā-ba-pa*, *nā-ba-ma* Cs. a sick person, an invalid (male and female); *nā-mo* a female patient *Mil.*; *nā-ba-mk'an* a sickly person, an invalid Cs.; *nā-ba-čan* sickly, *na-ba-méd* healthy Cs.; *na-tóg* after falling ill *Sch.* — 2. of the separate parts of the body: to ache, *rnā-ba* (not *-bai*) *nā-ba* pain in the ear, ear-ache; *lus tams-čád na* (my) whole body aches *Dom.*; so *nā-na* having the tooth-ache; *nān-na na* it aches, when pressed (with the fingers) *S.g.*; *klád-pa nā-ba-la* (good) for the headache, for diseases of the brain; *na-prén* complication of diseases or fits *Sch.*; *na-(ba dan)zúg-(rñu)*, *na-tśá* disease and pain.

ནུན་ *na-bün* fog, thick mist, *tibs*, *kyims* comes on; *byin-rlabs-kyi* prob. a cloud, a flood, of blessing *Mil.*

ན་མ་ ná-ma 1. v. na I. 2. also ná-mo(ནམ་མོ་),
praise, glory, adoration, na-mo gu-ru
praise to the teacher!

ན་མ་ ná-ma Ssk. = ཅེས་བྲལ་བ་ so called, frq.
འ in titles of books.

ན་བཟུང་ ná-bza (*ná - za*, vulg. *náb - za,
nám - za*) resp. for gos, garment,
dress, frq.; རྩོད་བཟུང་ to put it on.

ན་འཁྱུར་ na-ún obs. or vulg. for na-bún, old
edition of Mil.

ན་རྒྱལ་ na-rag, Ssk. རྒྱལ་, hell.

ན་རྩམ་ na - rām medicinal herb, Med.; in
Lh. Polygon. viviparum.

ན་རི་ཀོ་ལ་ na-ri-ke-la Ssk. cocoa-nut.

ན་རེ་ ná-re, by form and position an adv.,
like ཏི་མཁའ་ཏུ་; before words or sen-
tences that are quoted literally, mostly fol-
lowed by smrás-nas, zér - ba - la, but not
always, in which latter case it stands for
'he says, he said' etc., the noun being always
put in the nom. case, never in the instr.:
ཤུགས་པ་ na-re the Reverend said; rarely
in accessory sentences: གཤེན་ཏེ་ རྩོད་པ་ na-
re (not ná-re-na) si forte alii dixerint Wdn.;
even without gal-te in the same sense Thgy.
It hardly occurs in old classical literature,
nor in the col. language of W., but pretty
frq. in later literature. In Kun., however,
there exists a vb. ná - zas (*ná - za*), pf.
nas (*ná*), imp. nos (*nó*) which is used
for zér-ba (not in use there), and is con-
strued with the instr.: འ་པ་སུ་ རྩོད་པ་
the father has said.

ན་རོ་ ná-ro the sign for the vowel o, འ.

ན་རོ་ ná-ro n. of a holy Lama Mil.; ná-ro-
པ་ Tar. 181, 10 id.? ná-roi sems-dzin-
gyi ལྟུང་ཐག་ a sort of puzzle.

ན་ལྷན་ na-landa Pth. ná-len-dra Wdk., n. of
a monastery in Magadha.

ན་ལི་ ná - li bowl, basin, an iron or china
dish W.

ན་ལོ་གྲག་ na-lo-gag Lt., ཤལ་ S.g., = ཤི་ཀུ་
Wdn. (ཤི་ཀུ་?) n. of an acrid me-
dicine.

ནག་ nag (blackness?) crime, offence, trans-
gression, v. nág-pa comp.; nag-ku-be-
ra v. ku-be-ra.

ནག་པ་, ལྷན་པ་ nág-pa, gen. nág-po, black,
ber pyi nág-pa nan dkar-
ba a garment outside black, inside white
Glr.; *nág-po ma ku* do not blacken it,
do not soil it! of the countenance dark,
frowning, gloomy, mournful Glr.; mi nag (-po
or-pa) a black one, a layman, (on account
of his not being clad in a red or yellow
clerical garb); nág-po n. p. Krishna Tar.,
nág-po chen - po = ལྷན་པ་ལྷན་ Siwa; nág - mo
1. a black woman, 2. Kali, Uma; nág-moi-
bañs or Kol Kālidāsa. — 3. woman, in ge-
neral Sch. — nag-groś, nág-po gro - śas
'easy to be understood' Sch.; acc. to our
Lama from Tashilunpo nág-po gro - bñs
implies: illustrating a sentence by compar-
ing it with similar passages; nág-can 1. a
person guilty of a crime Sch.; mi nág-can
don-nas tar - pa a criminal released from
prison Mil. 2. a married man Sch. — nag-
čags black-cattle, horned cattle Sch.; v. also
ynág - pa. — nág-ču n. of a river north
of Lhasa, Huc II, 238; nág-ču-ka-pa people
living on its banks, notorious for their
thievish propensities. — nag-čen, nag-nyes C.
a heinous crime. — nag-tum, nag-tóm, Sch.,
nag-sin-ba Thgy., nag-hur-ré Sch., coal-
black, jet-black. — nag - nóg (-can) dirty,
dingy; not clear, as bad print; fig. stained,
polluted, with sin, guilt, seems. — nag-pyogs
v. pyogs. — nag(-ma)-tsur a black mineral
colour, Sch.: green vitriol(?). — nag-tsig a
point, dot, W. — nag-zug(?) darkness, nag-
zug-la snóm-bzin son he groped about in
the dark.

ནག་ཤི་ nág-ša Sch.: linden-tree, lime-tree
(hardly to be found in Tibet; the
word perhaps introduced from Mongol dic-
tionaries).

ནགས་(མ་) nágs (-ma Glr.) B., C., W., forest,
rtsi-ñin-nags-kyls mdzes beauti-
fied by forests, richly wooded Glr.; tóg-
po dense forest; nags-kród a thicket Glr.;
nags-can woody, covered with forests; nags-
lóns woodland country, a well-wooded pro-
vince; nags-sbál Lt. tree-frog(?); nags-tál
= nags, nyám-ñā-ba a dreadful forest Dzl.;
yid-du-on-ba a lovely wood Sambh.; nags-
(y)seb an intersected forest, v. (y)seb.

𑖀 nan I. the space within a thing, 1. the interior, the inside, *püg-pai nan kun* the whole interior of the cavern *Mil.*; *pžón-pai, dön-gi nan* the interior of a basin, of a pit (e.g. being filled up) *Dzl.*; *kán-pai nan pyag-dár byéd-pa* to sweep the inside of a house *Dzl.* — 2. space, room, apartment, chamber *col.* — 3. dwelling, domicile, house, *esp. C.* — 4. meton inmates, family, household, **nan tsan** *W.* the whole family. — 5. the interior (spiritually), heart, mind, soul, *ye-šes nan-na šar* wisdom begins to shine in the mind; *žen-dzin nan-nas grol* affection, interest, disappears from the heart *Glr.* — 6. sometimes adv. for *nan-na*.

II. *nan-gi*, genit., used 1. as an adj.: inner, inward, esoteric (opp. to *pýi*), *nan-gi křims, nan - křims*, a private law, an esoteric precept or doctrine not intended for the public; **ge-dýn-gyi nan-tim dhan gal tse** *C.* if priests violate their special moral duties, (very different from *nan-pai křims* the Buddhist law, merely opp. to Brahmanism); *nan - gi sbyin - pa* inward offerings, i.e. spiritual sacrifices, opp. to outward and material offerings; but *Dzl.* 𑖀, 4 it denotes personal sacrifices, the surrendering of parts of our own self, e.g. a member of the body, opp. to outward property; the meaning also reminds of *Rom.* 12, 1, and *I Pet.* 2, 5. — *nan-gi byá - ba* internal affairs *Glr.*; v. also the compounds. — 2. for *nan - na* among, amidst, frq. c. accus.: *bu nan-gi ta čuñ, püg-ron nan-gi čuñ-nu* *Dzl.* the smallest among etc.; for *dé-dag-gi nan-na* of it, of them, among them etc.: *nan-gi čuñ-nu* the least of them *Dzl.*; *nan-gi lha-mo sná-ma* the foremost among the goddesses; sometimes more pleon., without distinct reference to a preceding noun, *Dzl. NS, 18; 𑖀, 16* (where *Sch.* prob. translates incorr.).

III. with *la, na, du, nas*; 1. as sbst., acc. to the significations given above, e.g. *nád-pai nan-du jüg-pa* to go into the room of a sick person *Wñ.*; *dei nin-du ydan-drans-te* inviting into their house *Mil.* — 2. as adv. *nan - na* in it, therein, within,

among it or them; *nan-du* and *nan-la* thereinto, into it; *nan - nas* out, thereout, from among; among it or them = *nan - na*. — 3. postp.: in, into, among etc., e.g. *rdzin-gi nan-na křus byéd-pa* *Dzl.* to bathe in a pond, *čui nan-du žugs-pa* to go into the water; *gron-kýer dei nan dan pýi-rol-na* in the town and out of it *Dzl.*; **sém-mi nan-na zér-pa** *W.* he said to himself; *snai nan-nas byui* it came out of his nose (again) *Dzl.*; *mii nan-na(s) bzán-po žig* one very beautiful among men *Dzl.*; *gliñ dé-rnams-kyi nan-na(s) mčóg tu gyír - pa* the most important among or of these countries *Glr.* (here at least the sing. is as frq. als the plur.); in *col.* language the word is much used, though often inaccurately; so it is frq. employed, where the later literature has *nan-la, nan-nas*; **urán-gi nan-na** by force; **só-me nan-na zer gos** *W.* that should have been mentioned, when it was fresh (in remembrance); **lo tón-ni nan-na tsápig ma tsar** not yet quite in a thousand years, i.e. it is not full a thousand years *W.* — There is still to be noticed: *nan* = *nan-mo*. — *nan-méd-la* *col.* frq. suddenly; in *B.* of rare occurrence; *nan-méd norrnýéd-pa* to become rich unexpectedly *S.g.*

Comp. and deriv. *nan-kyóg* *Sch.*: having legs bending inward, bandy-legged. -- *nan-skór* v. *skór-ba* extr. — *nan-křims* v. above. — *nan - křól*, vulgo *-rol*, bowels, entrails, intestines; also any separate part of them; *nan-křól drón-ba* spasmodic contractions of the bowels *Sch.*; *nan-křól-bžág* seems in *Lxx.* to be taken synon. with *mnyambžag*. — *nan-góg* v. *ter*. — **nan-gyóg** *W.* a large bolt, door-bar. — *nan - ča* = *nan-křól*. — *nan-žags-su* in one's self, in one's own mind *Sch.* — *nan-rje* minister of the interior, home-minister *Sch.* — *nan - lta* *Glr.* 89, 11? — *nan-táb byéd-pa* to be involved in intestine war *Pth.*, = *nan-křugs*. — *nan - dag* 1. *Sch.* 'the interior being cleansed'. 2. *col.* (or *nan-brtags*?) v. *snan*. — *nan-don* the intrinsic meaning, the true sense, *nan-don rtóg-pa* to investigate, to study, the real meaning; **nan-don tóg-kęn*,

or *ghó - ken** C., **nán-don-dan* (or *-yod-kan*)* W. most learned, very erudite; acc. to Cs. more particularly the mystical sense of religious writings, a higher degree of theology, as it were; *nán-don-gyi rab-byáms-pa* a Doctor of Divinity Cs. — *nán-nán-gi*, *nán-nán-nas* = *nán-gi*, *nán-nas* among. — *nán-pa* Buddhist, opp. to *pyt-pa*, Non-Buddhist, Brahmanist; *nán-pai lta-ba*, *bstán-pa*, *čos*, *stón-pa*, *čá-lugs*, the theory etc. of the Buddhists. — *nán-po* an intimate, a bosom-friend Sch. — *nán-mi* members of a household, inmates (ni f) Dom. — *nán-mig* room, apartment, C., W. — **nan-yáns** W. wide, spacious, roomy. — *nan-ról* = *nan-krol* — *nán-ša* lining, **nán-ša tán-wa** to cover on the inside, to line, **nán-ša-čen** C. lined. — *nan-sél* dissension, discrepancy. — *nan-ysés* reciprocal, mutual Wán. frq.

ནང་མཚོ་ *nan-mčöd* a sort of potion (thin pap?) consisting of the 'ten impurities', viz. five kinds of flesh (also human flesh), excrements, urine, blood, marrow, and 'byañ-séms *dkar-po*' (?), all mixed together, transsubstantiated by charms, and changed into *bdud-rtsi* or nectar, a small quantity of which is tasted by the devotees, with the Luma at their head. This delicious drink is considered of great importance by the mystics, who seek to obtain spiritual gifts by witchcraft (cf. *mdo* extr.); hence every offering is sprinkled with this potion.

ནང་མཚོ་ (*nán-ltar*) **nán-tar** W., C., **nán-žin** C. col. for *bžin-du*, *ltar*, according to, in conformity with, like, as, c. genit. or accus., *bka nán-tar*, *bkaí nán-tar*.

ནང་མཚོ་ *nán-me*, resp. for *me* fire W. (*snán-me?*).

ནང་མཚོ་ *nán-mo* (*ma* Pth.?) the morning; in the morning; *nán-mo yčig bžin-du* every morning Pth.; *nan re* id.; *nan re dgois re* every morning and evening; *da-nán* this morning; *da-nán ni gán-nas* byon where do you come from to-day? Mil.; *da-nán-gi tsó-ba* this day's breakfast Mil.; *nan-núb* in the morning and in the even-

ing; *nan-núb nyi-pyéd ysúm-la* in the morning, in the evening, and at noon. — *nan-par* 1. in the morning, *nan-par siar* early in the morning Dzl. 2. the morning, esp the following morning, *nán-par-kyi skál-ba* the allowance, the ration for the following morning Glr.

ནང་མཚོ་ *nañs* W. (?) *nan-čün yod* that is a mere trifle, not worth while, cf. *mnog*.

ནང་མཚོ་ *nañs-par* Cs., **nán-la** W., the day after to-morrow, B. *ynai*.

ནང་ *nad* disease, distemper, malady, sickness, cf. *ná-ba*; (the Tibetan science of medicine distinguishes 404 kinds of diseases); *mi-nad pyugs-nad* diseases among men and animals Glr.; *nad ysó-ba* to cure a disease, *nad tsó-ba*, *nad sós-par*, or *ž-bar*, or *dañ brál-bar gyür-ba* to be cured of a disease, to get well, to recover; *nád-kyis dēbs-pa*, *tēbs-pa*, to be attacked by a disease, to be taken ill B.; C. more frq.: **né'-kyi gyáb-pa*, *zir-wa**, W.: **ná-la nad yon(s)**; *nád-kyi rgyu*, and *rkyen*, v. *rkyen* 1 and 2.

Comp. *nad-rkyál Wdk.* emblem of a deity (meaning not clear). — *nád-kan* hospital Cs. — *nád-go* seat of a disease Sch. — *nád-dan* ill, sick (little used). — *nád-pa* 1. a sick person, male or female. 2. adj. ill, sick, *séms-dan nád-pa-dag* S.O. = *nád-po* and *nád-bu* = *nad* Cs., **nád-bu-dan** W., weak in health, sickly, poorly. — *nad-méd* healthy, hale, in health, (the usual word); *nad-méd-par gyür-čig* may you recover your health, may you remain in good health, all hail to you! Cs. — *nád-med-pa* health, *nád-med-pa tōb-pa*, *rnyéd-pa* to get well, to recover one's health; *nád-med-pa gyür-ba* declining health Thgy. — *nad tsúl* the character of a disease Sg. — *nad-yži* seat, primary cause of a disease(?) Lt. — *nad-ryóg* one attending to sick persons, a nurse; *nad-ryóg byéd-pa* W. **čö-čé**, to nurse.

ནང་ *nan* the act of pressing, urging; pressure, urgency, importunity, *kón-rnams-kyi nan* *ma tégs-par* not being able to resist their importunity Mil.; *nán-gyis* with urgency,

pressingly, e.g. *zú-ba* to request, to solicit *Glr.*; *nán-gyis zar jóg-pa* to urge, to compel (a person) to eat *Dzl.*; *nán-gyis skór-ba* to press, to crowd, round *Dzl.*; *nán-gyis jóg-pa* to make a person come near by calling to him *Mil.*; *nan-čags* 1. sbst. **certainly, surety**, **da nan-čág tob son** *W.* now I have certainty, now I know for sure; *nan-čags tems?* *Zam.* 2. adv. **certainly, surely** *W.*, *C.*; adj. **lon nan-čág** *W.* certain news. — *nán-tan* 1. sbst. **earnest desire, application, exertion** *Cs.*; *byañ-čub-la nán-tan byéd-pa* to strive earnestly for perfection *Dzl.*; *nán-tan-du byéd-pa* *Thgy.*; in *čos-kyi nán-tan ysuns* *Pth.* 'kyi' is perh. to be cancelled. 2. adv. *C.*: **certainly, positively**, **ne nén-ten lób-pa, nen-čág zér-pa**, I have told him so definitively, as my unalterable decision; *W.*: **earnestly, ardently, accurately**, **nán-tan zib-ča ltos** look at it, examine it, accurately! **nán-tan čos** do it well, most carefully! **nán-tan brág-čé** to burn entirely. — *nán-tar* very, *nán-tar bzan* *Lex.*; **very much, all the more, altogether** *Mil.*; *nan-túr*, of rare occurrence, = *nán-tan*. — *nón-pa, rnan-pa* are cog. to *nan*.

ནན་ཏེ *nán-te* 1. *Ts.* for *ná-ba* sick, ill. — 2. *W.* **ču nán-te kyon**, for *ran-te*, *dren-te*, conduct the water this way!

ནན་མཁའ་ *nán-žag* *W.* late, recent, what has happened a few weeks or months ago.

ནན་མཁའ་ *nabs* put on (your clothes)! *Sch.*, v. *mnáb-pa*.

ནན་མཁའ་ *nábs-so* one of the lunar mansions, v. *rgyu-skár* *S.*

ནན་ *nam* 1. sbst. 1. **night**, *nam láns-te*, or *-nas*, when night departs, **at day-break**, frq.; *nam-gáni* *Sch.*: the last day of the lunar month on which there is no moon-shine at all; *nam-gün* **midnight**, *nam-gyi gün-tun-la* in the hour of midnight *Dom.*; *nam-stód* the first half of the night, *nam-smád* the second half of the night; *nam-gyi ča stod*, *smad*, id. — *nam-pyéd* **midnight** *Dzl.*, *Glr.*; *nam-žón* (?) *Sch.* in the morning; *nam-rñi* *Sch.* a long day (??)

— *nam-láns* **day-break**, *nam-láns-kyi-bar-du* *Dzl.* — *nam-sród* **darkness of night**, *nam-sród byin son-bai tse* as it was almost quite dark *Mil.*, **nam-sród yol son-nas** *C.*, *nam-srós-nas* *Sch.* id. — 2. for *nam-mka* q. v.

II. adv. of time, also *dus-nám-žig*, 1. **when? frq., how long a time?** seldom; *rgyün-du nam čü ča med sgom* always keep in mind that you do not know when you will die *Mil.*; *dus-nám-žig-gi tsé-nas* **since when? since what time? how long ago?** *Mil.*; relatively: *nam gró-bai dus byéd-pa* to appoint the time, when one is going to start *Dzl.*; *nam žig sgyü-lus jóg-pai tse*, when he shall lay aside his phantom-body *Mil.*; **nam tsug-pa ko ma lób-na, de tug**, . . . , as long as he has not come, so long . . . *W.* — 2. *nám(-du)* *yañ* (col. **nám-añ, náms-añ**) with a negative, **never**, in sentences relating to the past, or the future, or containing a prohibition, cf. *mi* and *ma*, *nam-yañ mi zin-to* it will never be finished *Dzl.* *མེས་ཀྱི་མཁའ་མཁའ་*, 9; *siñon nam yañ ma tos* (that) has never been heard of formerly; without a negative in *B.* rarely, col. frq.: **always**; *nam žag brtan* *Mil.*; **nám-žag gyün-du** *C.* id.

ནམ་མཁའ་ *nam-mka* (cf. *mka* and *ynam*) the space or region above us, **heaven, sky**, where the birds are flying, and the saints are soaring, where it lightens and thunders etc.; **the ether**, as the fifth element *S. g.*; **the principle of expansion and enlargement** *Wdñ.*; *nam-mka dan mnyám-pa* like unto the heavens, as to wide expanse, frq.; inaccurately also for an innumerable multitude, *nam-mka dan mnyám-pai séms-can-rnams* *Mil.*; *nam-mkai dbyñs*, *nam-mka-ldñ(-mo)* v. sub *mka*; *nam-mkai mtons* **celestial vault, firmament** *Glr.*, *S. O.*; *nam-mka-mdog* the blue colour of the sky, **azure**; it is supposed to be produced by the southern side of mount Rirab, which consists entirely of azur-stone, *Mil.*; *kyim-gyi nám-mka-la* in the air above the house, like *bar-snán-la*, *Tar.* *མཁའ་མཁའ་*, 2; *nam-žáns yčód-pa*, also *nam-*

dpáns spyód-pa Mil., to cross the height of the heavens, to fly across the sky. — *nam-gru* v. *rgyu-skar*.

ནམ་ལྷུ་ (*nám-zla*) pronounced **nám-da*, and *nám-la**, *Mil.*, *Pth.*, col., **season**, *nám-zla dus bzí* the four seasons; *da nam-da ston* *šar* now autumn has set in; **da nam-da dan-mo soñ**; fig. *nám-da das* the (favourable) season has passed *Mil.*

ནམ་སོ་ *nám-so* = *nábs-so*.

ནར་ *nar* v. *na* I. and II., 2; also *ná-k'a*.

ནར་མ་ *nár-ma* adj., and *nár-mar* adv., continuous, without interruption *Sch.*; **či-ma nár-te ton* or *šor** *C.* torrents of tears gushed from his eyes, cf. *Krul*; *nár-re Mil.*, more vulg. **nár-ra-ra** in a long row or file, *grül-ba* to walk

ནར་མོ་, *ནར་ནར་བོ་* *nár-mo*, *nár-nar-po ob-long Mil., Med.*; *Ka-nar-šan* having the shape of a rectangle; *gru-nar-šan rhombic, lozenge-shaped*. Cf. (*b*) *snár-ba*.

ནལ་ *nal* n. of a precious stone *Sch.*

ནལ་(མ་) *nál(-ma)* *Cs.* incest, fornication; *nal-grib* pollution by it. *nal-jirug* frq., **nal-lé** *Ts.*, bastard-child; *nál-bu Sch.* a libidinous woman (??).

ནལ་བྱི་ *nál-byi Pth.* n. of a poison-tree.

ནས་ *nas* I. sbst. 1. **barley**, in three varieties: *mgyógs-nas* (*Ld. yán-ma*, or *drug-čunas*, *Wdn. Krá-ma*) early barley, ripening in about 60 days; *sér-mo* late barley, the best sort; *če-nas* a middling sort. — 2. **barley-corn**, *nas-tsam* as much as a barley-corn *Glr.* — *nás-šan* beer brewed of barley. *nas-rjén* v. *rjén-pa*. — *nas-pyé* barley-flour. — **nas-zir** (spelling not certain) aim or sight on a gun *W.*

II. postp., sign of the ablative case (almost like *las*) 1. added to sbst.: **from**, *byán-pyogs-nas* from the north, often joined with *bzün-ste* (*Ld. *táns-te**), commencing from, extending from, with a following **to**, **as far as**; **till**, **until**, with respect to space and time; **by**, *lág-pa-nas dzin-pa* or *jú-*

ba to take a person by the hand, *min-nas rjód-pa*, *smó-ba* to call by name, *fijs-pa re-ré-nas* (to count) by single drops, *so-só-nas one by one, each by himself*; **through**, *dün-nas bšád-pas* speaking through a trumpet *Glr.*, *sgo-sán-nas ltá-ba* looking through the chink of a door *Tar.*; *sgónas yton-ba* to admit through the door *Dzl.*; **bi-yañ-ne pañ** *W.* he flung it through the hole (cf. also *rgyid-pa* I., 2); made, manufactured, built etc. **of**, *pá-gu-nas* of bricks; (made, worked, struck etc.) **with**, **lág-pa-ne dün** *W.* struck with the hand; denoting **distance**: *rgyañ-grágs yčig-nas pó-ta-la yod C.*, Potala lies within reach of the ear; *di-nas gáns-ri-la* far from here on the snowy mountain *Glr.*; with respect to **time**: **after**, *šag bdün-nas* after seven days: *dé-nas* after that, afterwards, then. — 2. added to verbs, as gerundial particle, rarely to the inf., gen. (col. always) to the verbal root, prop. **after**, **since**; also equivalent to *te*, when added to a pres. or pf. root (instances of which are to be met with almost on every page of Tibetan books); together with *duḡ* or *yod* added to a pres. or pf. tense, col. frq., in *B.* rarely: *na lčeb dgos snyám-nas yod* I think I must seek death *Pth.*; *tsós-nas yod* it is boiled *Pth.*; *só-nam-gyi byá-ba-la žugs-nas yód-pa-la* as they began to till the ground *Glr.* — Col. also for *na*.

ནི *ni* I. 1. particle, col. also **niñ**; *Cs.* justly remarks: 'an emphatical particle', serving to give force to that word or part of a sentence, which rhetorically is most important, esp. also (though not exclusively, *Sch.*) to separate the subject of a sentence from its predicate, thus adding to perspicuity: *kyod dir óns-pa ni nai mñus ons-so* thy coming hither has been effected by my (magic) power *Dzl.*; *bdag ni brám-ze yin* myself am a Brahmin *Dzl.*; *de ni na yin* that one am I; *di ni mi pód-do* this I am not able to do *Dzl.*; *ta-mál-pa ni ma yin* a vulgar person she is not *Dzl.*; *des ni* it is by this (that...); *stobs ni* as to strength (I...); *gál-te nás-na ni* if he

can (— well!); *da ni, snar ni, di-las ni, sion-cad ni* etc.; *šin-mk'an ni* now, as to the carpenter, he... *Dzl.*; *dár-ba ni* now, with respect to the propagation (of the doctrine). In a similar manner it is frq. used, where we begin a new paragraph, heading it with its principal contents. In col. language the word before *ni* is rendered still more emphatic by repeating it once more after *ni*: **zer ni zer dug** *W.* (it is true) they say so; **di ni di-te yod** it has been written, (to be sure); **jhe' ni jhe'** *C.*, **co ni co dug** *W.* (certainly) they are working at it, (but...). In metrical compositions, esp. in mnemonic verses, it is often added as a mere metrical expletive, without any meaning, esp. after *dan*. — 2. *Ts.*: demonstrative pron., **ri ni-le ni to-wa dug** this mountain is higher than that.

II. num. figure: 42.

ནིལ *ni-la* (*Hindi* नीला blue) 1. *Cs.* indigo.

— 2. *W.* the blue pheasant of the South Himalaya, manāl.

ནིལས, འིལས *ni-lam, li-lam* (*Hindi*; Shaks.: 'from the Portuguese *leilam*') auction, public sale.

ནི་ *ni* 1. col. for *ni*. 2. for *nyin*? v. *na-nin, ze-nin*.

ནིམ་བ་ *nim-ba, निम*, n. of a plant, *Melia Azedarachta*.

ནིའི་ *nii-li* *Sch.*: the great buzzard or mouse-hawk (?).

ནུ *nu* num. fig.: 72.

ནུབ་ *nú-ba* pf. and imp. *nus*, to suck *Cs.*, *nu(-ba)-po, mo*, a suckling *Cs.*, *nu-küg* sucking-bag.

ནུ་བོ་ *nú-bo*, resp. *yèün-po*, *W.* **no**, a man's younger brother *B.* and *C.*

ནུ་མ་ *nú-ma*, *Cs.* also *čáb-nu* (resp.?), breast, as two correspondent parts of the body, 1. mammary gland, female breast, bosom *S.g.* — 2. nipple, teat, also of males. — 3. dug, nipple of a cow's udder; *nu-kyim, -ydan, -bur, -bor*, *Cs.* id. — *nú-ša* the thoracic muscle. — *nu-rtsé, nu-sór* *Cs.* the tip of the breasts, nipple. — *nú-žo* mother's milk,

mai nú-žo Dzl.; *nú-žo snün-par byéd-pa* to suckle, to give suck, *Lt.*; *nú-žo skám-na* if she has no milk *Lt.*

ནུ་མོ་ *nú-mo* 1. *W.* **nó-mo**, the younger sister of a female, *B.* and col. — 2. v. *nú-ba*.

ནུ་ག་ཏེ་ *nüg-ste* (pronounced **nüg-te**) *Ts.*, so, thus.

ནུ་བ་ *núd-pa* to suckle, *W.*: **pt-pi nud ton** give to suck! (= *snün-pa*).

ནུབ་ *nub* 1. the west, *nub-(kyi) pyogs(-rol)* id.; *nüb-pyogs-su* towards the west; *nub-byán* north-west; *nüb-kyi* of the west, western; v. also *bdé-ba-can*. — 2. evening, *do-nüb* this evening, to-night.

ནུབ་པ་ *nüb-pa* 1. vb., to fall gradually, to sink, *mtil-la* to the bottom; to sink in, *pús-mo nüb-pa tsam* knee-deep *Dzl.* frq.; to go down, to set, of the sun, moon, frq.; fig. to decay, decline, of religion; *nüb-par gyür-ba* id.; *nüb-par byéd-pa* *Sch.* = vb. a. *snüb-pa*. — 2. sbst. an inhabitant of the West.

ནུབ་མོ་ *nüb-mo* evening; in the evening, frq.; *nub grán-gi* happening every evening *Sch.*

ནུས་ *num*, *W.* col. for *mun*.

ནུ་རུ་མོ་ *nür-nur-po* denotes the form of the embryo in the second week: oval, oblong; *mér-mer-po* id.

ནུ་བ་ *nür-ba* (cf. *brnür-ba, snür-ba*), 1. to change place or posture, to move a little, **rig-te nur** (v. *sgrig-pa*) *W.* move a little nearer together, stand or sit a little closer! *nür-gyis tén-pa* to pull gradually, to give short pulls *Glr.*; *pá-bón dam rdzís-pa bžin-du nur* the rock yielded, i.e. received impressions, like foot-prints on soft clay, *Mil.*; to step aside, to draw or fall back; to get out of its place, to be dislocated; **pi nür-la dül-dé, pi-log-la nür-dé** *W.* to move slowly back. — 2. to crumble to pieces, *Mil.* of mountains during an unearthly storm, according to some Lamas, cf. *snür-ba*. — 3. *Cs.*: to approach, to come near to(?), yet cf. *snür-ba*.

ནུས་པ་ *nús pa* I. 1. vb. to be able, to have sufficient moral or physical power,

also = *pód-pa*; *ji* (or freq. *ci*) *nús-kyis* to one's best ability; to be able to do or to perform, *dká-las gan yañ mi nus* he cannot perform any difficult task *Thgy.*; *rgyál-po mi nus* he cannot be a king; to venture, to dare, *gro nús-pa* one that dared to go. (In *W.* **túb-pa** is used almost exclusively instead of it.) — 2. adj. able, *nús-pa su čé-ba lta* let us see who is more able, more efficient, who can do more, *Mil.*; *C.* also active, diligent, assiduous. — 3. sbst. power, ability, faculty, capability, c. genit.: *nai nús-pa-la brtén-nas* by my power, through my agency (you shall obtain it) *Mil.*; *rtsig-pai nús-pa yód-dam med* whether there will be a capability of building . . . *Glr.*; **de čós-la nús-pa med** *W.* this religion has no power; *nús-pa bñig-pa tams-čád* all the destructive powers; *byéd-nus-pa*, *stón-nus-pa* the capability of doing, of showing *Thgy.*; *nam-smín-nus-pa* the power of retributive justice (Nemesis, as it were) *Mil.*; efficiency, efficacy, virtue (of a remedy), *smán-nus joms* they hinder the efficacy of the medicines *Med.*; *nús-pa smín* the efficacy becomes complete *Mil.*; in a more particular sense: the effect of a medicine in the stomach (opp. to its taste etc.); there are eight different effects: *lci*, *snun*, *bsil*, *rtul*, *yañ*, *rtsub*, *tsa*, *rno* *S.g.*; *nús-pa ymyis dañ ldan* they have both qualities *S.g.*; *nus-stóbs* = *nús-pa* *Sch.*

II. pf. of *nú-ba*.

ན ne num. figure: 102.

ནེམ་, རྩེམ་ *ne-tán*, *neu-tán*, meadow, grass-plot, green-sward, *B.*, *C.*, *W.*

ནེམེ་མོ་ *né-ne-mo* aunt, the father's sister, or wife of the mother's brother.

ནེམ་ *né-ma* meadow, green-sward, *C.*, *W.*

ནེཙོ་ *né-tso* parrot.

ནེར་, རྩེར་ *ne-ré*, *ner nér* (v. *ner-ba*), *W.* sediment, settlements, dregs.

ནེལ་ *ne-lé* *Sch.*: 'mouse-hawk', a species of large hawk or vulture, differing from

gó-bo, frequently to be met with in Kullu, but not in Ladak.

ནེལ་ *ne-we* *Sch.* mason's trowel, *ne-we rgyag-pa* to plaster, to roughcast.

ནེལ་མིང་, རྩེལ་མིང་ *ne-ysin*, *ne-bsin* = *neu-(y)sin*.

ནེལ་ *nén-pa* *W.* col. for *lén-pa*, to take, lay hold of, seize; to take out, off, away; to hold.

ནེལ་མེས་ *nem-ném* denotes a nodding, waving, or rocking motion, *Mil.*; cf. *nems* and *snem*.

ནེལ་བྱ་ *ném-bu* doubt, error *Sch.*

ནེལ་མ་ *nems*; *Stg.* describes an elastic floor in the following manner: *rkán-pa bžág-na ni nems žes byéd-de*, *rkán-pa btégs-na ni spar žes byed*: hence *nems*, it sinks a little, gives way.

ནེལ་མ་ *neu-ldán* *Lex.* = *na-mnyám* one of the same age, coetaneous, contemporary; *Sch.*: *neu-ldán* friend, and *neu-ldáns* protector, defender.

ནེལ་ལེ་ *neu-lé*, *Hindi* नेवला, *Ssk.* नकुल, *ich-neumon*, *Herpestes Pharaonis*, *Lü.*; represented in *B.* as a fabulous animal, cat-like and vomiting jewels.

ནེལ་(ག)མིང་ *neu-(y)sin* 1. *C.* = *ne-tán*. — 2. grass-plots on high mountains, alpine pastures (*C. span*).

ནེར་བ་ *ner-ba* to sink, to fall gradually, *mfil-la* to the bottom, = *núb-pa*.

ནེར་ནེར་ *ner-ner* = **ne-ré** *W.*

ནོ་ no 1. *W.* for *nú-bo*. — 2. num. fig.: 132.

ནོ་ནོ་ *no-nó* *Ld.* title of young noblemen, *no-nó čén-mo* the eldest of a nobleman's sons, *bár-pa* the second, *čün-se* the youngest; *Sp.* title of the highest magistrate of the country.

ནོ་མོ་ *nó-mo* (*Bal.* *nó-no*) *W.* for *nu-mo*.

ནོལ་ *nog* *Sch.*: cervical vertebra; hump of a camel.

ནོག་པ་, རྩོག་པ་ *nóg-pa*, *nóg-po*, prob. prov. for *nág-po*; *nog-nóg* very dark, deep-black.

ཚོང་བ་ *nón-ba*, pf. *noñs*, to commit a fault, to make a mistake, to commit one's self, *ci noñs* what have I done amiss? *bdág ma nóñs-par di-ltar yñód-pa bgyis* I have thus been injured without my fault *Dzl.*; *nóñs-pa* fault, crime, *nóñs(-pa) mi byéd-pa* not to commit a fault or crime *Dzl.*; *bzód-pa* to pardon, to forgive, v. *bzód-pa*; *nóñs-pa bzód-par ysól-ba* to ask pardon for a fault committed (in *C.* even: **nón-pa sol-wa**); *nóñs-pa-ñan* culpable, liable to punishment; **nón-ñan-mi (s)pe-ra** *W.* a reprehensible speech.

ཚོང་བ་ *nóñs-pa* resp. no more alive, dead *Dzl.*, *rje-btsün sku ma nóñs-par yébs-pa* that your Reverence has arrived safe and sound *Mil.*

ཚོང་བ་, མཚོང་བ་ *nód-pa, mnód-pa*, pf. and imp. *mnos*, to receive instruction, directions, favours, from a superior, esp. priest, *Dzl.*, *Glr.*; but also to receive punishment.

ཚོང་བ་ *nón-pa* I. also *ynón-pa*, pf. *ynan, mnan*, 1. to press, **mán-po ma non** do not press too hard! **nán-te jé-ñe** *W.* to open a thing by pressing; with or without *rkán-pas* to tread under foot, to crush; to pour over, to cover with, *sas, byé-mas*, with earth, with sand; to be drenched, *ñar-pas* by a shower of rain *Dzl.*; to lay over, to overlay with *Tar.* 9, 11, 21; more frq. fig. to oppress, suppress, overcome, conquer, humble, keep under, *mtó-ba kñims-kyis* the great people by laws *Glr.*; enemies frq.; evil spirits by magic, e.g. *sri yñán-pa* by burying heads of animals in the ground, in order that the evil spirits may remain shut up there; *bgegs nóñ-pa* to keep the spirits away from the fields during harvest by hatchets etc. stuck in the ground; po. *ká-bai ydon sri mnan* I have crushed, subdued, the face of the snow (i.e. its surface) that was adverse to me *Mil.*; *sa yñón-du* the sitting posture of a saint, when his left hand rests in his lap, and his right hand hangs down, keeping down, as it were, the earth and her powers; cf. *mnyam-bzág*. — Frq. also: *mya-nán-gyis, snyin-*

rjes etc. to be overcome by misery, by compassion. — 2. to overtake, to catch, to reach, *bdás-pas* in the pursuit *Mil.* and *W.* — 3. *ago-ña* to brood, to hatch, eggs, *Sch.*

II. *W.* lo *tsam-non*, for *lon*, how old is he?

ཚོར་བ་ *nóm-pa*, pf. *noms*, 1. *Cs.* to be satisfied, contented (*nom-pa?*) — 2. to seize, to lay hold of (*snóm-pa*); *Sch.*: *noms-nyúg byéd-pa*.

ཚོར་ *nor* I. (*Ssk.* ལྷན, also ལུག) 1. wealth, property, possessions, *nor(-la) gód-pa Mil.* to suffer a loss of property; **nor gód-da** or **póg-ga** *W.* have you suffered damage or loss? **nor nyams ñó'-pa** *C.*, **lén-ñe** *W.*, to examine the inventory, the amount of property; *págs-pai nor bdun Mil.* the seven (spiritual) possessions of a saint, v. *Trig.* 17; proverb: **rán-nor-la man mí-nor-la dhaug* (sc. *tar to*)* *C.* look upon your own property as a medicine, upon that of others as a poison; thing, substance, much the same as *rdzas, Zam.* (nif.). — 2. more or less exclusively: money, *nór-la ltá-ba* to care for money, to be avaricious, easily bribed etc.; *nor skyi-ba* to borrow money, *nor bsri-ba* to save money, to scrape together; *nor sog-jóg-pa* to accumulate riches. — 3. *Sch.*: cattle, even in such phrases as: *nor kñig-pa* the pairing of cattle. *Sch.*, *nor-dpon Desg.* chief neat-herd (provincialism of *C.*?). — 4. heritage, inheritance, *bkó-ba* to divide (it among the heirs); *pá-nor* heritage from the father, *má-nor* heritage from the mother. — 5. symb. num.: 8 (cf. *nór-lha*).

Comp. *nór-skal* inheritance, hereditary portion; *nór-skal-rnams* funds, capital *Mil.* — *nor-rgyün* imperishable riches *Cs.*; *nor-rgyün-ma* a goddess, *nor-ñan* wealthy, opulent, rich *Cs.* — *nór-bdag* 1. a man of wealth. 2. an heir. 3. a money-changer, usurer, *Hind.* महाबन्, *nór-bdag-mo* fem. of it; also n. of a goddess; *nór-bdag-bu* heir. — *nór-dus Pur.* the gathering of taxes. — *nór-brnab-ñan* covetous, greedy of money. — *nor-pyúgs* amount, or stock of cattle, *nór-brú* store of corn. — *nór-bu* v. that article.

— *nor-dzin* po. the earth. — *nor-rdzás* = *nor* I., 1. B. and col. — *nór-lha* = *ku-be-ra*, god of riches; there are eight such gods.

II. v. sub *nór-ba*.

ནོར་བ་ *nór-ba* to err, to make a mistake, to commit a fault, *gas* *phul* *nór-ro* it is wrong (to write it) with the prefix *γ* *Gram.*; *nor* *soñ* it is a mistake, I (thou, he etc.) am wrong; *ka*, *lág-pa*, *lam* *nor* *soñ*, it was a slip of the tongue, I got hold of the wrong thing, I lost my way; to stray, *dé-las* *di-ru* from one thing to another *Thgy.*; *mi-nór-ba*, *ma-nór-ba*, *nor-ba-méd-pa* infallible, not liable to fail, e.g. of a charm; where one cannot miss or go wrong, *lam*; *mi-nór-bar*, strictly according to prescription or direction. — *nór-ba*, *nór-pa* *Cs.* 1. a wanderer, from the right way. 2. an error, a mistake. — *nor-krül* id., frq.; *nór-ra-re* *Sch.*: he might possibly be mistaken.

ནོར་བུ *nór-bu* (मणि) 1. jewel, gem, precious stone, *nór-bu-can* adorned with jewels, set with precious stones; *nór-bu-pa*, *nór-bu-mkhan* *Cs.* a jeweler, a connoisseur of gems; *nór-bu-phren-ba* a rosary or chaplet composed of precious stones; also as title of a book; *nór-bu rin-po-čé*, *ཇི་ལ་མཁའ་མཁའ་མཁའ་*, a very costly jewel; also jewel, par excellence, a fabulous precious stone, the possession of which procures inexhaustible riches; acc. to *Wak.* 488, it has the shape of an oval fruit of the size of a large lemon. — 2. a noun personal, or family name, much in use. — 3. gen. pronounced **nór-ru*, *nór-ro**, good, excellent, noble, e.g. *mi*, *Bal.*, *Pur.*

ནོར་སོ *nór-so*, *nór-so-can*, *Wilā.* 173, 11; 182, 4?

ནོལ་བ་ *nól-ba* to agree, to come to terms *Cs.*

ནོས་པ་ *nós-pa* v. *nód-pa*.

ལྷ་ཁྱེད་ *nya-gro-dha* *Ssk.*, *Ficus indica*, = *byan-čub-sin*.

གནག་པ་ *gnág-pa*, a secondary form of *ngá-pa*, of rare occurrence, 1. black; *gnag-sbágs* sooty *Sch.*; *gnag-pyúgs* black

cattle, esp. the yak; *gnag rta lug ysum* cattle, horses, and sheep, these three; *gnag-kyú* a herd of cattle; *gnag-rdzi* a keeper of cattle, cow-herd; *gnag-lhas* an enclosure for cattle. — 2. fig. black-hearted, wicked, impious. — 3. (looking black upon) frowning; *Gl.* fol. 96: *sems šin-tu gnág-par byun* (notwithstanding their friendly appearance) they had a spite against each other in their hearts. — 4. sbst. misfortune, grief, affliction, pain, *gnág-pa dan ldán-pa* unfortunate, unhappy *Stg.*; **gnag-can** *W.* cruel, tormenting; **gnag stán-pa** *Ld.* to torture, to torment. — 5. *Sch.*: (well) considered, (carefully) weighed in the mind; v. however *brnág-pa*.

གནང་བ་ *gnán-ba* I. vb., pf. *gnai(s)*, imp. *gnoi*, *B.*, *C.* (in *W. stál-ba* is gen. used for *gnán-ba*) 1. to give, resp., i.e. only used when a person of higher rank gives or is asked to give; cf. *búl-ba*; **dág-la dá-wa čig-gi phog kyáb-rog nán-wa zu** *C.* please, have the kindness to give me my month's pay; sometimes it is preceded by a pleon. *rjes-su*, *Cs.*, to bestow, to confer, upon, frq.; to commit to, to place under a person's care, e.g. a pupil (resp. for *ytód-pa*) *Mil.*; to grant, to concede, what has been asked, *gnán-du ysol* (ancient lit.), *gnán-ba zu* (later lit.) I request you to grant; *skur-gnán mdzad-pa mkhyen-mkyén* I beg you for the favour of sending me... (in modern letters); to allow, permit, approve of, assent to, *ységs-par gnán-no* he accepted the invitation, he promised to come *Dzl.*; *bdag ráb-tu byün-ba(r) gnoi žig* allow me to take (holy) orders, to become a priest *Dzl.*; *bdag ni sbyin-pa žig byéd-kyis gnoi žig* allow of my making a donation *Dzl.*; *de bžin-du gnán-no* yes, I permit it *Dzl.*; *yiđ bžin-du gnán-no* we allow it; do according to your pleasure! — *či gnai* v. *či* I., 4. — In a looser sense: *blón-por gnán-no* he appointed him his minister; *mi gnán-ba* to forbid, prohibit, *čos byar mi gnán-bai krams bčas* he published a prohibitory law concerning the exercise of religion *Gl.*; (*bkas*) *ma gnai Pth.* he refused it, declined to grant it, *byon-du ma gnai* he refused

to come *Glr.* — 2. sometimes to command, to order, complete form: *bka ynān-ba*; *ynān-tug skūl-ba* to order a person to do a thing *Pth.* — 3. in complimentary phrases used in *C.* the precise meaning of *ynān-ba* is not always quite obvious: *ynān-rōgs mdzad-pa* (v. above) to give, to help to, to assist in (?); **gōn-pa tsōm-pa ma nān**, do not be put out, do not give way to any misgivings (towards me)! sometimes *snān* (q.v.) would make a better sense.

II. subst. concession, permission, grant, *grō-bai ynān-ba zu-ba Mil.*; *mī-las ynān-ba tōb-pa* to obtain permission from a person; *bka - ynān - ba* (magisterial) permission, order (of government); *ynān-sbyin* very frq., gift, donation, present, *stōn-mo ynān-sbyin* a present of provisions *Glr.*; gift of honour, reward, favour, privilege, price of victory held out etc.

གནང་(ས)་ *ynāns* adv. 1. on the third day, e.g. he came *Glr.*; gen. of the future: the day after to-morrow, *sañ ynāns Glr.*; **tō-re nān-la** *W.* to-morrow and the day after to-morrow; *sañ gro ynāns gro yōd-pa yin* to-morrow or the day after to-morrow I must be off *Pth.*; *ynāns-yžēs* on the third and fourth day *Lex.* — 2. *ynāns-tē* rather (too) large, *ynāns-žūn* rather (too) small *Mil. nt.*

གནང་ *ynad*, *Ssk.* मर्मन्, 1. the main point, object or substance, the pith, essence, *ynad grōl-ba* to explain the main point *Mil.*; *ynad-dōn* the proper meaning, the pith of the matter *Tar., Schf.*; **ynād-žes-mkan** *W.* one that knows a thing thoroughly, that is up to it, knows how to do it; **nē-žē-pa, nē'-kyi zu-wa būl-wa** *C.* to excuse one's self, to defend or justify one's self (prop. to account for the circumstances that led to an action); **pōg da pōg; nad-du* (or *nad-čan*) *ma tēb** *W.* I have hit (him), but not mortally; so *B.*: *ynād-du min-pa* to pierce mortally. — 2. in anatomy: by *ynad bdun*, or 'the seven important parts of the body', acc. to *S. g.* are meant: flesh, fat, bones and veins, and *čuryus, don*, and *snod* (*Wise*, Hindoo Me-

dicine p. 69, gives a somewhat different explanation). — 3. in mysticism: the seven physical conditions requisite for successful meditation, *lāg-pa mnyam-bžāg-tu bžāg-pa* (the hands joined over the stomach in such a manner, that the fore-joints of the fingers cover each other, whilst the thumbs are stretched out without touching), *lus rdo-rje-skyil-krūn sdōd-pa*, *gal-tsig mda ltar srūn-ba*, *dpūn-pa rgōd-žog-pa ltar srūn-ba*, *mig sna-rtšēr bēbs-pa*, *mču rañ-bab-tu bžāg-pa*, *lè-rtse ya-dkān-la sbyār-ba*; there are also *sēms-kyi ynad Mil.* certain conditions of the mind required, such as abstaining from *rtōg-pa*, speculative thinking.

གནང་བ་ *ynān-pa* v. *nōn-pa*.

གནང་བ་ *ynāb-pa* v. *mnāb-pa*.

གནང་ *ynam* 1. heaven, sky, = *nām - mka*; *ynām-ga* id. *Cs.*; *ynām-gyi gō-la* the sphere or globe of heaven *Cs. (?)*; *ynam gyūr-ba Mil.*, mentioned in connexion with an earthquake, and prob. corr. translated by *Schr.* with thunderstorm, tempest; **nam kar-kōr** *W.* now the sky is cloudless, now overcast (inst. of **dkar-kōr** ?); *ynām-sgo* 1. *Sch.* the gate of heaven (?). 2. *C.* trap-door. — *ynām-lāgs, ynam-lie Cs.* thunderbolt, lightning that has struck; *ynām-stōi* the thirtieth day of the lunar month, the day of new moon *Pth.*; **nam-tān** *W.* serene sky, fine weather. — *ynām-fel-dkār-po Glr.* 99 is said to be a deity of the Horpa or Mongols, as likewise *sa-fel-nāg-po*, and *bar-fel-kīrā-bo*. — *ynām-mda Pth.* shooting an arrow straight up into the air. — *ynām-rdo Cs.* = *ynām-lāgs, Schr. hail*. — *ynām-zlūm* vault of heaven *Sch.* — *ynām-yās Glr.* 95 is said to be a n. p., the name of a building. — *ynām-rū*, resp. for *γzu*, bow (for shooting), *Cs.* rainbow. — *ynām-sa* heaven and earth, *ynām-sa brdēb-pa tsam* so that heaven and earth were mixed *Glr.* — 2. v. *nam*, faulty, incorrect.

གནང་བ་ *ynā-ba Glr., Lt., rnab Sg., Ld.* **nā-po*, fem. *nā-mo**, an antelope, found in *Ld., Sp., Kun., Nepal* and other countries;

its flesh is well-tasted, and its hair is supposed to cure cases of poisoning(!) *Med. Hook.*, (Him. Journ. II, 132) seems to mean this animal by his 'gnow', prob. confounding *yna* with *ynyan* (q.v.) which latter, acc. to Cunningham's Ladak p. 198, and by the statements of the natives, is the argali.

གནང་བོ་ *gná-bo* ancient *Cs.*; *yna-sñon* formerly, in old times *Cs.*; *gná-dus* *Lex.* former times, time of yore; *gná-nas ma mñon* never seen or heard of before *Dzl.*; *gná-rabs* *Cs.* men who lived in old times, the ancients.

གནང་མི་ *gná-mi* *Lex.* w.e.; *Sch.* witness.

གནང་ *gnas* 1. place, spot, *B.*, *C.*, (in *W.* *sa*-(*kyád*), *sa*-*čá*) *dbén-pai gnas* *šig* a lonely place; *mñó-bai gnas* a raised place, an elevation *Dzl.*; *gnás-na dūg-pa*, *gnás-su sdód-pa* the being somewhere, *gnás-su gró-ba* the going somewhere, *gnás-nas skrod-pa* the expelling from a place *Gram.* — 2 place of residence, abode, dwelling-place, (in *W.* not in use) *gnas bébspa* *Sch.*, *čá-ba Ma.*, *débs-pa*, to establish one's self at a place, to settle, *gnas yñon-ba*, *šóm-pa*, to quarter, lodge, take in, a person *Stg.*, *gnas méd-par gyúr-ba* to become homeless; a house, family, or race no longer existing, extinct, *Dzl.*; *gnás-su sön-no* they returned to their place, their home *Dzl.*; *gnas dan skyabs méd-par gyúr-ba* to be at one's wit's end, not knowing what to do *Schr.* — 3. a holy place, place of pilgrimage; hermitage, monastery; **nás jal-pa*, *nás-kor-pa** *W.* a pilgrim; **dor-je-lñ-gi ne** the hermitage, or Buddhist parsonage in Darjeeling; acc. to *Sch.* also Lama, cf. *mčód-gnas*. — 4. a clerical dignity or degree, *gnas shyin-pa* to confer such *Sch.* — 5. (cf. the Latin *locus*) object, like *yul*, but not so frq., *gád-moi gnas* an object of laughter; *nó-tsai gnas* words, actions, which ought to be an object of shame *Schr.*; point, head, item *Was.* (225); sphere, province, fig. *S.g.*; *rig-pai gnas lña* the five classes of science. — *gnas gyúr-ba* *Sch.*: to appear embodied(?);

gnás-su gyúr-ba and *byéd-pa* *S.O.* and elsewh.?

གནང་པ་ *gnás-pa*, (imp. prob. only in the periphrastical form *gnás-par byos*)

1. to be, live, lodge, dwell, stay, of persons, animals and things, *mñál-na gnás-pai kyeu* the babes in their mother's womb *Dom.* — 2. to remain, hold to or on, adhere to, e.g. a doctrine, opinion, way of acting etc., *dge-ba bcu-la gnás-pa* to persevere in the ten virtues; *byáms-pai séms-la gnás-pa* to remain, to continue in love; in a general sense: *čós-la gnás-pa* 'one abiding in religion', a clerical person *Dzl.* 12, 13; to exist permanently, opp. to the moment of first taking existence *Was.* (278). — 3. to hesitate(?). — *ráb-tu gnás-pa* v. *ráb-tu*.

Comp. and deriv. (also of *gnas*): *gnás-skabs* 1. state, condition, or perh. more accurately period, *mñál-gyi gnás-skabs kár-ltar-po* *Lex.* 2. temporal life, *gnas-skabs-kyi bdé-ba* temporal happiness (opp. to *mñár-tug-gi snyin-po*, or *don*, *brás-bu*, *Schr.*, the essence or result of perfection, here, therefore, = eternal felicity); *gnás-skabs-tse-yi bar-yčód mi byün-zñ* if my temporal life be not endangered. — *gnás-Kan* dwelling, dwelling-house or room *Dzl.*; *gnás-Kan-la sogs-pa* a furnished house or room *Dzl.* — *gnas-čén* a great resort of pilgrimage, a great sanctuary *Tar.* — *gnas brtán* (loco firmus, stabilis, lit. translation of *ब्रह्म* 1. firm, 2. old) an elder, senior, n. of the (16) highest disciples of Buddha; afterwards, when various schools had been formed, n. of the orthodox Buddhists, *Burn.* I, 288; *Köpp.* I, 383; *Was.* (38). (*Cs.* seems to have confounded *brtan* with *brten*, when he translates: subaltern, vicar). — *gnás-po* host, landlord, master of a house, head of a family *C.*, *gnás-mo* fem. *Glr.* — *gnas-mál* *Lex.*, श्यासन, sleeping-place, night-quarters, couch *Schr.*; *Cs.* dwelling-place(?) — *gnas-med* v. *gnas* 2. — *gnas ytsán-mai ris* n. p., name of an abode of the gods. — *gnas-tsán* dwelling, quarters, lodgings, *mi-la gnas-tsán gyár-ba* to ask for a lodging; to be

lodged, to be received into another's house *Tar.*; **ne-tsan jun** *C.* you will be lodged here, you may stay here (over night), *W.* **dān-sa** — *ynas-tsul* 1. the state in which one is, good or bad, condition of life, *séms-kyi* the state of one's soul or heart. 2. an account, of one's state of mind. 3. story, tale, narration; event, col. 4. in philosophy: the reality of being (opp. to non-existence) *Was.* (297). — *ynas-yzi* 1. = *ynas* 3, *Tar.* frq. 2. the locative, that case which relates to being in or at a place *Gram.* — *ynás-lugs* 1. position, disposition, arrangement, *lús-kyi* arrangement of the parts of the body, the science of anatomy *Med.* 2. in mystical works: *ynás-lugs rtogs-pa* the knowledge of the essence of things, the knowledge of all things, or in a Buddhist sense, of the non-existence of all things, *Tar.* and elsewh. — *ynas-bád* 1. topography and geography col. 2. narration of legendary tales connected with some holy place. — *ynás-sa* (v. *ynás-pa*) the permanent residence of a person, or the constant place of a thing, opp. to **bór-sa** *W.* temporary place or residence; place, room, in general, **ne-sa yán-pa dug** *W.* there is much room here. — *ynas-bérin* 1. *W.* ('locum tenens') earnest, earnest-money, pledge, security; it might also be used for ticket, ticket of admission etc. 2. *Sch.*: guardian, or warden of a monastery. *ལོན་ ལྟོན་* 1. v. *ynān-ba*. — 2. consciousness of guilt, *ynōn lan* (his) conscience smites (him) *Mil.*; *gyod-cin ynoñ bkur-bai* seems repentance and a sense of guilt *Dzl.* *ལོན་ ལྟོན་* *ynōn-ba* 1. to be conscious of one's guilt, to feel remorse, to be stung in one's conscience, *ynōn-zin gyód-pai sgó-nas* from a consciousness of guilt *Pth.*, *ynōn-gyód drág-pos* id. *Pth.*; **nón-no lán - na lim-čö de** *C.* where there is repentance, it is easy to pass judgment. — 2. to be seized with anguish, as the effect of poisoning. —

ལོན་ ལྟོན་ *ynód-pa* 1. vb. (cf. *snád-pa*) to hurt, harm, injure, damage, *rkān - pa - la ynod-par gyur-gyi dōgs-pas* in order not to hurt one's foot *Dzl.*; *ynód - par gyur-bai*

dgra a dangerous enemy *Dzl.*; **id-la nod yin** *W.* (he or it) will hurt me. — More frq.: 2. sbst. damage, harm, injury, *byéd-pa, skyél-ba, Glr., Mil.*, **kyál-čé** *W.* to do harm, to inflict injury, to hurt, with *la*; *ynód-pa med-par, ma gyur-nas* without any harm, without injury *Sch.*; *ynod-byed-nyés-pa* v. *nyés-pa* I. — *khui ynod-pa* damage done by Nagas. — *ynod-sbyin*, ལྷ་མོ་, a class of demons.

ལོན་ ལྟོན་ *ynón-pa* v. *nón-pa*.

ལོན་ ལྟོན་ *ynob* v. *mnáb-pa*.

མནའ་ *mnág-pa* *Sch.* = *ynág-pa* 5.

མནའ་མནའ་ *mnad-mnád* *Sch.*: falsehood, calumny; *W.* **nad-nád čö-kan** one doing damage maliciously.

མནའ་ *mnán-pa* v. *nón-pa*.

མནའ་, (ག)མནའ་ *mnáb-pa*, (γ)*náb - pa*, resp. for *gyón-pa*, to put on, *ná-bza* *Lex.* the garment; v. also *nabs*.

མནའ་རུལ་ *mnab-rtsál* *Cs.* mean, worthless; *Lex.* and *Sch.*: nourishment, food, *mnab-rtsál-gyi bu(-tsa)* *Cs.*: the child of an indigent person, *Sch.*: foster-child; the word is not much known.

མནའ་ *mnám-pa* to smell of, cca., *dri-ma glá - bai ril - ma mnam* as to its smell, it smells of the dung of a musk-deer; to smell agreeably, to exhale fragrance, e.g. the scent of lotus *Glr.*; more frq. to smell badly, to spread an offensive smell, to stink, *riul man dri mnam* profuse and badly smelling perspiration *Lt.*; *lus btsóg-pa mnám - pa* (or -po) *di* *Dzl.* this foul stinking body. Note: The transitive signification (to smell = to perceive by the nose) belongs only to the form *snám - pa*, and *Dzl.* འཇུག་, 14 should be translated: the medicine stank.

མནའ་ *mna oath*, *mna bór-ba, dór-ba, byéd-pa, skyél-ba* *B.*, **kyál-čé** *W.*, to take an oath, to swear; *lha dpān-du btsūgs-nas mna byéd-pa* to swear by the Lha *Glr.*; *di-skad čes mna bór-ro* *Dzl.*; *bar dan mná-*

dpañ byéd - pa to act as a mediator and witness of the confirmation of the peace by oath *Glr.*; **mna zá - ba** *C.* to swear falsely, to commit perjury.

མནང་མ་ *mná-ma* *Dzl.* and elsewh., *Cs.*: a son's or grand-son's wife, a daughter-in-law; but the word is also used for the daughter-in-law 'in spe', i.e. for the bride of the son, who is usually selected by the parents and lives with these for one or two years before being married; so also bridegroom and son-in-law are nearly synonymous; *v.* *bág-ma* and *mág-pa*; cf. also the Hebrew *התורה* and *התורה*.

མནང་བ་ *mnár-ba* to suffer, to be tormented, *B., C., sdug-bsñál pññ-pos* under a mountain of misery *Glr.*; *nyes-méd ytsó-bo rgyál-poi jigs-pas mnar* the innocent lords had to suffer in consequence of the king's fears *Pth.*; *lās-kyis mnár - ba* to suffer in consequence of former actions, to be damned; *lās-kyis mnár-bai brág-srin-mo žig* a Srinmo in the state of damnation; *rai-nyid mnar-sdan(?) byed* you make yourselves suffer the torments of damnation *Mil.*

མནང་ *mnal*, resp. for *ynyid*, **sleep**, *mnál-du pñb-pa* or *gró-ba* to fall asleep, *mnál-ba* to sleep, *mnál-yzim-pa* id.; *mnal sád-pa* to awake *Mil.*; *mnal - lāb* the talking in one's sleep; *mnál-lam* dream *Glr.*

མནོ་བ་ *mnó - ba* 1. to think, fancy, imagine, *de ná-la zér-ba yin mnós-nas* thinking it had been said to him. — 2. to think upon, to consider, *sia bsam pñi mno méd-par* neither considering before hand, nor thinking of the consequences; *bsam - mnó ytón-ba* id., *Mil.* (cf. *bsam-bló*).

མནོག་པ་ *mnóg-pa* contentment *Cs.*; *zas-mnóg* *Lex.* w.e.; *Sch.*: moderate fare, frugal diet; *mnog-čün* insignificant, trifling, *v. nans.*

མནོང་བ་ *mnón-ba* *v. yñón-ba.*

མནོད་པ་ *mnód-pa* *v. nód-pa.*

མནོལ་གྱི་པ་ *mnol-grib* *Cs.* = *mnal-grib*; *mnol-rig* weak intellect, want of quick perception *Sch.*

མནོས་ *mnos* 1. *v. nód-pa.* — 2. *v. mnó-ba.*

ན་བ་ *rná-ba* 1. resp. *snyan*, col. **nám-čog*, or *ám-čog**, (*Pur., Bal. *rna, sna**), the ear, *séns-čan ón-pa-dag rná-bas sgrá-rnams* for the deaf hear; *rná-bai mé-loi* the drum or tympanum of the ear *Cs.*; *rná-bai dgá-ston* a treat for the ears *Glr.*; *rná-bai dbán-po ytod* lend me your ear, listen to me *Mil.*; *nied rná-ba mi sun* I am not tired of hearing *Mil.*; *rnar snyán-pa* pleasant to the ear, tickling the ear *Stg.*; *rná-ba dúd-pa* *v. dúd-pa*; *rná-ba byá-ba, byó-ba, blág-pa* *Sch.*, to listen, *rná-ba ná - ba* disease of the ear, ear-ache; *rná-ba úr-ba* *Med.* a tingling, humming, or buzzing in the ears; *rná-ba sra* hard or dull of hearing *Sch.* — 2. *v. ynd-ba.*

Comp. *rna-kór* ear-ring *Sch.* — **na-kyág** *W.* ear-wax, cerumen. — *rna-kün* ear-hole, *či-bai rná-kün-du* (or *rná-bar*, or *rnar*) *brjód - pa* to cry into a dying man's ear. — *rna-kébs* that part of a helmet which protects the ear *Sch.* — *rna - gyán* ornament worn in the ears, e.g. *mé-tog-gi* *Stg.*; *rna-čá* id., *yser-gyi* *Mil.* — *rná-mčog* col. 1. = *rná-ba.* 2. the pan of a fire-lock. — *rna-ltág* the back-part of the ear *Cs.* — *rná-teg-čan*, *bzód-pa sgóm-pai rná-teg-čan* one that is able to listen to all that (stuff) with patience *Mil.* — *rna-ydúb* ear-ring *Cs.* — *rna-mdá yzer-ba* *C.* the piercing of the ear with an arrow, a chinese punishment. — *rna-spág* (sic), or *-spabs* ear-wax *Sch.* — *rna-rál* an ear torn by pendants. — *rna-lün* *Cs.* the ear or handle of a vessel. — *rna - šál* *Med.* ear-lap, tip of the ear. — *rna(-pa)-yšóg* *Lex.* and *Lt.*, perh. = *sna-yšog*. — *rna-slán* (**nas-lán**) a fur-cover for the ears, worn by Tibetan ladies.

ནག *rnag* matter, pus, suppuration, *rnag smin-pa* pus grown ripe *Cs.*; *drén-pa* *Sch.*: 'to draw out the pus'; (I only met with *rnag sná-drén-pa* *S.g.*, which can hardly have this signification); *rnag-rdól-ba* discharge of matter; *rnag-rdól-ba* prob. causing such a discharge by a puncture; *rnag dzág-pa* the dropping or running of pus

རྒྱལ་པོ་ *rnags*

ཏྲ

རྒྱལ་པོ་ *nam-pa*

Cs.; *rnag-par rnag-pa* to form pus, to ulcerate Cs. — *skrāns-pa rnag-tu kug v. gug-pa*. — *rnag-krag* matter and blood. — *rnag-can* containing pus, purulent. — *rnag-brim* abscess Sch. — *rnag-sub* prob. the core of an ulcer.

རྒྱལ་པོ་ *rnags* W., C., ready money, cash, **nag kyan** id.; **nag-zog** money and goods; **gir-mo gyad nag** Ld. eight rupees in cash.

རྒྱལ་པོ་ *rnān* - ba pf. *brnāns* to be checked, stopped, shut off; with or without *gré-bar*, to stick fast in one's throat; to be choked (complete form *brnāns-te* རྒྱལ་པོ་); *dbāgs-kyis rnān-din* (his) breath stopping short (from fright) Pth.; *skād-kyis rnān-te* not being able to utter a word Dzl. 22, 1; *zās-kyis rnān-te* the food sticking fast in his throat, *mya-nān-gyis* from sorrow Dzl. རྒྱལ་པོ་ *nam*, in compounds for *rnām-par*, v. *rnām-par* extr.

རྒྱལ་པོ་ *nam-pa* 1. piece, part, e.g. the parts of a panel of a door, **rin-gi nām-pa** a longitudinal piece, **zén-gi nām-pa** a cross piece W.; *rnām-pa ynyis-su gyas* (a ray of light) is divided into two parts or rays; section, distinct part of a treatise; part, ingredient, *lūs-kyi rnām-pa prá-rags-rnams* the subtle and the coarse ingredients of the body Wdn.; *rnām-pa kin-tu, tams-èdd-du* in every respect, to all intents and purposes, through and through, entirely, perfectly; this phrase is used, whenever people of rank are addressed: *nam-kün tūgs-rje ngo-ḍrén bka-drin mtsuns-brāl* most honoured patron, altogether incomparable as to grace and goodness! or, *nam-kün tūgs-rje dan bka-drin mtsuns-brāl*; European gentlemen are thus addressed in letters: *nam-kün tūgs-rje gyur-méd sá-heb* most honoured Sahib, invariably kind in every respect! — 2. things or persons taken individually, often pleon., *od-zér rnām-pa bzi* four (separate) rays of light; *jó-bo nam(-pa) ynyis* the two lords (sc. gods) Glr.; *bdag ḍir tsogs bú-mo rnām-pa lia* we five girls here assembled Mil.; **sá-heb nām-pa nyi** W. the two European gentlemen; *čó-ḍprül*

rnām-pa bco-brgyád the eighteen wonderful feats; *byin-ba rnām-pa lia* Wdn. the five elements; *žal-zās rnām-pa* Dzl. 5, 17 the separate dishes of a meal (another reading: *žal-zās-rnams*); when used in quite a general sense, the exact meaning is to be understood only by the context: *lha-sa nam-pa ynyis tsār-nas* after finishing the two Lhasa affairs, viz. the erecting of two buildings previously mentioned; *rnām-pa tams-èdd mkyén-pai ye-žes* S. O., or *spyan* Dzl., as much as omniscience; *yzugs ni ka-dóg dan dbyibs-kyi rnām-pao* 'yzugs' is that in which both colour and form are included Wdn. — 3. division, class, species, *dpun nam bzi* the four species of troops (cavalry, elephants, chariots, infantry); *rnām-pa bzi* of four different kinds. — 4. manner, way, *rnām-pa sna-tsogs-kyis, rnām-pa sna-tsogs-kyi sgó-nas* in manifold manner, variously, frq.; *rnām-pa drüg-tu* (the earth shakes) in six ways, i.e. directions (whenever extraordinary works of charity are performed by holy men) v. Burn. I., 262 (not 'six times' Sch.); *rnām-pas = sgó-nas*, or *pyir, bslu-bai rnām-pas* by arts of seduction Dzl.; *dé-la mi dgá-bai rnām-pas* from vexation at it Mil.; *bser-mai rnām-pas* in consequence of the cold wind Mil. — 5. outward appearance, exterior, རྒྱལ་པོ་, as to form, figure, shape: *lčāgs-kyi rnām-pa* in the shape of a hook, hooked Wdn.; *stón-pai rnām-par sprul* he assumed the appearance of the Teacher Tar.; *čós-skui rnām-par gyur-ba* to appear in a misty form Glr.; *lūs ḍi ni roi rnām-par gyur* this body turns into a corpse Thgy., and so in most cases with regard to the whole appearance; of colour alone it is used only, when *dbyibs* (the shape) has already been stated, as in a passage from Pth.: as to its *rnām-pa* (colour), it is spotted like a leopard; deportment, demeanour, gesture, *yid-du ḍon-bai rnām-pas* of graceful manners Mil.; further: state, manner of existence, of certain inhabitants of hell Thgy.; in philosophical writings: 'Form der Erkenntniss' Was. (274); men-

tally: disposition, temper, state of mind *Thgy.*; **kō nám-pa-la** = *sám-pa-la* *C.* in his mind.

རྣམ་པར་ *rnám-par* 1. termin. of *rnám-pa*: into the form etc., v. above. — 2. as postp. like, = the Lat. *instar*, *Wdn.* — 3. adv. (possibly an abbreviation of *rnám-pa kün-tu*), entirely, perfectly, thoroughly; in negative sentences: by no means, on no account; often only adding force to another word, *Ssk.* བྱི; frq. in the shorter form *rnám*.

The following expressions most in use, containing the adv. *rnám-par* or *rnám*, are alphabetically arranged with reference to the second word: *rnám-par klúb-pa* to adorn, embellish *Cs.* — *rnám-gráns* 1. enumeration, *rgyál-poi* of kings *Glr.* 2. the whole amount, sum total, *S.g.*; full number or quantity, where nothing is wanting *Glr.* 90, 3.; *mtsán-gyi rnám-gráns* the component parts of his name according to their etymological value *Tar.* 69, 3. 3. treatise, dissertation, a paper, *čós-kyi* frq. 4. by grammarians the signification of *de* is thus defined: *rnám-gráns-yžan-brjód-pa* demonstrative pronoun(?). — *rnám-gyür* (cf. above *rnám-pa* 5) 1. form, figure, shape, *yi-gei rnám-gyür* the form of the letters (written or printed) *Glr.*, or in this passage also = the graceful form of letters, calligraphy, penmanship, v. below. 2. behaviour, demeanour, *lus-nág-gi Wdn.*; of a sick person *S.g.*; gesture, e.g. devout gestures *Mil.*; *rnám-gyür rdzės-pa Pth.* mimic gestures, mimical performance, ballet. More esp.: 3. beautiful form, graceful carriage of the body, graceful attitudes (of dancers etc.) *Pth.*; *bzoi rnám-gyür* the beauty of a work *Glr.* 4. pride *C.*, *W.*, *Mil.*; *rnám-gyür-dan* fine, smart, gayly dressed; proud, vain, foppish *col.* — *rnám-par rgyál-ba* conquering completely, gaining a full victory *Pth.*; *rnám-rgyál* a surname much in use; *rnám-rgyal-pün-pa*, acc. to *Schl.* 247 *büm-pa*, water-bottle for sacred uses. — *rnám(-par)-bčád(-pa)* section, paragraph, *rnám-par bčad-pa dan-po-o* first paragraph; also mark of punctuation at the end of a pa-

ragraph, i.e. double-shad. — *rnám-bču-dbañ-ldan* a certain way of writing the Ommanipadmehüm, v. *Schl.* p. 121; but I should rather explain it in accordance to *rnám-pa* 2, as the 'ten powerful things', scil. letters or written characters, else the words would have been: *rnám-par dbañ-ldan bču.* — *rnám-par jóg-pa* v. *rnám-bžág.* — *rnám-par rtóg-pa* (cf. *rtóg-pa* I. 2, and II., 2), gen. sbst. *rnám-rtóg* (འཇིགས་ཀྱི་ཐོག་མཐུག་ distinction; doubt, error) 1. discrimination, perception; so perh. *S.g.*: *rnám-rtóg nian bčom* the perception of what is disagreeable is weakened; reasoning, mental investigation, opp. to *ye-šes*, the sublime wisdom of the saint. 2. scruple, hesitation, *rnám-rtóg ma mdzád-par čaṇ-di ysol* please drink this beer without any scruple! *Pth.*; so also in *col. language*. 3. in philosophy: obscuration, viz. of the clear and direct (nihilistic) knowledge of truth by reasonings in the mind of the individual, error, *Was.* (305). 4. in *pop. language* disgust, distaste, *rnám-rtóg skyéd-pa* to feel disgust *Glr.*, *zá-ba Pth.* prob. id. — *rnám(-par) tár(-ba)*. 1. to be entirely released or delivered, and sbst. complete deliverance, *rnám-tár ysum Trigl.* fol. 12, three ascetic notions (in themselves of little consequence), *ston-pa-nyid*, *mtsán-pa-med-pa*, and *smón-pa-med-pa*. 2. sbst. *rnám-tár* biography, legendary tales about a saint; tale, story, description, in general. — *rnám-tós-(kyi) bu*, *sras*, *rnám-sras* = Kuvera, *Ssk.* འཇིགས་པ་པོ་. — *rnám(-par) dag(-pa)* thoroughly cleansed, frq.; by *rnám(-par) dag(-par) rtsi-ba*, or *mdzád-pa* I have attempted to express the Scriptural doctrine of *δίκαιοῦν* or justification. — *rnám-čhid* n. of one of the seven golden hills round Mount Meru *Glr.* — *rnám-čdrén* (cf. *čdrén-pa* 2) the saviour, Buddha; *rnám-log-čdrén* the reverse. — *rnám-par snai-mdzád*, འཇིགས་པ་པོ་, n. of the first of the Dhyani Buddhas. — *rnám(-par) čprul(-ba)* sorcery, magic tricks, *byéd-pa Dom.* — *rnám-čyé*, *rnám-čyé*, prob. = *rnám(-par) dbye(-ba)* 1. distinction, division, section. 2. *rnám-dbye* case or cases, of which the Tibetan gram-

marian, from an excessive regard of the Sak. language and in fond imitation of its peculiarities, have also adopted seven in number. — *rnam-(par) smin(-pa) retaliation, requital*, of good or evil deeds, committed in former lives, of good actions by prosperity (*las-pró*), of bad ones by misery and sufferings (*lan-čags*), very frq.; *sdig-pai rnam-par smin-pa myón-ba* Dzl. — *rnam-(par) bžag(-pa)* 1. to distinguish, to put in order, arrange, classify *Wñ.*, *Thgy.*, *sgó-nas* according to ... (certain points or facts). 2. to consider a person or thing as fully equal or equivalent to another, to substitute one for the other, *C.*; *rnam-bžag* sbst., *Lex.* འཇགས་པ་ 1. placing apart, separating; distinction. 2. arrangement, position, = *ynás-lugs* 1. — *rnam-(par) rig(-pa)* and *šes(-pa)*, as a vb., 1. to know fully, to understand thoroughly. 2. *rnám-par šes-pai lús-čan-rnams* *Dom.* rational, or at least animated, beings, opp. to inanimate nature; as a sbst., gen. *rnam-šes*, བཤམ་པ་ 1. etymologically: perfect knowledge, consciousness, *Köpp.* I, 604. 2. in philosophy: one of the five *pün-po*, perceptions, cognitions, *Was.* (of which there are six, if the knowledge acquired by the inner sense is included) also in *Mil.* frq., e.g. *sgo liai rnam-šes* (cf. *sgo ysum*). 3. in pop. language: soul, e.g. of the departed, (later literature and col.) (The significations 2 and 3, I presume, should be distinguished, as is done here, according to the different spheres in which they are used and not be explained one out of the other, as is attempted *Burn.* I, 503. *Schr.* gives here, as in most cases, the signification used in col. language.) 4. *rnam-rig* *Was.* (307) idea, notion; *Tar.* often = གཤམ་, also བཤམ་, *rnam-rig-tu bkrál-pa* 'explained in the sense of the idealists', *Schf.*; *rnam-rig dan rtóg-gai bstan-bčos* logical and dialectical *Shas-tras*. — *rnam-bžad* explanation *Tar.*

རྒྱལ་ཁབ་ *rnams*, in *B.* the usual sign of the plural, in col. language little used, esp. in *W.*, meaning, acc. to its etymology, piece by piece; hence its use is not a strict

grammatical rule, but more or less arbitrary; it is mostly omitted, when the plural is otherwise indicated, e.g. after definite and indefinite numerals; it may be used, however, not only in these instances (*Kor mán-po-rnams* many servants), but also after collective nouns (*dge-dün-rnams*), at the end of enumerations (= *de tams-čad*), after general expressions, such as: *gan yód(-pa)-rnams* whatever they were, after other plural-signs (... *dag-rnams* etc.). Cf. *rnám-pa* 2.

རྒྱལ་ཁབ་ *rnar*, for *rná-bar*, q. v.

རྒྱལ་ཁབ་ (མ་) *rnál(-ma)* I. 1. rest *Cs.*, *lus rnál-du ynás-par gyür* - to his body obtained rest *Tar.*; esp. tranquillity of mind, composedness, absence of passion, *sens rnál-du mi ynás-par* his soul having no rest *Tar.*; *rnál-du dūg-pa*, or *kód-pa*, *Mil.*: *rnál-mar sdód-pa* id.; *rig-pa rnál-du bébs-pa* to give one's mind up to perfect rest *Thgr.*; *rnal-byór* 1. རྟོག་, meditation, nearly the same as *tiñ-ñe-dzin* and *bsam-ytán* *Mil.*, but chiefly when it is considered as the business of life; *rnal-byor-rgyüd*, རྟོག་པ་, *Tar.* frq. 2. often for *rnal-byór-pa*. — *rnal-byór-pa* རྟོག་པ་, རྟོག་པ་ལ་, devotee, saint, sage, miracle-worker frq. — 2. *Sch.* also: personal, visible, essential (?) — *Tar.* 201, 6. 22: *bstán-pa rnál-ma?* — II. often for *mnal*.

རྒྱལ་ཁབ་ *rnúr-ba* v. *snúr-ba*.

རྒྱལ་ཁབ་ *rnó-ba* *B.*, རྒྱལ་ཁབ་ *rnón-po* usual form, 1. sharp, acute, edged, pointed; *rno-méd* *C.* dull, blunt; *rno pyün-ba* to sharpen, grind, whet *Sch.* (like *ka dön-pa*); *rno lén-pa* to get sharp, to be sharpened; *rno-pyün* name of males. — 2. this word is applied by the Tibetans to the chemical qualities of things, though not quite in the same way as we do, as they ascribe a 'sharp' taste to the flesh of beasts of prey, to the bile etc. *Med.* — 3. *rig-pa rnó-ba* sharp, clever, shrewd, *Glr.*, *blo rnó-ba* talented, gifted, *dbán-po rnó-ba* acute, sagacious.

ꣳ rnoñ Mil.? rnoñ-la ꣳpog.

ꣳ sna 1. (resp. *ḍaṇs*) **the nose**, *B.*; in col. language *sna-mtsül*, v. below; *snai rüs-pa* bridge of the nose, *snai ḍag-krüm* cartilage of the nose; *skad sná-nas ḍón-pa* to utter (nasal) whining tones *Mil.*; *sná-nas ḍkrid-pa* to lead or turn by the nose; *sna ḍpyi-ba* to blow one's nose. — 2. **trunk, proboscis**, *pág-pai Glr.*; *glán-sna* v. *glāñ*. — 3. a mountain projecting from some other mountain in a lateral direction, a **spur Glr.**; it might also be used for **cape, promontory**. — 4. **end**, *ṭig-sna* the end of a string *Glr.*, *rál-pai sna* the end of a lock of hair *Glr.*; **hem, edge, border**, *gós-kyi sna* the border of a garment *Cs.*; esp. **the nearer end, fore-part**, *ḍod ḍén-po ṭig-gi sná-la* the foremost of a bright ray of light (that was approaching) *Mil.*; *sna ḍrén-pa* to lead, to head (a body of men) cf. *mjug-ma*; *dmág-sna ḍrén-pa* to take the command of an army *Pth.*; more indefinitely, like *ḍrén-pa*: **to draw along, to lead, to guide**, esp. with *lam*, to direct the way or course of a person, (having the person always in the genit. case); *gro ḍrüg-gi lam-sna ḍrén* as a guide he leads all beings *Mil.*; **ḍu-na ḍem-pa* C.* **to conduct water** (by a water-course); **to bring upon, to cause**, v. below, compounds; *rnág-sna ḍrén-pa* to cause suppuration *Med.*; *lám-sna ḍzin-pa* to have taken a certain road *Mil.* — In some cases it is difficult to account for the signification, so: *sna-ḍén-po Cs.* a deputy; **commissioner**; *sna-lén byéd-pa* c. genit. **to shelter, harbour, lodge, take in**, *Pth., C.*; *sna (b)stád-pa Lex.*, *bdág-gi sna-stád Kyód-la re Cs.* I place my full confidence in you; **ná-do tóg-ne* C.*, (**nár-do gyáb-te* W.*) **gyél-ba** either: to fall by striking with the fore-part of one's foot against a stone, or by striking one's foot against a stone lying before one. — 5. **sort, kind, species**, mostly with *tsógs(-pa)*, *W.* with **so-so**, **diverse, various, all sorts of**, *spos sna-tsógs-kyis ḍébs-pa Dzl.* to strew all sorts of spices over . . . ; *rnám-pa*

sna-tsógs frq.; less frq. *sna-mañ Lex.*, *sna dpag-tu-méd-pa Glr.*, *sna-tsád Glr.* of every sort; *rín-po-ḍe sna-bdun* seven kinds of jewels; *dár-sna lña* five sorts of silk; also *sna* alone is added to substantives, inst. of *sna-tsógs*, or = *rnams*: *ḍiñ-snai dūd-pa* smoke from different sorts of wood *Glr.*; *ḍbrü-sna smñn-pa* the ripening of corn *Glr.*; *sna-yṭig* a single one *Mil.*; *ḍḍe-sna Tar.* 166, 4 prob. is not so much a kind, as a part of doctrine, *Schf.* — 6. *mī-sna, bló-sna* v. *mī* and *blo*.

Comp. *sná-skad*, **ná-kad ton* W.*, he speaks through his nose. — *sna-Kññ* nostril. — *sna-krág, sna-krág ḍzág-pa* a bleeding from the nose, *sna-krág ṭcód-pa* to stop it, *ḍad*, it ceases, it is stanchied. — *sna-kríd* guide, leader; the leader of a choir. — *sná-ga* col. = *sna* 3. — *sna-gón* trunk, proboscis *Sch.* — *sna-sgái* bridge of the nose *Cs.* — *sna-sgrá* the noise made through the nostrils *Cs.*, snuffling. — *sna-ḍu* a running nose, *sna-ḍu ḍzag* mucus is dropping from the nose *Lt.* — *sna-ḍén Thgr.* a demon(?). — *sna-mḍu* an elephant's trunk *Pth.* — *sna-tág* 1. a rope passed through the nose of a beast to lead it by. 2. proboscis, *sna-tág* or *sna-mḍu srñn-ba* to stretch it forward *Pth.* — *sna-dri* prob. = *snabs Med.* — *sna-yḍón* bridge of the nose *Sch.* — *sna-ḍág* (spelling?) *W.* snuff. — *sna-ḍrén* leader, commander; *sdug-bñál-gyisna-ḍrén* one that causes misfortune, author of it. — *sna-nád* disease of the nose. — **na-ḍi* C.*, **na-pí* W.*, pocket-handkerchief. — *sna-bábs* the glanders *Sch.* — *sná-bo* 1. leader, commander, chief. 2. a guide, *gom ysum tsam-laan sná-bo dgos* about every third step one wants a guide *Mil.* — *sna-büg S.g.*, *sna-sbügs Cs.*, nostril. — *sna-sbyón*, *sna-smán* snuff *Med.* — *sná-ma Lex.* w.e., *Cs.* = *sna* 4. — *sna-rtsá* root of the nose *Cs.* — *sna-rtsé* tip of the nose. — *sna-tsógs* v. *sna* 5. — **nam-tsül* W.*, **nam-sül* Bal.* = *sna* 1 and 2. — *sna-ḍziur* an aquiline or crooked nose *Cs.* — *sna-léb* a flat nose *Cs.* — *sna-ḍá* the flesh of the nose; the nose *Cs.*; *sna-ḍá sbyñn-pa* to suffer

one's self to be led by the nose *Cs.* — *sna-yóg* 'the hair in the nostrils'; *sna - yógs* 'the wings of the nose (alae nasi), together with the nostrils' *Sch.*; *sna - yóer* id. *Sch.* — *sna-béal* *Lt.*, prob. an injection into the nose.

སྐྱུ་ལྟ་ *sna-nám* Samarkand *Glr.*

སྐྱུ་ལྟ་ *sna-sném, sna-sném ma* རྒྱུ་ཅིག་ do not sit here so idly, without any particular object! *Sch.*

སྐྱུ་ལྟ་ *sna-sbrán* arrow-head *Sch.*

སྐྱུ་ *sná - ma* 1. *Cs.*: 'the blossom of the nutmeg-tree'(?). — 2. v. *sna*, compounds.

སྐྱུ་རུ་, རྐྱུ་ *sná-ru, rná-ro, = ná-ro* *Sch.*

སྐྱུ་ *snag* 1. = *rnag* *Cs.* — 2. also *snág-tsa* ink, Indian ink, *rgya-snág* China ink, *bod-snag* Tibetan ink, *če-snáy* Cashmere ink; **nág(-tsa)* *lug son** *W.* the ink has run, i.e. a blot has been made. — **nag-kon** *W.*, **nag-bhum** *C.*, inkstand. — *snag-tig* an ink-spot, a dash, a stroke, made with the pen. — *snag-pyé* ink-powder. — *snag-ris* *rgyág-pa* to paint over with ink. — 3. *mág-gi snág-lpags* *Pth.*?

སྐྱུ་(སྐྱུ་) *snag(s) = ma - ynyén, relationship by the mother's side; snág-gi ynyen-mtsáms* id. *Pth.*; *snag-dbón* *Lex.* w.e.

སྐྱུ་བྱ་ *snán-ba* I. vb. 1. to emit light, to shine, to be bright; *snán-bar byéd-pa* to fill with light, to enlighten, to illuminate, *gyúr-ba* to be filled with light, to be enlightened, e.g. by the light of wisdom *Dzl.*; *šin - tu mi-snán-bai mún-pa* darkness entirely devoid of light *Dzl.* — 2. to be seen or perceived, to show one's self, to appear, e.g. blood appears on the floor *Dzl.*; (*pyi*) *snán-ba tams-čád* *Mil.*, *pyi snán-ba gañ byuñ* *Mil.*, *pyi snán-bai yul* *Mil.*, *snán-tsád* *Glr.*, every thing visible, all that is an object of sense, the external world; *dá-lta rgyu zig snán-ño* now an opportunity shows itself *Dzl.*; *lus mi snán yañ ysuñ snán-ba ma-čád-pa byuñ* although the body had become invisible, yet the voice continued to appear,

to be heard *Tar.* 127, 11; it seems even to be capable of being extended to mental perceptions, the partic. being equivalent to imaginable; to have a certain appearance, to look (like), *čád-pa ltar* as if it had been suddenly cut off *Wdn.*; *snám-bčas* (to look) greasy *S.g.*; *prul-du snán-ño* it looks like sorcery *Glr.* (cf. *prul*); *mi-snán-ba* invisible, *mi - snán - bar gyúr-ba* to disappear frq.; *btsún-mo-rnams mi snán-ba dañ* as their wives were not to be seen, were not present *Dzl.* १०, 17; *mi-snán bar byéd-pa* to make invisible, to efface the traces of a thing. — 3. = *yód-pa* *Lex.*, sometimes in *B.*, and in the col. language of certain districts; *žes prul-skad-la snán* so it occurs in vulgar language *Gram.*; *žer - ba snán* it is said, *dicitur*, *Tar.* 34, 4, and in a similar manner 33, 22; 34, 14; prob. also: to be in a certain state (of health), in a certain condition, situation etc., *C.*: **dhá-ta ghañ nán - ghín yó'-dham** how are you now? **čag peb žu nan** is the usual salutation in *C.*, like our: good morning! or: how do you do? however, the literal sense of it seems to have been forgotten, as even educated Lamas seldom know how to write it correctly. The proper way of spelling it seems to be: *pyag peb bžud snán*, and the words hardly imply much more than those addressed to inferior people, viz. *da leb son* well, so you are come! well, there you are! Cf. *gá-le*.

II. sbst. (འཇིགས་, གསལ་པོ་ etc.) 1. brightness, light, *snán-ba yód-pai dūs-su* when there is light, broad day-light *Thgy.*; fig. *čós-kyi snán-ba* the light of doctrine *Dzl.* — 2. an apparition, phantom, *mi mán-pos dád - pai snán-ba byuñ-ño* there is an appearance as of being pursued by many people, i.e. a phantom of many pursuing people *Thgr.*; *rmi-lam-gyi snán-ba-rnams* *Mng.* — 3. physically: seeing, sight, *bdag-rán-gi snán-ba ma dág-pa yin* my faculty of vision, my sight, is dimmed *Tar.*; more frq. intellectually: view, opinion, *sañs-rgyás-kyi snán-ba-la . . . yzigs-so, mi-nág-gi snán-ba-la . . . mton - ño* by the Buddhas he was looked upon as . . ., by laymen as . . . *Glr.*; thought,

སྒྲ་བ snár-ba

ན

སྒྲ་ snod

སྒྲ་བ snár-ba prob. the original form of *bsnár-ba*.

སྒྲ་མ snár-ma n. of one of the lunar mansions, v. *rgyu-skar* 3.

སྒྲ་བ snál-ba v. *bsnál-ba*.

སྒྲ་མ snál-ma thread, silk-thread, woolen thread etc.; knitting-yarn, or yarn used for other purposes; also for warp, abbyarn.

སྒྲ་བ snún-pa, pf. and fut. *bsnun*, 1. to prick *Lt.*; to stick or prick into, e.g. a stick into the ground *Mil.*, *mtson* a weapon *Lex.* — 2. to suckle (cf. *nú-ba*, *núd-pa*), *nú-ma* or *nú-zo snún-pa* *Pth.*, *Lt.*, id. — 3. to multiply *Wdk.* — *ynad snún-pa Lex.* w.e, *Sch.*: 'to excavate the interior, to get or penetrate into the inside' (?).

སྒྲ་བ snúb-pa, pf. *bsnubs*, fut. *bsnub*, imp. *snub(s)* vb.a. to *núb-pa*, to cause to perish; gen. fig. to suppress, abolish, abrogate, annul, destroy, annihilate, a religion, a custom etc.

སྒྲ་བ snúm(-pa *S.g.*, -po *Cs.*), 1. fat, grease, any greasy substance, *snúm-gyis skúd-pa* to grease, to smear; in *C.* esp. oil (*W. *már-nag**), *snúm-zád-kyi már-me* a lamp, the oil of which is consumed; also fig., *snúm* being added pleon., e.g. *Mñg.*: *lus-zúns snúm-zád*, and parallel to it: *lus-zúns zád Lt.*; *rlan-snúm* raw fat, *zun-snúm* melted fat *Cs.*; *sol-snúm* cart-grease, composed of pulverized charcoal and fat *Glr.* — 2. fig. of luxuriant grass or pasture, *ri snúm-pa* a hill clothed with luxuriant pastures *C.* (cf. *rug-gé*); *snúm-la jám-pa* luxurious and soft *Mil.* — *snúm-kón* a little bowl for oil etc. — *snúm-kúr* a kind of pastry baked in suet. — *snúm-glégs*, *W. *num-lág**, a wooden tablet, blackened, greased, and strewed with ashes, used for writing upon with a wood-pencil, thus serving for a slate. — *snúm-čan*, *snúm-bcas*, *snúm-ldán* fat, oily, greasy. — *snúm-dri* a smell of fat. — *snúm-nag* oil *Kun.* — *snúm-rtsi* a greasy liquid, oil etc.; greasy, oily *C.* *snúm-pa* vb. = *snóm-pa* 1.

སྒྲ་བ snúr-ba, pf. and fut. *bsnur*, vb.a. to *núr-ba*, 1. to put or move out of

its place, to remove, to shift *W.*; to move or draw towards one's self *Cs.*, so *mdún-du snúr-ba Zam.* is explained by *tén-pa*. — 2. *Sch.*: to cut into pieces, to fracture, to crush, *zib-mor* into small pieces (to reduce), to powder; so it seems to be frq. used in *Lt.*, though one *Lex.* explains it by *dás-pa* (scarcely corr.). — 3. *Cs.* to bring near = to shorten, *dus* a term, a space of time. Cf. *brnú(r)-ba Lex.*

སྒྲ་(མོ) sné(-mo) 1. extremity, end, *snál-mai Lex.*, of a thread, *tág-sne* the end of a rope *Sch.*; hem, seam, *né-mo *ltáb-čé** *W.* to fold down and sew the edge of a piece of cloth, to hem; **né-mo gyáb-čé** *W.* to trim with cord or lace. *sne-kór* to warp, to get twisted *Sch.* — 2. *sne-rgód*, *sne-dmár*, *sne-tsód*, *món-sne*, *sneu*, names of plants.

སྒྲ་བ sném-pa to shake, to cause to move slightly, *bsném-byaisa-yzi* a quagmire, shaking or yielding under one's feet *Sch.*; *nem-ném bsném-pa Lex.*, pf. *bsnems*.

སྒྲ་བ snó-ba *Cs.* = *snúr-ba*, to reduce to small pieces, to crumble.

སྒྲ་ snod 1. sbst. (མཁའ་བུ) 1. vessel, *snod-spyád* id., *Lex.* and col. frq.; *yaer-snod* a gold vessel; *pye-snod* a vessel for meal or flour; *ču-snod* water-pot, pitcher; *bu-snod* uterus, womb, *Lt.* and col.; *snód-kyi ka* mouth of a vessel, *snód-kyi zabs* bottom or foot of a vessel, stem of a glass. — 2. in anatomy: *snod drug* (the six vessels) are: gall-bladder, stomach, the small and the large intestine, urinary bladder and spermatic vessels (in the female: uterus); *don-snod*, the six vessels and the five *don* together, v. *don* 5. — 3. with reference to religion v. *sde*, compounds. — 4. fig. 1. in ascetic language denoting man, as far as he is susceptible of higher and divine things; so already in *Dzl.* a man is called *snod yóns-su dág-pa* a very pure and holy vessel; *snod-ldán slób-ma* a disciple eager to be instructed *Mil.*; *snód-du rún-ba* one fit for, worthy of (instruction); *snód-du méd-pa* unfit, insusceptible, rude, vulgar; *ñes-par légs-pai snod mčog*, *ñes-legs bsgrúb-pai snod*

mčog a most perfect vessel of religion (most susceptible of etc.) *Thgy.*; *snod ma yin* insusceptible of religion *Thgy.*, *Tar.* — 2. in metaphysics: *pyi-snod* the external world, or rather inanimate nature, *pyi-snod-kyi jig-rten Glr.* and elsewh. frq., opp. to *nan-bčud*, viz. the sentient beings composing it; so *Mil.*; *Sch.*: matter and spirit. — II. v. *snád-pa*.

སྒྲོན་ *snon* rest, remainder(?) *Dzl.* ३२३, 4, *Sch.*

སྒྲོན་པ་ *snón-pa*, pf. and fut. *bsnan*, 1. to add, superadd, increase, augment, **la nán-čé** *W.* to add to the wages, to raise the wages; **ja tsá-big nan sal** *W.* please give me some more tea! *nyis bsnán-te* two being added to them, (their number) increasing by two *Mil.*; *mán-du snón-pa* to augment by a great number frq. — *nón-ka*, or *nón-ka W.*, increase, growth, augmentation, and in a special sense: *agio*, *premium*; *snón-ma*, *bsnán-ma*, id.; **pun-nón** *W.*, **gyab-nón** *C.*, *dmag-tsógs snón-ma* reinforcements, auxiliary troops. — 2. to add up, sum up *Wdk.*

སྒྲོན་ཟླ་ཅན་ *snób-zog-čan* (spelling?) *curious, inquisitive*, **nob-zóg čó-čé** *W.* to pry into, to ferret.

སྒྲོན་པ་ *snóm-pa* I. also *snúm-pa*, pf. *bsnum*, fut. *bsnum*, imp. *snum(s)*; and *snám-pa*, pf. *bsnams*, fut. *bsnam*, imp. *snom(s)*, 1. to smell, to perceive by the nose (cf. *mnám-pa*), *snas dri-rnams bsnáms-pa* to perceive scents by the nose *Stg.*; **da num** *W.* there, smell at that! **zi nüm-te dül-čé** *W.* to go about smelling and prying; **na čian mi num** *W.* I do not smell any thing. — 2. to grope, **myn-nag-la nom-ne čin* = *nag-züg-la nóm-zin son** *C.*, v. *nag-züg*.

II. pf. *bsnams*, fut. *bsnam*, *W.* **nám-čé**, resp. for *lén-pa*, *dzin-pa*, *tógs-pa*, *čán-ba*, to take, relics from a sepulchre *Glr.*; to seize, to take up, the alms-bowl *Dzl.*; to hold, a stick *Mil.*; to put on, a sacred garment; **nam yin-na** *W.* would you please (to take), would you like (to have a cup of tea etc.)?

སྒྲོན་པ་ *snór-ba*, pf. and fut. *bsnor*, to confound, mingle, mix, disturb *Cs.*

སྒྲོན་པ་ *snól-ba*, pf. and fut. *bsnol*, 1. to unite, join, put together, fit together, e.g. bricks or stones in building *W.*; *Cs.* to adjust; *Sch.*: to mend holes in stockings, to darn; to cross one's hands, *brán-kar*, resp. *túgs-kar*, on the breast *Thgr.* and elsewh. frq.; *tam snól-ba* to put together, to embrace *Cs.*; *ltá-snol-ba* to look at each other, *ś-snol-ba* to kiss each other, 'and thus frq. denoting reciprocity' *Cs.* (though not to my knowledge). — 2. to wrestle, scuffle, fight, of boys, dogs frq., also *Mil.*; *stag snól-ba* a fighting tiger that rushes upon the enemy *Ma.*; to contend with, fight against, subdue, me, a fire *Tar.*

སྒྲོན་པ་ *snrubs, snron*, the names of two of the lunar mansions, v. *rgyus-kár*.

སྒྲོན་པ་ཞི་ *snrel-(y)zi Lexx.* = *pred*; *Cs.* sloping, oblique; *Sch.*: confusedly, pellmell; *Cs.* also mediocrity.

བརྒྱལ་པ་ *brnág-pa* 1. to devise, contrive, to take care, to be concerned about, to strive for or after, ... *žes yčig-tu brnág-pas* striving only after (that one thing) *Tar.*; as sbst. *brnág-pa čons* keep (it) well in your mind, pay all attention (to it)! c. genit, cf. *brnán-pa*. — 2. *Lex.* = *bzód-pa*, to suffer, to endure; *brnag-dka* intolerable, insupportable *Lex.* — 3. *Cs.*: to be full of corrupt matter.

བརྒྱལ་པ་ *brnán-ba* v. *rnán-ba*.

བརྒྱལ་པ་ *brnán-pa* 1. *Cs.* to attend, to look on attentively, *bri-klóg brnán-pa* to attend while a person is reading or writing. — 2. *Sch.*: 'to be desirous of, to long for, *čós-la* for religious instruction, *ltó-la* for food'. With the first signification agrees a quotation in *Zam.*: *nán-tan-brnan*, with the second the word **zá-nan-čan** *W.*, = *zá-brnab-čan*.

བརྒྱལ་སྐྱེས་ *brnáb-sems* *Cs.*: covetousness, selfishness; *Thgy.*: *bdág-gi-la brnáb-sems* predilection for one's own things, *yčán-gyi-la brnáb-sems* desire for things

བརྒྱབ *brnū-ba*

བ

བ(ལྷ)སངས *pa(-wa)-sāns*

belonging to others; *W.*: **zá-nab-čan** greedy, ravenous; **nór-nab-čan** greedy of gain or money, covetous.

བརྒྱབ, བརྒྱུབ་ *brnū-ba, brnūr-ba Lexx.*; *Cs.* to draw to, to attract, (*Sch.* also: 'to remove a thing from its place?'), prob. another form for *snūr-ba*.

བརྒྱལ་བ་ *brnōga-pa* to hide, conceal, *Lexx.*

བརྒྱུབ་ *brnān-ba* v. *rnān-ba*.

བརྒྱུད་ *brnād-pa* v. *snād-pa*.

བརྒྱུན་ *brnān-pa* v. *snōn-pa*.

བརྒྱུས་ *brndm-pa* v. *snóm-pa*.

བརྒྱུར་ *brndr-ba* 1. to extend in length, to lengthen, to pull out, e.g. a piece of India rubber *W.* — 2. to draw or drag after, to trail, *mjūg-ma Lex.* the train of a robe, the tail etc.; fig. to have in its train, to be attended with, *nyon-mōis-brndr* the consequences of sin *Sch.*

བརྒྱུལ་ *brndl-ba* to spin out, to protract *Cs.*

བརྒྱུན་ *brnūn-pa* v. *snun-pa*.

པ

པ *pa* 1. the letter *p*, (tenuis), the French *p*. — 2. num. figure: 13.

པ *pa*, an affix, or so-called article, the same as *ba* (q.v.) which, when attached to the roots of verbs, gives them the signification of nouns, or, in other words is the sign of the infinitive and the participle; in the language of common life, however, it is frq. used for the finite tense, and for *par*; affixed to the names of things, it denotes the person that deals with the thing (*rtā-pa* horseman, *čū-pa* water-carrier); combined with names of places, it designates the inhabitant (*bōd-pa* inhabitant of Tibet); with numerals, it either forms the ordinal number (*nyis-pa* the second), or it implies a counting, measuring, containing (*bū-mo lo-nyis-pa* a girl counting two years, i.e. a girl of two years; *kru-gān-pa* measuring one cubit; *sūm-ču-pa* containing thirty viz. letters, like the Tibetan alphabet); frq. it has no particular signification (*rkéd-pa* etc. etc.), or it serves to distinguish different meanings (*rkañ* marrow, *rtān-pa* foot) or dialects (*kā-ba* *B.*, **kā**

W. snow); *pa dan* with a verb, v. *dan* 4; in certain expressions it stands, it would seem, incorr. inst. of *pai*: *ysó-ba rtg-pa* science of medicine, *grūb-pa lus* structure of the body, *dām-pa čos* holy doctrine (of Buddha).

པ་རྩ་ *pā-ta* *W.* cross, St. Andrew's cross (thus X).

པ་ཏིལ་ *pa-til* v. *pā-til*.

པ་ཏོ་ *pā-to* a medicinal herb *Wdn.*

པ་ཏྲ་, more corr. པ་ཏྲ་, *pā-tra* (also *pa-ta* *Pth.*) *Ssk.*, cup, basin, bowl (esp. for sacrifices); beggar's bowl = *luñ-bzed*.

པ་ཤ་ *pa-na* *Ssk.* = *tan-ka* *Tar.* 112, 6; in Bhotan 1 rupee *Schr.*; in *W.* (also **pé-na**) a copper-coin = Paisa, esp. of foreign coinage.

པ་ཤི་ *pa-ñi* *Hind.* पानी, water *Lt.*

པ་བེན་ *pa-ben* a strip of wood, ledge, border (?) *W.*

བ(ལྷ)སངས་པ་ *pa(-wa)-sāns* 1. the planet Venus. — 2. Friday.

པ་ཡག་པ་ *pa-yag-pa* a medicinal herb = *smug-ñun Med.*

པ་ཡུ་ *pa-yu* salt *Bal.*

པ་ཡོ་རྩོ་ཡོ་ *pa-yo-tó-yo*, **srog dan pa-yo-tó-yo tan-te son** *Ld.* for *srog dan bsdos*, v. *sdo-ba*.

པ་ར་ཁ་ *pá-ra-ka W.* cross (a straight one +).

པ་ར་ར་ *pa-rán* (spelling doubtful, at any rate not *pá-rán*) n. of a mountain pass, 19 000 feet high, between Ladak and Spiti.

པ་རི་ *pá-ri W.*, *pá-ru C.*, *B.* 1. box, cylindrical or oval, high or flat, of wood or metal. — 2. *pá-ru*, also *pá-tra Sch.* — 3. v. *bá-ru*.

པ་ཤི་ *pa-ši Sch.* 'a teacher'; *Lex.*: n. of a Tibetan priest that went to China.

པ་ས་ས་ *pa-saṅs* v. *pa-wa-saṅs*.

པ་ག་, པ་ག་བྱ་ *pag*, *pág-bu Bal.*, *pág-gu Dzl.*, *pau W.*, *pág Glr.*, *pau Wdn.*: brick; *pág-gu byéd-pa Dzl.*; *píbs-pag* roof-tile *Cs.*; *wá-pag* gutter-tile *Cs.*; *rdzá-pag*, *só-pag Glr.* burnt-brick *Cs.*; *sá-pag Glr.* unburnt-brick *Cs.*; *pag(-bu)-mkan* mason *Cs.*; *pag-rtsg* brick-wall *Cs.*; **pag-tsir W.* a row or layer of bricks; frq. used as a measure = a small span, **ka-pag-tsir nyis yod** the snow is as deep as two layers of bricks. — Not quite plain is the etymology of *og-pag*, *Lex.*: *ska-rágs-kyi rgyan*, *Sch.*: 'a girdle ornamented with glass-beads'; and of *pag-pór Sch.* cup or vessel with a lid.

པ་གས་པ་ *págs-pa, Mil.* also *-po* (cf. *lpags*) 1. skin, hide; *ñu-ba* to skin, acc. to *Schr.* also merely to fret the skin; *págs-pai gos* skin or fur-clothing *S. g.* — 2. foreskin, when the connection of words does not admit of a misconception, *Mng.* — 3. skin or peel of fruit, the bark of trees, also *págs-ñin*, and *ñin-págs*; **pag-tág** *C.* bark-cord, match-cord; *págs-ñu* anasarca, skin-dropsy; *págs-ñu* - *ñugs* affected with this disease.

པ་ཁ་ *pañ*, པ་ཁ་ *pán*, resp. *sku-pán*, 1. the

bend or hollow formed by the belly and the thighs in sitting, *lap, B., C., W.*; *pañ-du son* he sat down on the lap of... *Glr.*; *pañ-kébs* apron; *pañ-krag* the blood flowing off during child-birth; **pañ-big** *W.* urinary bladder; **pañ-ri* (for *dri?*) *suñ** *C.* she has the bloody flux; *pán-ryog-ma Cs.* midwife (a kinswoman generally has to officiate as such; a hired one receives a new dress for her services). — 2. the bend or hollow formed by the arm and the chest in carrying something; *bosom*, usually *pán-pa*; *ñin-pañ-pa gañ* an armful of wood; *pán-par khyér-ba* to carry (a child) on the arm *Dzl.* and elsewh.; *sdón-po pán-pas ma khyigs-pa tsam zig* a tree not to be encompassed by a man's arms *Pth.*; **pañ-gód*, *pañ-kód** *W.* an armful.

པ་ཁ་ཀ་ *pán-ka, pán-ka* 1. *W.* an implement for stirring the fire; for scraping = *rbad*. — 2. *Ts.* = *pañ*.

པ་རྩ་, པ་རྩ་ཅ་ *pañtsa, pan-tsa*, seems to be the n. of a tree *B., C.*; *Ssk.* only: five.

པད་པ་ *pád-pa C.* = *srin-bu pád-ma*, v. *pád-ma*.

པདྨ་, པདྨ་མ་ *padma, pad-ma Ssk.* in *C.* pronounced **pé-ma** 1. water-lily, *lotos*, *Nymphaea*, if not nearer defined, the blue species, whilst the less frq. form *pád-mo* (acc. to *Glr.* fol. 62) seems to denote the white kind of this flower. — 2. (not in *Ssk.*, at least acc. to *Wls.* and *Williams*, though *Köpp.* II, 61 seems to dissent): *genitals*, of either sex, *Med.* — 3. *srin-bu pád-ma leech*. — *pad-kór, pad-skór* 1. a particular way of folding the fingers during prayer *Cs.* and *Sch.*; a certain gesture with the hand. 2. a kind of *teupet* of the women, also *pad-ló C., W.* — *pád(-ma) dkár(-do)* 1. white *lotos*. 2. title of a celebrated *Sutra*, translated by Burnouf, *Was.* (151). — *pad-dkár ñal-lan* an astronomical work by *Págpapa*, v. *Cs.* timetable. — *pad-ma-ñan* full of *lotos*; more particularly *lotos-lake*, with and without *mtso Glr.* — *pad-(ma dan nyi-ma dai) zlai ydan Glr.* and elsewh., carpet with

representations of lotos, sun and moon. — *pad-ma-pa-ni* lotos-bearer, name of Avalokiteswara, *Köpp.* II, 23. — *Pad-ma-byun gnás*, *Sskr.* P. Sambhava, also: *U-rgyan-pád-ma*, one of the most famous divines and holy magicians, in the 8th century, from Urgyén (*Ssk.* Udayana) i.e. Kabul, who acc. to his own declaration (v. the fantastic legend concerning him, entitled: *pad-ma tai-yig*) was greater than Buddha himself, v. *Köpp.* II, 68. — *pad-ma-ra-ga* *Ssk.* ruby. — *pád-rtsa* a medicinal herb *Wdi* (= *pe-tsé?*).

པ་དྲི་ཏི་ paṇḍi-ta *Ssk.*, Pandit, Indian scholar རྒྱ་ or linguist; *pañ-čen* great Pandit; *pañ-čen rin-po-čé*, *bog-do* (Mongolian) *rin-čen*, title of the second Buddhist pope, residing at Tashilunpo, *Köpp.* II, 121. — *pan-za* Pandit-cap.

པ་པོན་ pan-pón (also *pan-pün?*) not considered perfect in dignity, as for instance the Lamas in *Lh.*, that are married; yet cf. *ban-bón*.

པར་ par I. form, mould, *blugs-par* casting-mould; *rdéu-par* bullet-mould; *blugs-par*, as well as *šin-par*, printing form, a stereotype plate cut in wood; *par rko-ba* to cut types; *rgyáb-pa*, *par-du déb-s-pa*, to print, to stamp; *par (-yig) bri-ba* to write the exemplar or manuscript for printing. — *pár-rko-pa*, *pár-rko-mkan*, cutter of types. — *pár-kan* printing-office. — *par-rgyáb* print, **par-rgyáb tsógs-se* W. like a print or impression. — *par-snág* printing-ink. — *pár-pa* printer Cs. — *pár-dpon* fore-man of a printing-office. — *pár-ma* a printed work, book; **di pár-ma yañ yod* this is also to be had printed. — *par-ryóg* a printer's man, assistant. — *par-sóg* printing-paper. — *par-yèi* = *par*.

II. v. *pár-ma*. — III. termin. of *pa*, also sign of the adverb; combined with verbs, it represents the supine, or adverbial sentences, commencing with whilst, so that; *mi byéd-par* without doing.

པར་ཏི་ par-tan *Lex.*, a hairy carpet *Sch.*

པར་པ་ཏི་ par-pa-ta n. of an officinal plant *Med.*

པར་བུ་ par-bu *Lex.*, *Sch.* = *pa-tra*.

པར་ཅེ་མེ་དྲི་ par-tsa-só-ti W. a kind of cotton cloth.

པར་ལ་ལ་ལ་ལ་ pal-la-tu-la *Hind.* scales of a balance *Sik.*

པར་ pas 1. the instr. of *pa*; combined with verbs, it signifies by, in consequence of, because; also as, since, when. — 2. = *las*, as sign of the comparative; after vowels, however and the final consonants d, r, l, *bas* stands in its place; *rtá-bas kyi čün-ba yin* the dog is smaller than the horse; *kyód-pas, stág-pas, rtá-pa-bas, snár-bas*, or *sná-ma-bas* *čé*, bigger than you, than a tiger, than a rider, than formerly; it rarely stands for the partitive: *bu lia-brgyá-bas yčig*, or for *las* with the signification: except, *Mil.*

པི་ pi num. fig.: 43.

པི་ཅཱ་ pi-čág (*Turk.* چاكو) large butcher's knife.

པི་པི་ pi-pi 1. *Schr.*, *Sch.* fife, flute. — 2. W. nipple, teat; **pi-pi nud tán-čé* to suckle. — 3. icicle W.

པི་(པི)འི་ pi-(pi)-lin, *Ssk.* पिप्पली. Piper longum, a spice, similar to black pepper, yet more oblong.

པི་པོ་ pi-pó v. *pi-ši*.

པི་ཅེ་ pi-tse skin, or leather bag for water etc. *Lh.*

པི་ཅི་ pi-tsi, and *ma-tsi*, interjections of anger, *Foucaux Gyatch.* 2SL, transl. 292.

པི་འྲུ་ pi-wan or pi-bán, *Zam.* = बीणा, guitar, also *da-nyén-pi-wan* C., *pi-wan ról-mo* *Glr.* = *kó-poñ* W.; *pi-wan rgyud ysum* a three-stringed guitar *Stg.*; *rgyud-mán* a guitar with many strings Cs.; *sgróg-pa* to play (the guitar); *pi-wan-mkan*, or *pi-wan-pa* a player on the guitar.

པི་ཤི་ pi-ši (perh. from the Persian) cat, W.; *pi-pó* male cat, *pi-mo* female cat.

པི་མཚོ་ pig-mo v. *pis-mo*.

པིར་ pír brush, pencil; *byig-pír* large brush, for house-painting; *béd-d-pír* small

brush or pencil for artistic painting, Chinese writing; *pir-togs(-pa)* painter *Cs.* — *pir-don* receptacle or case for brushes. — *pir-spu* pencil-hair. — **pir-nyug** *W.* = *bcad-pir*; also for lead-pencil. — *pir-din* pencil-stick.

འོ་བ་ *pir-ba* (spelling?) to crush, to grind (to powder) = *mnyed-pa* *Ld.*

འོ་མཚོ་ *pil-tse* *Ld.* sieve.

འོ་ས་མོ་ *pis-mo* v. *pis-mo*.

འོ་སྒྲུབ་ *pispal*, acc. to *Cs. Ssk.*, yet not to be found in *Lex.*, the wild fig-tree, *Hindi: pipal*.

པུ་ *pu* num. figure for 73.

པུ་ཏི་ *pü-ti* milfoil, (millefolium), yarrow; *Lh.*

པུ་ཏི་ *pü-tri* (*Ssk.* ཏུག་ཀྱི་, daughter), a common female name (perh. *bu-krid*.)

པུ་སྒྲི་ *pü-sti*, *Glr.* = *pó-ti*, book (perh. formed out of *pustak*).

པུ་ན་མ་ *Pu-na-ka* town in Bhotan.

པུ་བྱི་ *pü-byi* v. *spü-byi*.

པུ་ཅེ་ *pü-tse*, *pü-se*, a little rat-like animal, v. *bra* and *zhum*; *pu-tse-döl* prob. = *pu-döl-tse*.

པུ་ཅེ་ *pu-tse* husks of barley *W.*; *Cs.* bran.

པུ་ར་ན་ས་ *Pu-ráns* *Mil.*, a district in *Mia-ris*.

པུ་རི་ *pu-ri* tube, any thing tubular and hollow, box of tin or wood, pen-case etc.; also = *dni-po* the Tibetan shuttle; **pu-ri méd-kan** *W.* full, solid, not hollow, cf. *pá-ri*.

པུ་རུ་པ་ *pu-ru-ṣa* *Ssk.* man; soul; = *skyés-bu*.

པུ་ལིང་ག་ *pu-lin-ga* *Cs.*: *Ssk.* masculine gender.

པུ་ལུ་ *pü-lu* hut, built of stones, like those of the alpine herdsmen *W.*, (*Ts. rdzi-skyor*); *Kyi-pul* dog-kennel.

པུ་ལུ་ *pü-lu* fence, *Lex.* = *mda-yáb* and *lín-kan*.

པུ་ཤེལ་ཅེ་ *pu-döl-tse* a medicinal herb *Med.*

པུ་ག་ཏ་ *püg-ta* (?) shelf, partition in a box.

པུ་ག་མ་ *püg-ma* *Pur.* collar-bone.

པུ་ཇ་པ་ *pün-pa*, *pün-pa* *C.*, *W.* an urn-shaped vessel of clay or wood, for water, beer etc. (seems not to be the same with *bim-pa*).

པུ་ན་པ་ *pün-pa* *W.*, **pün-ḥe** = *lud-ḥe* to run over.

པུ་རྩ་ཀ་ *pundarika* *Ssk.*, white lotos.

པུ་ར་ *pur* *Cs.* 1. steel-yard. — 2. *pür-gyis* v. *ṣpur-ba*. — 3. v. *spur*.

པུ་ལ་ *pul* v. *pü-lu*.

པུ་ཤར་ *puṣkara* *Ssk.* blue lotos.

པུ་སྒྲུག་ *pustaka* *Ssk.* book.

པུ་ས་མོ་ *püs-mo*, *W.* **pis-mo*, *pig-mo**, knee; *pis-mo sa-la dzug-pa* to kneel; **pig-mo tsug-ḥe*, *pi-tsug gyáb-ḥe** *W.* id.; **pig-mo tsug-te dad-ḥe** to sit in kneeling (which is considered indecorous); cf. *tsog*.

པོ་ *pe* num. figure: 103.

པོ་(དཀར་ *pe-(d)kár*, also *be-kár*, *pe-há-ra* *bi-hár* *Lt.*, *Glr.*, *Mil.*, a much worshipped deity, v. *kye-pán*, and *Schl.* 157.

པོ་ཏེ་ཁོར་ *pe-te-hor* n. of a people *Sch.*

པོ་ནེ་ *pe-ne*, *pé-na* v. *pa-na*.

པོ་བན་ *pe-bán* (*Pers.* پیوند), graft, scion; **pe-bán tsug-ḥe** *W.* to graft.

པོ་ཙམ་ *pe-tsám* little, small, a little *Sch.*

པོ་ཅེ་ *pe-tse*, *pi-tsi*, *Chin.* *pai-tsai*, Chinese white cabbage in *C.*; of late also known in Europe.

པོ་ར་ *pé-ra* a flat basket.

པོ་ས་ *pé-sa*, *paissa*, *Hind.*, copper coin, not quite a half-penny.

པོ་ན་ཅེ་ *pén-tse* a kind of wood of which vessels are made *Cs.* (= *pán-tsa*?)

པོ་ *po* 1. sign of nouns, in like manner as *-pa*; it particularly designates con-

crete nouns and the masculine gender, frq., in contradistinction to abstract nouns with *-pa* or *-ba*, and to feminines with *-mo*; connected with a numeral, it supplies the definite article: *liá-po* the five (just mentioned); *nyis-po* the two, both, = *nyis-ka*. — 2. num. figure: 133.

ཐོ་ཏ་ལ་ *po-ta-la* (Skt. पोत ship, वा to receive, hence: harbour, port; Tib. gru-dzin) 1. ancient n. of Tatta, a town not far from the mouth of the Indus. — 2. n. of a three-peaked hill near Lhasa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama. (The spelling 'Buddha - la' arises from an erroneous etymological hypothesis, and the fact of its being found even in Huc's writings may be attributed merely to a thoughtless adherence to what had become a custom; v. Köpp. II, 340.)

ཐོ་ཏི་ *po-ti* (acc. to one Lex. a corruption of *pu-sta-ka*, for which also the form *pu-sti* seems to speak) = *glegs-bam*, book (of loose leaves).

ཐོ་ཏུམ་ *po-tum* Sik. large wasp.

ཐོ་ཏོ་ *po-to* C. bullock.

ཐོ་ཏོག་ *po-tog* v. *mto-po-tog*.

ཐོ་ལ་ *po-lá* the well-known Turkish mess of pilaw, Hind. pulao, rice boiled with fowl; in *Ld.* however sweet rice, prepared with butter, sugar, and 'pating'; fig. *bsám-bloi po-la byéd-pa* to concoct and deal in plans and plots.

ཐོ་ལ་(ན་)ཤན་ *po-lo(n)-šan* n. of the mountains bordering on China *Ld.-Glr. Schl.* 21, a (where in the translation the word has not been recognized as being a proper name).

ཐོག་ཤར་ *pog-pór* censer, perfuming-pan.

ཐོག་སྟ་ *pógs-ta* v. *prugs-ta*.

ཐོད་ *pod, pon, pón-to* v. *pód, pón, pón-to*.

ཐོབ་ *pob* C. castrated ram.

ཐོབ་ *pol Ts.* = *tsá-bai nad*.

ཐྱ་ *pra* small turquoises, 1 or 2nd in size, strung together for finger-rings, v. *tsom*.

ཐྱ་(མོ་) *pra(-mo)* Cs. 1. lot; *pra débs - pa* to cast lot. — 2. sign, token, prognostic; Sch.: *pra bebs-pa* 'ein Zeichen geben, ein Bild darstellen'.

ཐྱ་ཆུ་ *pra-čál, spra - čál* Lex. w.e. Sch. jest, joke, fun, nonsensical talk; *byéd-pa* to make sport, to play the buffoon; *slóni-ba* to cause merriment; *pra-čál-pa*, or *-mkan* wag, buffoon.

ཐྱ་ཁྱི་ *pra-li* Sch.: hill-mouse (marmot?), hare (?); cf. *brá-ba*.

ཐྱང་འབྲོག་ *pran-gós* an alpine herb, said to be very wholesome to sheep (so for instance in Purig); acc. to recent investigations, of little value. Acc. to Cs. = *á-krón*, but this is denied by the people of Lahoul.

ཐྱི་ཡང་གྲུ་ *pri-yañ-gu* Ssk., n. of several kinds of Indian aromatic plants *Med*.

ཐྱོག་, ཐེ་ཐྱོག་ *prog, ze-próg* Lex., the crest of a cock Cs.; *próg-zu, bróg-zu, spróg-zu* = *čod-pán*.

དཔའ་(བ་) *dpá(-ba)* (ཡུར་, བྱུར་), also *spá-ba* 1. bravery, strength, courage; brave, strong, courageous; *dpa bagón-ba* Lex., *kón-ba* *Thgy.*; *gón-ba, bkón-ba* Lex., to despond; to dishearten (?); *šin-tu dpá-žin* he becoming very brave *Dzl.*; *dpá-la stobs kyañ gyad dan bnyám-ste* being brave, and in strength equal to an athlete *Dzl.* — 2. beauty; beautiful. — 3. W. taste, agreeable taste, flavour.

Comp. *dpá-čan* 1. brave. 2. beautiful. 3. W. savoury. — *dpa-méd-kan* W. tasteless, v. also *ldád - pa*. — *dpa - čén* very brave; a great hero. — *dpa-dár* = *mgul-dár*, a piece of silk, tied round the neck, as an honourable distinction for some brave deed. — *dpa-ldán* = *dpá-čan* 1 and 2. — *dpá-bo*, བྱུར་, 1. strong man, hero. 2. demigod. — *dpa - bo - dkár* a medicinal herb *Med*. — *dpá-mo* 1. heroine (more frq. than the masc. *dpá-bo*). 2. = *mka-gro-ma*, *Dākini* *Mil.*, *Thgr.*, *Glr.* — *dpa-tsúl* *Mil.* = *dpá-ba* 1. sbst., ni f.

དཔག་ཚད་ *dpag-tsad* mile, acc. to Cs. = 4000 fathoms, hence a geographical mile; yet there are mentioned *dpag-chen* and *dpag-chen*, the latter = 500 fathoms. The word seems altogether to belong more to the phantastic mythical literature, than to common life; so at least in W.

དཔག་པ་ *dpag-pa* v. *dpog-pa*.

དཔག་གཡོངས་ *dpag-gyêns* the bustle or tumult of a festival *Ld.*

དཔག་བསམ་གྱིང་ *dpag-bsam-shin* n. of a fabulous tree, that grants every wish; acc. to *Pth.* = *tsân-dan-sbrül-gyi snyin-po*.

དཔང་(པོ་) *dpân-(po)* witness, both the deponent, and the evidence deposed. Fully authenticated are as yet only: *lha dpân-du dzug-pa* to call a deity for a witness in taking an oath, to appeal to *Glr.*; also: *dpân byéd-pa* to bear witness, to attest, v. *mn.* More conjectural are the meanings of: *blo-séms dpân-du jóg-pa* *Glr.*, or *ran-séms dpân-du dzug-pa* *Mil.*, to be sincere, to be conscious of speaking the truth; *dpân-du gyúr-ba* to be witness of, to see, to know (cf. *spyân-du gyúr-ba*); *bden-dpân* *Ld.* as explanation of *che-bzi*, witness or proof for the truth of a thing; **pân-po lóg-pa zér-ces** *W.* to give false evidence (*Schr. rdzun-dpân*). — *mi-dpân* (*Ld.* **mir - pan**) *W.*, *C.*, is used as syn. to *dpân-po* (also *Schr.*), 1. witness. 2. defender, advocate; *mi-dpân* (or *dpân-po*) *byéd-pa* c. genit. or dat., to defend in a court of justice; (*dpân-pos dpôn-ba* *Sch.* seems to be unknown and doubtful).

དཔངས་ *dpans* height; *dpâns - su* in height *Samb.*; *dpans-mtô* *Lex.* high, cf. *ṣpans*. — *dpans-tsad* great heat *Schr.* (?).

དཔར་བ་ *dpâr-ba* v. *dpôr-ba*.

དཔལ་ *dpal* *Ssk.* མགོན་ 1. glory, splendour, magnificence, abundance; *dpal reg - pa-méd-pa* unattainable glory *Glr.*; *yón-tan dū - mai dpal* splendour of numerous accomplishments; *skyéd - pai dpál - la loñs-spyód - pa* enjoying the utmost happiness

Glr.; frq. as an epithet, or part of the names of deities, e.g. *dpal-chen hé-ru-ka*, and esp. *dpal(-ldan)lhá-mo*, *dpal-chen-mo*, Durga Uma, Kāli, the much adored spouse of Siva; *dod-dgûi dpal* the fulness of all that can be desired *Glr.*; *dpál-gyi dūm-bu*, རྩོམ་པ་, 1. sandal-wood. 2. *Cs.* a kind of syrup, prepared of *bse - shi*, used as a purgative. — 2. wealth, abundance, *Glr.* and elsewh. — 3. welfare, happiness, blessing, *gró-bai* of creatures *Mil.* and elsewh.; *kün-gyi dpál-du gyúr-ba* or *šár-ba* to be (become) the salvation, the saviour of all beings *Glr.* and elsewh.; *dpal skyéd-pa*, *γzân-gyi*, *rân-gi dpal* to work for the elevation of others or for one's own. — 4. nobility, *dpál-gyi γnân-ba* privilege of nobility; *dpál-gyi γnân - šóg* diploma of nobility, *dpál - gyi γnân-šóg-pa* one having a diploma of nobility *Cs.* — *dpal-kyád Dzl.* = *dpal* 1. — *dpal-rtüg* majesty, full glory *Sch.* — *dpal-lđan* a man's name (very common). — *dpal-pó* an illustrious man, *dpál-mo* an illustrious woman *Cs.* — *dpal (-gyi) - béu* is said to denote the figure རྩོམ་པ་ *Glr.* — *dpal-byén* glow - worm *Sch.* — *dpal-byór* 1. glory, wealth, magnificence, as a man's possession. 2. *W.* strawberry; 3. a man's name (very common).

དཔུང་ *dpun* 1. host, great number, *banis tams-cád-kyi Dzl.*; esp. of soldiers. — 2. troops, army, *dpun bzi* the four species of troops: *rtai*, *glân-po-čei*, *šin-rtai*, and *rkân-tân-gi dpun* (or *dpun(-bu)-čün*); *dpun(-gi)* *tsógs*, *dmag-dpun*, army frq.; *dgra - dpun* hostile army. — 3. (auxiliaries?), help, assistance, **pün-la tân-če** *W.* to send assistance. — *dpun-grógs*, *-rogs*, helper. — *dpun(-gi)* *nyen* friend, protector, defender, assistant, frq. — **pün-nón** *W.* reinforcement.

དཔུང་བ་ *dpun-pa* 1. shoulder, *dpun-pa* *Kar* on the shoulder *Glr.*; *dpun-pa dāi* *dpui nyis* both the shoulders and hips *Sg.*; upper arm, *dpun-pa-rkân* upper arm-bone; *dpun jum-pa* *Sch.* to contract the arm(?); *dpun - pa - lág* upper and lower arm *Cs.*; *dpun-pa-rgyân* an ornament for the arm *Cs.* — 2. sleeve, *gos dpun-pa-čan* a garment

with sleeves *Cs.*; *dpun-pa-bcad* the part of a woman's dress covering the chest *Zam.*; *Sch.*: *dpun-bcad-ras*.

དཔེ dpe, *Ld.* *spe*, 1. pattern, model, *dé-la dpe Glr.*, or *de dper byás-nas Zam.*, taking this for a pattern; *rgyá-yul-nas rtis-kyi dpe blans* it was from China that mathematics were learned *Glr.*; ... *pai dpe mi dug* there are no patterns for ... *Glr.*; *dpe ci ltar* with what to be compared? according to what analogy? *Thgy.*; similitude, parable, example, *mtún-pai dpe* an example that may be followed, a good example; *bzlog-pai dpe* an example to the contrary, a warning example *Thgy.*; *pe zán-po, and nem-pe pe,* as well as *yár-la and már-la žág-pe-pe, or mar-pe* *C.* id.; *dpe stón-pa* to teach or to prove by examples; hence the participle, used substantively, serves as an epithet of the Sautrantikas, *Was.* (112); *dpe bcad-pa, dpe bzág-pa = dpe stón-pa; dper rjód-pa* to set up for a parable or comparison; *dpér-na*, in later times also *dpé-ni, dpe byéd-na Mil.*, *pe gyáb-na* *W.*, 1. (in order) to quote an example, by way of a comparison, just as if, followed by *bžin-du* or *ltar*, very frq.; 2. like our 'for instance', e.g., before enumerations, where in the older writings gen. *di-lta-ste* is used; *dper žos-pa Cs.* what may be compared, *dper mi žos-pa* not to be compared; occasionally also: worthy or not worthy of imitation; *ká-dpe, ytám-dpe* proverb, adage *Cs.*; *dra-dpe* allegory, parable *S.g.*; *má-dpe W.*, *Ld.* *má-spe*, *Lk.* *már-pe*, pattern, (writing-) copy (cf. also *má-dpe* and *bú-dpe* below). — 2. symmetry, harmony, beauty, (in certain phrases). — 3. book, *krimis brgyad-kyi dpe* the book of the eight commandments *Dzl.*; *ká-dpe, ka-kái dpe* a b-c-book, primer; *pyág-dpe* resp. for *dpe*, if used by a Lama (cf. *pyag-mkár*); *má-dpe, bú-dpe* original and copy of a book *Cs.*; *yig-nág dpe* a real book, not of a fig. meaning, as the book of nature, *Mil.*; *dpe rtóm-pa* to write, to compose, *bžú-ba* to copy a book; *žogs-pa, žém-pa* to bind, to stitch a book.

Comp. *dpé-ka* little book, vulgo. — *dpe-kán* library; bookseller's shop. — *dpe-kri* a table to put books on, book-stand. — *dpe-mkyid, kyud Cs. v. mkyud-pa.* — *dpe-mgó, dpe-mjüg* beginning, end, of a book. — *dpe-sgám* chest for books, book-case. — *dpé-ča* not frq. in *B.*, but vulgo the common word for book. — **dpé-ča pé-če, tím-če* *W.* to open, to close a book; *v. btím-pa.* — *dpe-rjód v. dper.* — *dpe-tó* list of books. — *dpe-byád* proportion, symmetry, beauty, *dpe-byád bzán-po brgyád-ču* the eighty physical perfections of Buddha. — *dpe-byád-can* well-proportioned. — *dpé-tson-pa* bookseller. — *dpe-žubs* case or covering for a book. — *dpe-bžus* copy of a book. — *dper v. 1.* — *dpe-brjód* 1. example, comparison, *dpe-brjód byéd-pa* to compare, to cite an example *Cs.*; *dpe-brjód rtóys-pa Gram.* id. (?). 2. paradigm, example *Gram.* —

དཔེ་སྒྲུབ་ dpé-sgra (?), *(s)pé-ra* *W.*, speech, for *ytam*; *(s)pé-ra zér-če(s), tán-če(s)*, to speak, to talk; *ž-zug (s)pé-ra ma tan* do not say so! *(s)pé-ra zér-če(s) med-kán son* he became speechless (with terror etc.).

དཔེ་རྒྱ་ dpér-na v. sub dpe.

དཔོན་པོ་ dpóg-pa, pf. *dpags*, fut. *dpag*, 1. to measure, to proportion, to fix, *ytón-tsul že-žün-la* (to proportion) the dose to the size *Lt.*; ... *kyi tsád-las* after the measure of ... *Lt.*; *nad-stóbs-la* according to the violence of the disease *Lt.*; *dpag-(tu) méd (-pa)*, less frq. *dpag-brál, dpag-yás*, immensely large, very much; *tugs dpag-méd* infinite grace, *mžád-pa* to show *Dzl.* — 2. to outweigh, to counterbalance, *lonis-spyód tams-čád-kyis mi dpóg-pu* not to be counterbalanced by all the wealth ... *Tar.* — 3. to weigh, to judge, to prove, *rjes-su dpóg-pa* to examine *Tar.*; *rjes-dpág Zam.* འགྲུབ་ inference, conclusion.

དཔོན་པོ་ dpôn-po master, lord, over men (generally); (cf. *bdág-po* owner) master, over working-men, overseer, foreman, leader, *grá-pai dpon-po*, director, =

gó-dpon; **dpón-po-la* *ṣag pūl dug zu zer*, *tug-ārō ma kyod, na yōn-loñ med** *W.* make your master my compliment, and he should not take it amiss that I had no time to come; *krims-dpon* 1. prop.: superior judge, lord chief-justice. 2. now: high officer of state, prefect, = *mi-dpón*; *mkar-dpón* commander of a fortress; *krüg-dpon* general *Ma.*; *gó-dpon* v. *go*; *brgyá-dpon* centurion, captain; *bču-dpon* corporal; *ṣibs-dpon* master of the horse, equerry; *rje-dpon* = *rje*; *rtá-pa-dpon* (sic) (cf. *pa* extr.) general of cavalry *Glr.*; *stégs-dpon*(?) v. *stegs*; *stón-dpon* leader of a thousand (seems to be no longer in use); *déd-dpon* sea-captain; *mdá-dpon* is said to be in *C.* the modern word for general, and *ḍégs-dpon* the same as *stón-dpon*; however v. *stegs*; *ldin-dpon* v. *ldin*; *spyi-dpon* governor general *Cs.*; *mi-dpon* prefect; *rtsig-dpon* master-mason; *rdzón-dpon* = *mkar-dpon*; *yül-dpon* prefect of a district *Wts.*; *rü-dpon* something like colonel; *šin-dpon* master-carpenter; *slób-dpon* teacher, frq., also title of the higher and more learned Lamas, corresponding, as it were, to *M.A.*, master of arts; *ysól-dpon* head-cook, butler. — *dpón-mo* fem., *nai dpón-mo* yin she is my mistress *Glr.* — *dpón-yod* standing under a master or mistress. — *dpon-méd* free *Cs.* — *dpon-pyóg* master and servants, frq. — *kōn-jo dpon-pyóg* (princess) *kōn-jo* and her suite *Glr.* — *dpon-tsán* physician *Schr.* and *Sch.* — *dpon-yig* secretary *Schr.* — *dpon-slób* 1. inst. of *dpón-po* *dan slób-ma* *Ma.* and elsewh. 2. title of the four independent rulers in Bhotan, the 'Penlow' of English news-papers, acc. to the pronunciation of **pön-lob*, *pön-lo**.

དཔོན་བླ་ *dpór-ba*, pf. and fut. *dpar*, to dictate, (*ṣ.*; **por-tsóm* (*jhe'*)-*pa** *C.* id.

དཔྱ་ *dpya* tax, duty, tribute, *bül-ba* to pay, *Dzl.*, *ḍébs-pa* to impose *Tur.* 21, 11; *dpya* - *král* id., *rgyál-poi dpya-král* *Lex.*; likewise *dpya-tán* *Cs.*

དཔྱད་པ་ *dpýán-ba*, *spyán-ba*, to suspend, to make hang down, prop. vb. a. to *pyán-ba*, with pf. *dpýans* and *spyans*, imp. *dpýans*, *Sch.* *dpýons*, but also vb. n., to rock, to

pitch (of a ship) *Pth.*; *dpýán-la ytón-ba* trs. *Thgy.*; **gyóg-čan**, perh. more corr. **kyog-čan**, also **ṣeb-čan** *C.* sedan-chair, palanquin; *dpýán-tág*, *ṣyán-tág*, cord or rope, by which a thing is suspended, e.g. a plummet, a bucket, a miner; hence fig. *tugs-rjei dpyan-tág yčód-pa* *Thgr.*; *ču-smod dan dpyan-tág sbá-ba* to hide the bucket together with the rope *Schr.*; a rope-swing, *dpýán-tág rtséd-pa* to swing (one's self); *dpýans*, *spyans-pai pan*, hanging ornaments, *dar-dpýans* silk ornaments *S.g.*

དཔྱད་ *dpýad* 1. v. *dpýód-pa*. — 2. *Stg.*: an instrument to open the mouth by force; perh. also in a more general sense: crow-bar(?); *dpýád-pa* v. *dpýód-pa*.

དཔྱད་པ་ *dpýas-po* offence, fault, blame *Cs.*; *dpýas-čan* faulty, blamable; *dpýas-méd* faultless, blameless *Cs.*; *dpýas ḍógs-pa* to blame *Tar.*; cf. *pyá-ba*.

པྱི་ *dpýi* (*Cs.* also *spyi*) *W.* *(s)pi*, *hip* *Lt.*; *dpýi-mgó* *Cs.*, *dpýi-zür*, *dpýi-ria*, hip-bone; *dpýi-mḡ* socket of the hip-bone, perh. also vulg. = hip.

པྱིད་ *dpýid* (cf. Phonetic Table), spring, also adv. in spring *Dzl.*; cf. also *du* 4; *dpýid-ka*, **pid-ka** *W.*, id., also *Glr.*; *dpýid-zla* month of spring.

པྱིས་ *dpýis*, *dpýis pyin-pa* *Sch.*: to come to the last, to arrive at the end; *dei rig-pa ḍi dpyis pyin-pa sus kyan mi ṣes dgōns-nas* *Schf.*: as he reflected, that no body would thoroughly understand his arguments.

པྱིན་བླ་ *dpýón-ba*, perh. primitive form of *dpýán-ba*.

པྱོད་བླ་ *dpýó-ba* to change *Sch.*

པྱོད་པ་ *dpýód-pa*, pf. and fut. *dpýad*, to try, to examine, *nyés-pa dan manyes-pa* innocence and guilt, right and wrong *Dzl.*; *dpýád-na... ma rtógs-so* after ever so much investigating... they found out nothing *Dzl.*; *bye-brág-tu dpyád-pa ste* having now been separately examined *Zam.*; *sa-dpyád*, or *ri-dpyád yzigs-pa* to examine the country, or the mountains, i.e. their general features, with regard to omens and

auspices *Glr.*; *sai dpyad bān-bar ās-pa* to know that this examination will turn out favourably *Glr.*; **rin ād-āe** (gen. written **bāad-āe**, cf. *bāad-pa* extr.) *W.* to tax, to estimate; *gon-tān dpyād-kyis* (or *-pas*) *mi* čod *Glr.* v. čod-*pa* 2; esp. in medicine: *smān-pas... dpyad byās-te...* *āes dpyad byās* - so the physician having tried, tried thus, (pronounced the following as the result of his examination) *Dzl. 77, 12*; *smān-dpyād byād-pa* to treat medically, *dpyad mā-la bya* then the mother (not the child) must be placed under medical treatment *Lt.*; *brās-kyis btān-moi smān-dpyād byād-pa* to cure (the illness of) the queen with rice *Dzl.*; *smān-dpyād-la mkās-pa* to be skilled in medical science *Dzl.*; *āa-byād dpyād-kyi ynas* instrumental therapeutics i.e. surgery *S.g.*; *rtog-dpyōd, brtag-dpyād*, examination; *rtog-dpyōd rāb-tu ytōn-ba* to examine very closely *Pth.*; *rtog-dpyōd tōn* examine! *Mil.*; *bzan-dpyōd* examining the worth of a thing. — *dpyōd - pa - pa*, and *spyōd-pa-pa*, *Ssk.* མཁས་པ་, an Indian sect of philosophers (the former of the two spellings seems to be more correct).

དཔྱུལ་བ་ *dprul-ba* (resp. *yānis* *Cs.*), **tāl-wa**, *Ld.* **āral-wa**, forehead, *dprul-bai mā* an arrow sticking in the forehead *Glr.*; *dprul-bai mig bzin-du* 'like the eye of the countenance', to designate something highly valued (as the scriptural 'apple of the eye'); *dprul-bai pyōgs-kyi tād drān-na* just before one in front *Wān.*; fig. **tāl-wa nān-pa** *W.* unlucky; a luckless person. དཔྱུལ་དཔྱུལ་ *dprul-dprul* (or *prul-prul*?), **tāl-tāl-la tōn wa** *C.* to hang one's self.

ལཔམ་ *lpags*, as second part of compounds inst. of *pāgs-pa*, e.g. *wā-lpags* fox-skin, *stāg-lpags* tiger-skin; *ān-lpags* skin, bark, peel, shell.

སྤྲུག་ *spa* 1. v. *dpa*. — 2. also *āba*, cane (seems to be distinguished from *smyūg - ma* more in a popular and practical way, than scientifically); *spa-skōr* hoop of a cask *Schr.*; *pa-kār* *Mil.*, *spa-lāg* *Mil.*, *spa - bér* *Pth.*, *pa - dbyūg* *Lex.*, walking-cane; *spa - glin*

cane-flute *Sch.*; *spa-til* lunt, match, v. *pā-til*; *spa-dōn* or *-dōn* little cask, made of bamboo, prob. = *gur-gūr dōn-mo*; **pa-bār** *C.*, *W.* torch; *spa-dmyūg* or *-smyūg*, cane *Cs.*; *pa-ān* *Sik.* strong bamboo sticks.

སྤྲུག་ *spā - ma* 1. juniper, *Juniperus squamosa*, and some other small species; cf. *āug-pa*. — 2. cypress *Sik.*

སྤྲུག་པ་ *spāg-pa* 1. v. *spōg-pa*. — 2. **kāl-pag pāg-āe** *W.* to smack (in eating). — 3. *C.*, *W.* to dip, e.g. meat into the gravy; cf. the following.

སྤྲུག་སྤྲུག་ *spags*, resp. *skya-rum*, 1. *C.* = *zom* (= **kō-lag, pāg-ku** *Ld.*), *pap*, esp. made of tea and 'tsampa'. — 2. *W.* = **āa-rūg** *C.*, sauce, gravy, for dipping in (sops); **dam-pāg** *W.* mire, sludge. — 3. food, dish, mess; *W.*, *C.* **pag na so-sō**.

སྤྲུག་ *span*, I. also *spān-po*, 1. turf, green-sward, meadow, *mān-na spān-po mē-tog bkra* in front a flowery meadow-ground *Mil.* — 2. moss, also *āu-span* *Cs.* — 3. bog, *span-skōn* 1. p.n. ('turf-ditch'), a large valley, with a lake in it, on the frontier of Ladak and Rudog. 2. *span-skōn pyag-rgyā-pa* n. of an ancient work on religion *Glr.*; *span-rgyan* a medicinal herb *Med.*; *spān - āan* covered with turf; *spān-āu* green mud *Sch.*; *span-ljōns* grassy country; *span-tān* a plain covered with verdure; *span - spōs* Waldheimia tridactylites, a pretty, very aromatic composite, growing on the higher alps; *span-bōg* piece of turf, sod; *span-ma* *Med.*, *ཐུམ་*, blue vitriol; *span-rtai* *S.g.* (?); *span-ān* verdigris *Sch.*; *span-ri* a grassy hill *Mil.*; *span-yōn* a mountain-meadow *Mil.*

II. board, plank, gen. *span-lēb* *Glr.* and vulg.; also a slab, slate, flag *Lh.*; *span-āgō* board or panel of a door *Cs.*; *span - krt* *Schr.*, **tā-pān** *Ld.*, **pān-dān** *Ld.*, book-stand.

སྤྲུག་བ་ *span-ba* v. *spōn-ba*.

སྤྲུག་ *spāns*, sometimes inst. of *dpanis*.

སྤྲུག་ *spad*, only in *pā-spād* father and children; cf. the more frq. *ma-smdd*, *Lex.*

སྤྲུག་སྤྲུག་ *span-span* brothers, relatives *Cs.*

ལྷན་ *spabs*, *rna-spabs* *C.* ear-wax; *Lexx.*
also *riul-* (or *rdul-*?) *gyi spabs* w.e.

ལྷན་ *spar* for *par* 1. *Sch.*

ལྷན་ལྷན་ *spar-ka*, *spar-ka bryad* the *pah kwah*, or eight diagrams of Chinese science, $\equiv \equiv \equiv$ etc.

ལྷན་ལྷན་ *spar-ba* I. sbst., also *spar-mo* (*Ld.* **wár-mo**, acc. to the spelling *sbar-mo*) 1. the grasping hand, paw, claw, *sprán-poi spár-mor spa-dbyug sprad* he puts the staff into the beggar's grasp (hand) *Lexx.*; **wár-mo gyáb-èe* *W.*, *spár-mos brád-pa* to clutch, to scratch; *spár-mos débs-pa* *Cs.*, *spar byéd-pa* *Sch.*, to seize with the hand, the paw, or the claws; *γdon tams-čad spar-čad rgyáb-pa* *Pth.* to scratch the whole face ('combing it with the claws'); **sbar-ju** *C.* rail, for taking hold of; *spár-mo byéd-pa*, *bsdám-pa* to open, to close the hand *Cs.* — 2. as a measure: as much as may be grasped with the hand, a handful (of wood, grass, earth etc.), *(s)pár-ra gán* one handful, (s)pár-ra gán do two handfuls etc.; *spar-tsad lña - bryá* 500 handfuls *S.g.*; *sa spar - gán* *Mil.* a handful of earth.

II. vb. v. *spór-ba*.

ལྷན་ལྷན་ *spár-ma* a low-growing shrub of very hard wood *Mil.nt.*

ལྷན་ལྷན་ (s)pi-ti *Spiti*, the valley, situated to the west of Lahul, watered by the Spiti river, belonging to the British Punjab, and inhabited by a race of pure Tibetans.

ལྷན་ལྷན་ *spiu* col. for *spéu*.

ལྷན་ *spu*, *Ssk.* रोमन्, 1. hair ('*pilus*', cf. *skra*), *lis - kyi* of the body in general, *Lexx.*; *mgó-spu*, *ká-* or *γdon-spu*, *mčán-spu*, *doms-spu* (or *spu-nán* *Cs.*), *brán-spu*, hair of the head, the beard, arm-pits, lower-parts, chest; *bá-spu* the little hairs of the skin, frq.; *rtá-spu* horse-hair; *spu* *gyi* or *γtog* the hair is plucked out *Lexx.*, *byi* falls off *Dzl.*, *γzob byed* is singed off *Sch.*, *ldan*, *lan* *Dzl.*, *lón-γyo* *Mil.*, the hair bristles, stands on end; *spu zin byed* *B.*, *brtse* *Sch.*, **se-zin** *W.*, a shuddering of fear comes over (me,

him etc.); *tams-čad spu-zin byéd-cin* *Pth.*; *byad spus kens-pa* with a face all hairy *Glr.*; *spui kün-bu* passage of perspiration, pore *Dzl.*; *spu nyág-ma tsám-gyi gyód-pai* seems repentance as much as one single little hair *Dzl.* — 2. feather, *byá - spu rluñ-gis kyer-ba* a down (feather) blown off; feathers, plumage.

Comp. *spu-ka* colour of horses and other hairy animals. — *spu - gri* 1. razor; also allegorically, as a title of books. 2. knife *C.* — *spu-dan* hairy. — *spu-dim* (?) false hair *Sch.* — *spu-ja* v. *ja*. — *spu-byi nág-po*, *spu-nág* also *pü-byi*, sable (furred animal) *Sch.* — *spu-ma* hairy, carded (cloth). — *spu-méd* hairless. — *spu-ytsan-ma* v. *spus*. — *spu-krug* short-haired *Sch.*

ལྷན་ལྷན་ *spu-ráns* *Glr.* v. *pu-ráns*.

ལྷན་ *spug* *Lexx.* n. of a precious stone *Cs.*

ལྷན་ *spun* heap, col. also for *pün-po*; *spün-ba* pf. and imp. -*spuns*, to heap, accumulate, pile up (coals etc.); *rin-čén spün-pa* a heap of precious stones *Glr.*

ལྷན་ལྷན་ *spúd-pa* to decorate; *rgyán-gyis* *Lex.* (cf. *spus*).

ལྷན་ *spun* 1. children of the same parents, brothers, sisters, *kó-mo-čag spun ynyis* we (his) two sisters *Dzl.* 22, 17; *nied spun ysum* we three brothers *Glr.*; *Kyed bú-mo spun lña-po* you five sisters *Mil.*; pleon. *bu spun ysum* *Tar.*; *spun γžán-rnams* his other (six elder) brothers *Tar.*; *spun-yčé* dear brother! *Chr. P.* — *pá-spun*, brothers and sisters of the same father; *má - spun* of the same mother; *spün-zla*, (s)*pun-da*, or -*la* 1. = *spun*; 2. in *C.* it is said to be used also for attorney, advocate; *spün-ma* sister, as a more particular designation of the sex. — 2. in a wider sense: cousins, brothers- or sisters-in-law; *grógs-spun* mate, comrade; *čós-spun* a brother of a religious order; *pá-spun*, *pás-spun*, several neighbours or inhabitants of a village, that have a common *Lha*, and thus have become **rus-pa čig-čig**, members of the same family; this common tie entails on them the duty,

ལྷན་པ་ *spün-pa*

པ

whenever a death takes place, ofcaring for the cremation of the dead body (cf. *čos-spün*) *Mil.* and elsewh.; *mdza-spün* friend *Cs.* — 3. *welt, woof* in weaving.

ལྷན་པ་ *spün-pa* 1. *sbst.*, also *sbün-pa* *B.*, *C.*, *sbur(-ma)* *Dzl.*, *Ld.*, *chaff, husks* etc. — 2. *adj.* a botanical term, description of the stalk of a plant *Wñ.*

ལྷན་པ་ *spüb-pa*, *pf.* *spubs*, *vb. a.* to *büb-pa* to turn upside down.

ལྷན་པ་ *spur*, *pur*, also *sku-spür*, *resp.* for *ro*, *dead body, corpse*, *spur sbyāns-pa* *C.* to burn a dead body; *spur-kan* house for keeping dead bodies, or rather, in most cases, the place of cremation; *spur-sgam* or *sgrom* coffin; *spur-tal* ashes of a dead body; *spur-tsa* the salt for preparing a dead body; *spur-šin* wood for burning a corpse.

ལྷན་པ་ *spür-ba*, *vb. a.* to *spür-ba*, to make fly, to scare up, to let fly; *dus spür-ba* to pass time quickly *Cs.*; *ston-spür* exaggeration, bombast *Cs.*

ལྷན་པ་ *spus* 1. *goods, merchandize, ware*, *spus ltā-ba* to examine goods before purchase *Cs.*; **spus gyür-čē** *W.*, **py gyür-wa** *Cs.* = **dal tson tān - čē**. — 2. *goodness, beauty*, *spus-čan*, *spus-ytsān*, *spus-bzān*, of fine appearance; *spus-méd* ill-looking, unsightly. — 3. *Sch.*: for *spos*.

ལྷན་པ་ *speu*, *spiu*, *turret*, on a castle or gate *W.*, (*C. lōg*). High towers or steeples are seldom met with in Tibetan architecture; **peu gyā-čan rin-mo**, *mkar* or *kān-pa dgu-tōg* are the terms denoting such.

ལྷན་པ་ *spēg-šin* *Cs.*: *n.* of part of a cart.

ལྷན་པ་ *spen-tog*, *ornament, finery*.

ལྷན་པ་ *spén-pa*, *gza-spén-pa* 1. the planet *Saturn*; the proper meaning is said to be a broom, hence the sign for it is somewhat resembling that implement *Wdk.* — 2. *Saturday*.

ལྷན་པ་ *spén-ma*, *spén-šin*, *n.* of a tree, prob. *tamarisk*; *spen-bād* a parapet, formed of the stems of tamarisk and raised on the roofs of monasteries.

ལྷན་པ་ *spōg-pa*

ལྷན་པ་ *spél - ba*, *vb. a.* to *spél - ba*, 1. to augment, to increase, nor the wealth *Lex.*, *bkra-šis* the welfare; *rkari-grōs spél-ba* to breed cattle *Dzl.* and elsewh.; **spel-gyüd-la bor-čē** *W.* to keep cattle for breeding. — 2. to multiply (arithm.) *Wdk.* — 3. to spread, to propagate (news, secrets) *Dzl.* and elsewh.; more emphatically: *spel rgyās-par*, or *sgrōg-par byéd-pa* to blaze about *Sch.* — 4. to join, to put together, e.g. letters (almost = to spell); to mingle, to mix; *spél - ma* mixture, e.g. of prose and verse *Cs.*; *acc.* to *Was.* however, couplets, similar both as to metre and contents; composition, combination, *γser γyu spél - mai kri* a chair of gold and turkoises *Pth.*; *spél-mai* nor mixed goods *Cs.*; *spél-gos* clothes of various colours *Cs.*; *spel-tsig* *Sch.*: a combination of verses, poetry (?); *spél-mar byéd-pa* to mix *Lex.*

ལྷན་པ་ *spes* edge, brim, border, *Sch.*

ལྷན་པ་ *spo* summit of a mountain, *brag - dmar spo-mtō-nas* from the height of Bragmar *Mil.*; *rdo-rje-ydān-gyi spō-la* on the top of *Gayā* *Pth.*; *spō-bo* 1. (top, point =) bud *Ts.* 2. district to the east of *Lhasa* *Glr.*

ལྷན་པ་ *spo - to* 1. *bullock* *C.* — 2. *n.* of a village in *Panyul*.

ལྷན་པ་ *spo-re* *v.* *spor*.

ལྷན་པ་ *spo - ba*, *pf.* and *imp.* *spos*, *vb. a.* to *spō-ba*, to alter, to change; with and without *γnas* (*W. *sa**): to change the place (of residence), to remove, to shift; also to transpose, transplant; *min spō-ba* to change the name *Mil.*; *gos spō-ba* to change one's dress; *mgo-lūs* *v.* *mgo* extr.; to remove (an officer) to another station; to dismiss (a servant), *W.*, also *B.* frq.; *γzan mkās-pa yód - na spōs - pa bzān* if another skilful (physician) is to be had, it will be better to dismiss (the present one); to alter, to mend, to correct *W.*; *spō-sa* a place newly occupied by nomads *Sch.*

ལྷན་པ་ *spōg-pa*, *pf.* *spags*, *fut.* *spag*, to remove and to bring near by turns *Cs.*; *Lexx.* *w. e.* —

ཐོག་མཐོང་སྒྲུབ་པ་ *spogs* gain, profit, *ke-spogs* id.; *spogs byed - pa* to make profit, to gain money; *tson-spogs byéd-pa* to gain money by traffic *Dzl.*; *tson-spogs-la gró-ba Dzl.*; *skyed-spogs* interest (of money); *spogs - su ytón-ba* to give money on interest *Cs.*; **má-póg lém-pa** *C.* to demand a tax from emigrants or travellers.

ཐོག་བྱ་ *spón-ba, spán-ba*, pf. *spans*, fut. *span*, imp. *spón(s)*, (*Ssk. ཐུག་*) 1. to give up, to declare off, *bdag dan bdag-gir Sambh.* to give one's self up and all that one has; *smam-dpyád mi byéd-par spón-na* if he gives (the patient) over without even attempting a cure *Dzl. 50, 1*; to renounce (all pleasures) frq.; **kód-gu-ru span mi pód** he cannot give up Kotgur (his former residence) or forget it; without an object: *yóns-su spón-ba* (partic.) they (the Bodhisattvas) who entirely renounce *Thgy.*; to shun, avoid, abstain from (faults, sins, certain food) frq.; to reject = *dór-ba: bde-sdug-la span-blán med* between happiness and unhappiness there was no need to choose (sc. because only bliss prevailed) *Glr.*; *spón-blán dzin-pa zig-pa* the cessation of every inclination and disinclination, or also, of every interest in choosing or rejecting. — 2. to throw off, to drop, a letter, *pyi-tséq* (to omit) the dot after a syllable *Gram.*

ཐོག་བྱ་ *spón - byéd Vaisali*, ancient town near Allahabad, *Tar. 7, 5* and elsewh.; also *Vriji*, acc. to *Schf.*

ཐོག་ཐོད་ *spód* spice *Med.*; *spód, déb-s-pa* to season; *spód-dan* seasoned.

ཐོག་པ་ *spód-pa* 1. hermit, *spód-kan* hermit-age *Sch.* — 2. vow, *spód-pa nyáms-pa* one that has broken his vow *Sch.*

ཐོག་པ་པ་ *spóbs-pa* (*W.* also **spós-pa**), 1. vb. to dare, to venture, *ju-bar mi spóbs-pas* not daring to take hold of *Pth.*, also *Dzl. 72, 4; 22, 16*; *spóbs-par byéd-pa* 1. id. 2. to enable, empower, authorize *Cs.* — 2. sbst. courage, confidence.

ཐོག་པོ་ལྔ་ *spom-yór* diffuse (in words), prolix, long-winded, *byéd - pa, smrd - ba, čád-pa Cs.* 'to say circumstantially'.

ཐོག་པོ་ *spor, spo-ré, steel-yard*; *W.* particularly a little one.

ཐོག་བྱ་ *spór-ba, spár-ba*, pf. and fut. *spar*, 1. to lift up, *rdó - rje* the praying-sceptre *Dom.*; (a hatchet) to fetch a blow; *W. *šed spár-la* (or *spár-te*) *rgyob** swing (the hatchet) well and strike! **spár-la čon** run and leap! cf. also *nems*; to raise, promote, advance, *go - pán* in rank *Lez.* — 2. v. *dpór-ba*.

ཐོག་པོ་ *spol Ts.* for **me-mé** *W.* (v. *mes-po*).

ཐོག་པོ་ *spos* 1. sbst. incense; *bdug - spós* id.; less frq. perfume in general; *byug-spós* sweet-scented water or ointment; *spós sbyór-ba, sgrúb-pa*, also *rgyáb-pa* and *rgyág-pa Cs.*, to prepare incense, perfumes, *bdug-pa* to burn (incense); *byug-pa** to cover (with perfume); *rgya-spós, brag-spós, span-spós*, different kinds of perfume; *spós-(kye) réni (-bu)* pastil, long and thin straws being covered with an odoriferous substance, which generally consists of pulverized *šugpa*, and sandal-wood, combined with some *gugul*, musk and the like; they are made by the Lamas, and frequently presented to travellers as an offering of welcome. *spós-dkár* frankincense, = *gugul dkár - po*. — *spós-mkan* perfumer. — *spós-čág* incense in pieces or cakes. — *spós-čú*, resp. *čab*, sweet-scented water, diluted ointment, *lús - la byug - pa Pth.*; *spós-čus čag - čág déb-s - pa Pth.* to sprinkle with such water. — *spós-snod Cs.*, *spós-pór* (also *pog-pór*), censer, perfuming-pan. — *spós-tson-pa = spós-mkan*. — *spós-yžón* basin for incense *Cs.* — *spós-šél* (col. **po-šél**) amber. — 2. vb. v. *spó - ba* and *spóbs-pa*.

ཐོག་པོ་ *spya-dnós Cs. = yo - byád; Lez.* *spya-dnós* and *dnós-spyád*, as explanations to *ka-ča*.

ཐོག་པོ་ *spyán-ki Mil., Sg., -gi Dzl., -ku, -gu, ku Cs., Lh. *šan-ku*, wolf.* (Wolves, where more frequent, as e.g. in Spiti, commit ravages among the sheep; but are other wise not much dreaded by man). *spyán-mo* female wolf; *spyañ-prüg* young wolf; *spyañ - tsán* wolf's den; *spyañ - dón* wolf's trap (used in *Sp.*); *spyáni-ku šú-ba* the howling of a wolf *Cs.*; *čə-spyán Lez.*,

ཏྲ་པ་ *spyān-ba*ཏྲ་པ་ *spyi*

lō-spyān *Stg.*, *dur-spyān* *Cs.*, **kyi-dān** *W.*, jackal. — *spyān-dug-pa* *Cs.*, *spyān-tsér* *Med.*, thistle, or kind of thistle, mentioned as an emetic.

ཏྲ་པ་ *spyān-ba* 1. sbst. and adj.; *spyān-po* adj., skill; skilful, clever, *Lex.*, *Glr.* and elsewh.; prob. = *γάν(-po)*, q. v.; sometimes confounded with *sbyān-ba*, *sbyāns-pa*, practiced, expert; *rig-pa spyān-bas rtsōm-pa kūn-la jug Lt.* the clever man finds his way in every thing; *spyān-ylén Cs.* the clever man and the dunce; *Glr.*: *spyān ylen ma nór-ba ñig byed dgos*, prob. to be read *byed*, and to be translated: then it must evidently appear, who is clever and who is stupid. — 2. vb. = *dpyān-ba*.

ཏྲ་པ་ *spyad* v. *spya*.

ཏྲ་པ་ *spyád-pa* v. *spyód-pa*.

ཏྲ་པ་ *spyān*, resp. for *mig*, eye; *spyān bgrád-pa*, *γδάν-ba*, to stare *Cs.*; *spyān gyūr-ba* v. *spyān-pa*; *spyān drén-pa*, rarely *dróns-pa*, resp. for *drén-pa*, to invite, v. *drén-pa*; *spyān pyi-ba* to wipe the eyes; *spyān btsem-pa* to shut the eyes *Cs.*

Comp. and deriv. *spyān - kyig* or *kyug* eye-brow *Cs.* — *spyān-dkyis* v. *dkyus*. — *spyān-bskyiñs mdzād-pa* to protect, to preserve the eyes *Sch.* — *spyān-sñā* before, with, in presence of a dignitary, *spyān-sñai grā-pa-rnams* the scholars standing in presence of his Reverence *Cs.*; mostly in the termin. case: *spyān-sñar*, as adv. and postp., *rgyál-poi spyān-sñar krid-pa* to lead (another) before the king, frq.; rarely in reference to the first pers.: *nai spyān-sñar ñi* they came to me, before my face (sc. Buddha's) *Dzl.*; less corr. *spyān-sñar mdzēspai skūd-ris Mil.* in front (on the fore-part of the shoes) beautifully embroidered figures. — *spyān-dān* having eyes. — *spyān-lēbs* eye-lid. — *spyān-ñāb* tears, *byin-pa* to shed; *ñór-ba* to flow from; also to shed, *rgyál-bu spyān-ñāb ñór-ro Pth.* the prince shed tears. — *spyān-drén* one who invites, one that calls to dinner. — *spyān-pa Cs.* 1. eye-witness; 2. commissary; 3. *Sch.* overseer;

spyān-du gyūr-ba = *dpān-du gyūr-ba*, to see, to know; *spyān-pa byéd-pa* to watch, guard, keep, protect, inspect *Sch.*; *bā-glan-gi spyān-pa* cow-herd(?) *Sch.* — *spyān-brās* apple of the eye. — *spyān-mig-bzān* the western 'king of ghosts', v. *rgyal-ñen* sub *rgyal-ba*. — *spyān-dmigs* *Sch.*: 'the object of vision; the inclination of the mind'. — *spyān-smān* medicine for the eyes. — *spyān-rtség* the wrinkles of the eyelids *Cs.* — *spyān-zür* *Sch.*, corner of the eye. — *spyān-γzigs*, costly offerings dedicated to the gods, *Mil.*; also applied to presents of food, offered to men, *Mil.*; *būl-ba* to offer such; also *drén-pa*. — *spyān-yās*, *Sch.*, without eyes, blind. — *spyān-rās*, *Sch.* the brightness of the eye, a glance of the eye. — *spyān-ras-γzigs W.*; **ñān-re-zig** *Cs.*: **ñen-re-sig* or *-si**, *Ssk.* चण्डिकादेव, the other (cf. *jam-dpal*) of the two great half-divine Bodhisattvas of the northern Buddhists, who more particularly is revered as begetter (not creator), redeemer, and ruler of men, and in the first place of the Tibetans, incarnate as king *Sron-ñān-gām-po*, *Köpp.* II, 22. — *spyān-lam-du* seems to be = *drūn-du*, *spyān-sñar*, *Mil.* and elsewh.

ཏྲ་པ་ *spyi*, I. adj. (synon. *tun*, also *dbyiñs*, opp. to *sgos*) 1. general, relating to all, standing higher than all: **ñim-pon ñi**, chief prefect, governor general *C.*; adv. *spyi*, *spyir(-du)*, less frq. *spyi-la*, *spyi-na*, *spyir-gyis*, generally, in general, frq. followed by *sgos(-kyis)*, *Kyād-par*, in particular, singly; also like *cum tum* in Latin; *spyi ñān ñir*, generally, and here, in this work, *Wñ.*; *spyii sdom*, v. *sdom*; — *spyii kog ji ñān ji bñin-du* (?) *Sch.*: 'according to general custom'. — 2. all, *C.*; *ñā-ñān spyii bñān-sñin* *Glr.* — 3. for *spyi-bo*, v. below. — *spyi-sgra* *Cs.*, general meaning, more corr. *sgra-spyi*, *Was.* (294), general expression. — *spyi-γñér*, *spyi-ñer* *Cs.*, bald-headed. — *spyi-tór* = *gtsug-tór* *Lex.* *spyi-tóg*, property of the community, common property; *W.*: **ñi-tóg-ne ton** bestow it out of the common funds! — *spyi-gdugs*, v. *sgos*. — *spyi-pa*, head, chief, leader, superintendent, *Sch.*;

spyi-dpon, much the same, v. *sgos*; *spyi-bo*, 1. (rarely *spyi*), crown of the head, top, *spyi-bor kūr-ba* to carry on the head; — *spyi-bos pyág-ṣal-ba* to bow down bending the head; *ṣabs spyi-bor lén-pa*, frq., to place the foot of a superior on one's own head; *dei spyi-bo-nas byüg-nas*, pouring over his head, anointing him, *Domañ*; more frq.: *spyi-bo-nas dbaṅ skūr-ba*, v. *skur-ba*; *spyi-bo-nas dbaṅ bskūr-bai rgyál-po*, the anointed king; *spyi-glugs*, the vessel used for anointing (resembling a tea-pot). — 2. the end of a piece of cloth, *dar-yüg-gi*, *Glr.* — 3. name of a king of China *Glr.*; *spyi-min* common appellation: *dkor ni nór-gyi spyi-min*, 'dkor' is a general word for property, *Lex.* — II. often incorr. for *ci*, also *dpyi*.

ཡི་ཐི་ *spyi-ti*, a fantastic, mystical doctrine of Ugyen-Padma, *tég-pa čén-po spyi-ti*, *spyi-ti yóg-brdai dkyil-kor Pth.*; *yán-ti*, another of his doctrines.

ཡི་ཐོ་ *spyi-brtöl*, *Cs.*: impudence, impertinence, *Sch.*: lewd; *spyi-brtöl-čan*, impudent; *spyi-brtöl byéd-pa*, to be impudent *Cs.*

ཡི་ཐོ་ *spyin-ba*, pf. *spyiṅs*, imp. *spyin(s)*, the vb. a. to *byin-ba*, to sink, to lower, let down, dip under; *čur*, *Lex.*

ཡི་ཐོ་ *spyin* (W. **(s)pin**), glue, paste: *spyin skól-ba*, to manufacture glue; *skūd-pa* (*Sch.* also *bdár-ba?*) to spread glue on; **pin dan jār-čē** W. to glue; *ko-spyin*, glue made of skins, *nya-spyin*, fish-glue, isinglass; *bág-spyin* paste or rather a kind of putty, compounded of flour and glue; *rd-spyin* glue made of horn; *ša-spyin*, meat-jelly; *spyin-por* glue-pot.

ཡི་ཐོ་ *spyims* (? *čims*), *Ld.* = *spyi*; **čimsi min** = *spyi-min*.

ཡི་ཐོ་ *spyir* v. *spyi*.

ཡི་ཐོ་ *spyil-po*, 1. hut *Mil.*, *Pth.*; *rtsai*, thatched hut *Lex.*; *spyil-bu*, id.; *lo-mai spyil-bu*, hut constructed of twigs, fastened together on the top, arbour; a cot, a mean house. — 2. inmate of such a one, *Cs.*; also *spyil-pa*, fem. *-ma*.

ཡི་ཐོ་ *spyüg-pa*, pf. *spyugs*, imp. *spyug(s)*, to expel, to turn out, to banish; *yül-nas* out of the country; *yul gžán-du Glr.*; *mṭá-la*, *mṭar* into the neighbouring country, over the frontier (v. *mṭa*); when the place of banishment is named, the otherwise faulty spelling *bčüg-pa* is allowable; v. *jüg-pa*.

ཡི་ཐོ་ *spyó-ba*, pf. and imp. *spyos*, to blame, to scold *Dzl.*; *čün-ma rtág-tu spyó-žin*, as my wife is always scolding; *čes spyós-so* thus they spoke in a blaming way, *Dzl.*; *Cs.* also: to mock, to ridicule(?). synon. *yšé-ba*.

ཡི་ཐོ་ *spyón-ba* = *dpýán-ba*.

ཡི་ཐོ་ *spyód-pa*, I. vb., also *spyád-pa*, pf. *spyad*, *Ssk.* བཟུག 1. = *byéd-pa*, to do, to act, v. *tsáns-par*, yet gen. with an object in the accus. to accomplish, perform, commit; *sdig-pa*, *sdig-pai las*, *dgé-ba*, *dká-ba* (v. *dká-ba*), *čos spyod-pa*; *mi-dge-ba dé-dag spyód-na* if one commits these sins *Thgy.*; *bdag či spyád-pas dār skyes*, what having done, or because of which doing of mine am I re-born here? *Dzl.*; even like *byéd-pa* = to be, *mṇa-óg spyód-pai bāns Glr.*, simply = subjects; rarely c. dat.: *sdig-pa bá-žig-la spyód-pa*, *Thgy.*, *dgé-ba bču-la*, *Dzl.*, denoting a habitual doing; cf. *zá-ba*. — 2. to treat, to deal with, *zas-skóm légs-par spyód-pa*, (to deal with) food and drink in the right manner *S.g.*; gen. with the dat.: *žin-la lhu-ru spyad*, the fields were disposed of in lots, divided *Glr.*; hence gen. to use, to make use of, to employ, to enjoy: *bá-glañ nyin-par* to use an ox during the day (for ploughing) *Dzl.*; *yun-rtin-dus-su bdé-bar spyad kyañ*, even if one has long and in tranquillity used, enjoyed (this world's goods), *Thgy.*; so frq. with *lóns*: *lóns-spyod-pa*; to have for a sphere of activity, v. *mṭá-spyod*, *sá-spyod*, *sa-óg-spyod*; also a euphemism for sensual indulgence: *bud-méd-la spyód-pa* to use, to cohabit with, a woman, *Dzl.*; *mi-rigs-par* or *lög-par*, to violate (a woman) *Thgy.* & others; *dga mṭur spyód-pa*, of a like meaning; the

སྤྲོད་པ་ *spyód-pa-pa*

འ

སྤྲི་སྤྲི་མ་རྩ་པ་ *sprī-sti-ma-rdza-pa*

other synonymous phrases: *dod-lóg spyód-pa*, *mi -tsé-pai spyód-pa byéd-pa*, *Glr.*, *nyál-po*, *čágs-pa*, *krig-pa spyód-pa*, belong by their construction properly to 1; so also: *bud-méd brgya spyod nus* he can get done with a hundred wives, *Lt.*

II. sbst. 1. **action, practice, execution**, opp. to *ltá-ba*, theory. esp. in mysticism, v. *sgóm-pa*. — 2. **activity**: *spyód-pa šin-tu dóg-par gyir-to* they were much restrained, narrowly watched *Glr.*; *séms -kyi spyód -pa* seems to be: faculty of mind, *Wdn.* — 3. **way of acting, conduct, course of life**, = *spyód-lam*; *byan-čub-séms-dpai frq*; *nán- or nyés-spyod* bad actions, *bzán- or légs-spyod* good actions *Cs.*; *spyód-pa žib-pa*, 'the strict', a monastic order *Pth.*; **behaviour, deportment**, frq.: *spyód-pa rtsin-ba*, rude, rough, in manners *Glr.*; *spyód-pas škál-čig kyan mi tsugs*, of an extremely variable conduct (*lit.* not for one moment the same) *Glr.*

Comp. *spyod-grós gait and deportment Mil.* — *spyod-nán* = *nán-spyod*, *spyod-nán byéd pa*. — *spyód-tsul*, *Sch.* = *spyód-pa* II. *spyód-yul*, **sphere of activity**; *kün-gyi spyód-yul di ma lags*, that is not a thing to be attempted by every body *Mil.*; *mtón-bai spyód-pa* range of vision *Tar.*; cf. མོ་པ་. — *spyód -lam*, 1. **demeanour, deportment, mode of life** frq.; 2. **good behaviour**, graceful demeanour, noble deportment; otherwise *spyód-pa mžes-pa*; hence *spyód-pa dañ ldán-pa*, *spyod-ldán* of genteel manners *Dzl.*; *spyód-pa dañ mi ldán-pa Dzl.*, *čod-nán-čan* *W.*, *čó-lóg jhé-kén*, *C.* **rude, unmannerly, ill-bred, disobedient**. 3. *Med.*: diet, and more particularly **bodily exercise**; *zas-spyód*, food and exercise. 4. **attitude**: *spyód-lam rnam-bži* the four attitudes of sitting, lying, standing and walking.

སྤྲོད་པ་ *spyód-pa-pa* v. *dpyód-pa*, extr.

སྤྲོད་པ་ *spyod-pad* or *dpyod-pád* (spelling not quite certain), pronounc.: *čó-pe*, **lemon, citron** *C.*

སྤྲོད་པ་ *spyón-pa*, rarely for *byon-pa*.

སྤྲོད་པ་ *spyóm-pa*, pf. *spyoms*, to **boast, to exhibit with ostentation**, e.g. virtues,

(the Greek *αυχαῖσθαι*). Notwithstanding the detailed explanations of the *Lexx.*, the word is after all so little known, that I never met with it in books, nor heard it used by the people. — *spyoms*, sbst., **self-praise, boasting** *Zam.*

སྤྲོད་པ་ *spra*, monkey. *Mil.*, prob. the large dark-gray, long-tailed monkey of the southern Himalaya; *sprá-mo*; *spra-prüg*.

སྤྲོད་པ་ (འཇམ་མཁའ་) *spra-čál* v. *pra-čál*; *spra-tél* v. *tél-pa*.

སྤྲོད་པ་ *sprá-ba*, I. sbst. *W.* *šrá-wa*, **spunk, German tinder**, prepared of the fibres of a thistle (*Cousinia*); *spra-mé*, glowing tinder, *Pth.*; *pyi ni sprá-ba dkár-por pyogs*, white-nappy, as a botanical term, *Wdn.*, the colour of the tinder, referred to, being a light gray; *sprá-bai tóg-gu* a medicinal herb *Wdn.*

II. vb. pf. *spras*, imp. *spros*, 1. **to adorn, to decorate**: *rgyán-gyis frq.*, *mtsán-dpes Mil.* and elsewh. — 2. *γές spras*, *Lex.?* *sprá-ba byéd-pa* to love, to caress. — 3. perh. identical with *šrá-čé(s)*, **to empty** (a dish). — 4. *spra krid-pa* to lead, to direct right. — Cf. also *ytsaň sprá-wa*.

སྤྲོད་པ་ *spra-tsil*, *Med.*, *C.* **wax** (*W.* *mum*).

སྤྲོད་པ་ *sprág-pa* v. *sbrág-pa*.

སྤྲོད་པ་ *sprán-ba*, *Cs.*, to beg; (the verb I never met with, and *Zam.* explains the sbst. only by *nor-méd*); *sprán-po*, **beggar**, *Dzl.*, *Glr.*, frq. (*Wts.* 'filou', rather bold, though not far from the truth); *šan-lón* *C.*, id.; *sprán-rgán Mil.*, an old beggar; *rdzús-mai sprán-po* a sham-beggar *Glr.*; *sprán-prüg* beggar boy; *sprán-bán* mendicant friar *Glr.*; *sprán-zás* beggar's livelihood *Mil.*; *dkar-sprán* begging for lenten food, also such food obtained by begging, v. *dkar-zás*; *skyur-sprán* begging for beer *Mil.*

སྤྲོད་པ་ *sprád-pa* v. *spród-pa*.

སྤྲི་སྤྲི་མ་རྩ་པ་, སྤྲི་ཆེན་ *sprī-sti-ma-rdza-pa*, *si-čén*, n. of the emperor of China, during whose reign Buddhism was introduced into that country,

Glr.; acc. to Chinese accounts: *Ming-ti*, 58—76 after Christ.

ལྷོ་མ་ *sprī-ma*, *spris-ma*, *sris-ma*, *W.* **sri**, cream, and other fatty substances, gathering on the surfaces of fluids; ལྷོ་མ་ *spris*, *Lt.*, ལྷོ་མ་ - *spris*, *Wdn.*; gen. ལྷོ་མ་ - *sri*, cream (of milk); ལྷོ་མ་ *sprī*, the greasy surface of soup; ditto of urine *Med.*

ལྷོ་མ་ *sprīn-ba*, pf. *sprīns*, to send a message, to give information, to send word; *prin*, tidings *Dzl.*; ལྷོ་མ་ *sprīn - no* so I send him word *Dzl.*

ལྷོ་མ་ *sprin*, **tin**, *Ld.* **srin**, *Bal.* **spin**, cloud, also as an emblem of transitoriness frq.; **srin figs, kor**, *W.*, clouds are spreading; *sprin-gyi yseb-nas* from between the clouds *Glr.*; *glóg-sprin* thunder-cloud *Glr.*; ལྷོ་མ་ *sprin* rain-cloud; ལྷོ་མ་ *sprin* cloud tinged with rainbow colours *Pth.*; *mig-sprin* v. this; *lhó-sprin* a southern cloud, picturesque expression, the clouds in Tibet generally coming from the south *Mil.*; *sprin-skyés* lightning; *sprin-dmár* clouds reddened by the sun, morning or evening red; *sprin-pün*, *sprin-tsógs*, an accumulation of clouds; *sprin-gyi pò-nya* the messenger of the clouds, Meghadūta, a poem by Kalidāsa *Tar.*

ལྷོ་མ་ *sprībs-pa* to be hungry *Sch.*

ལྷོ་མ་ *spris-ma* v. *sprī-ma*.

ལྷོ་མ་ *sprū - ma*, *Cs.*, hellebore; *sprū-dkár*, -*nág Med.*

ལྷོ་མ་ *sprüg-pa*, pf. and imp. *sprugs*, **fug-pa**, *W.* **srug-če** to shake, to shake off, to beat out, *rdul* dust; to stir up, *rdul-tsúb*, to raise, whirl up dust; *lus sprüg-sil-ba*, *lus sprug-sil byéd-pa Glr.*, to shake one's self (used of horses); fig. *mus mtu rtsal sprüg-pa*, to strain every nerve, to work with might and main *Pth.*; to shake about, to stir up (synon. **sruł-če*, *rum-če** *W.*); *Cs.* also: to rub, to scratch, to brush??

ལྷོ་མ་ *sprūl-ba* (cf. *prūl-ba*), to juggle, to make phantoms (*sprūl-pa*) appear, to change, to transform (one's self), which according to the doctrines of Buddhism is the

highest acquisition of any man, that by his own holiness has assumed divine nature, viz. as long as he is capable of acting, not having yet been absorbed into the blessed state of nothingness. This power of transformation on the part of the Buddhist is the evidence of what he understands by divine omnipotence; but as this conception is a mere product of fancy, it varies in its import. On the one hand it is opposed to reality, *dños*; thus e.g. beings, whom no Buddha could convert through his personal agency, *sku-dños-kyi sgó-nas*, are converted (acc. to *Pth.*) *sprūl-pai tábs-kyis*. Frequently Buddha avails himself of jugglery, *rdzu-prūl ston*, converting thousands of beings in a trice, *Dzl.* & elsewh.; further: *drag-poi sprūl-pa byás-pa yin Glr.*, I caused terrifying phantoms to appear, viz. the spectral bodies of executed culprits, in order to scare the rude Tibetans into the way of virtue. From the foregoing it is evident that the term in question by no means conveys the scriptural idea of a creative and miraculous power; the Tibetan, however, when he becomes acquainted with christianity, is always apt to substitute his *sprūl - pa* or *rdzu-prūl*, and *sprūl-ba* for it. On the other hand, a real and material existence is as often attributed to a *sprūl-pa*, when it designates the incarnate and embodied person, the Avatāra of a deity, (Mongol. Chubilgan), who like any human being is capable of acting, and exerting an influence on the material world around him, or of suffering by it, without any docetic admixture. Occasionally it is also to be translated by emanation: *yán-sprūl*, emanation of the second degree, i.e. one emanation going forth from another; *nyñ - sprūl* or *ysm-sprūl*, an em. of the third degree *Pth.*; *sprūl-pa gyéd-pa*, to let emanations go forth, *Lexx.* — Further: *sprūl-pa mkyén-pa*, to be an adept in the art of *sprūl-pa*, i.e. witchcraft, *Glr.*; *ri ynyis sprūl-te* producing two mountains by magic, *Dzl.*; ... *mtó-ba ... bziugs-pa sprūl-nas*, changing himself into a high enthroned person, *Dzl.*; *dgo-*

slón zig-tu, transforming himself into a friar, *Dzl.* frq.; *dúd-gro tsim-par sprül-ba*, to satiate animals by fictitious food *Dzl.*; *tams-äd sprül-par düg-pa*, these were all metamorphoses, mocking phantoms, *Glr.*; *sku-lis-kyi sprül-pa brgya-rtsa-brgyäd mdzäd-de* or *sprül-te*, to centuple one's self, *Glr.*; *sprul-pai rgyäl-po*, the phantom-king, viz. Buddha, Avalokitesvara, or some other divine person, incarnate as a king; *gan-la-gan-dül-gyi sprül-pa*, all-converting Avatara, frq.

spre, gen. *spreu*, rarely *sprel* (*Ld.* **šreu*; *spru**) monkey, of a grayish yellow brown, common in the forests of the southern Himalaya, (cf. *spra*); sometimes a distinction is made between *spre* and *spra*, in which case the former is the long-tailed monkey. — *spré-mo*, female monkey, *Cs.*; yet also *spreu zär-ma*, a blind female monkey, *Dzl.*; *spre-prüg*, young monkey. — *spre-rtsed*, apish tricks; foolery.

spró-ba I. vb. pf. *spros*, prop. the transitive of *pró-ba* to make go out, to disperse, to spread; gen. however intransitive: 1. to go out, to proceed, to spread, of rays of light, of the wind, *Wdn.* — 2. fig. to enlarge upon, by way of explaining, representing, *Zam., Pth.*; *ycig-las sprós-pa*, *Was.* (115), enlarging (proceeding) from the number one in an ascending progression of numbers; *rnám-par sprós-pa*, to have come to a full development and restoration from the consequences of sins, *Stg.*

II. 1. vb. (pf. unaltered), to feel an inclination for, to delight in: *dgé-ba-la*, in virtue, *Dzl.*; *byä-ba gán-la yañ spró-ba čuñ*, feeling little inclination for doing any thing, *Thgy.*; *beäd-par spró-ba su yañ ma byuñ*, none was found that had a mind to kill, *Stg.*; so also *Tar.*; to be willing, to wish, *Tar.*; in an absolute sense: *sems*, or resp. *tugs*, *spró-bar gyür-ba*, to get cheerful, merry, *Mil.* — 2. sbst. joy, cheerfulness: *spró-ba skyéd-pa*, to feel joy, pleasure, *Dzl.* and elsewh.; *spró-ba skyé-bai pyitr-du*, for an encouragement, for a comfort, *Glr.*; *spro-sin-ba* *Sch.*, great joy (cf. *sin*); *spro-sin-gé-*

ba, *Sch.*, to one's wish (?); *spro ši-ba*, *Sch.*, 'not to be joyful', lit. the cessation of joy; *spro tün-ba*, 'short cheerfulness', i.e. a passionate disposition; or as adj. **passionate, irascible**, *Wdn.*; *dga-spró*, joy, *dga-spró dpag-tu-méd-pa tob*, he got into a most cheerful humour, *Mil.* — **to-kän**, *C.*, pleasure-house, summer-house, pavilion; *spro-séms* and (*Ld.*) **spro-šés*, *šro-šés**, joy; *spro-séms*, *Thgy.* also youthful joy, alacrity, cheerfulness in working, readiness to act.

spróg-ma; *Sch.* *spós-kyi spróg-ma*, little box for frankincense.

spróg-zu v. *prog.*

spród-pa, secondary form *sprad*, the vb. a. of *prod-pa* (by the illiterate it is often used for *ytod-pa*, not very current in common life) 1. to bring together, to put together, to make to meet: *ñai blá-ma-la spród-do*, we will bring you together with our Lama, *Mil.*; so also resp. . . . *ynyis žal spród mdzäd-pa*; in another passage *de dan žal-spród-du bzugs-šin* prob. means sitting exactly opposite to one another, (a whimsical idea, relative to two idols many miles distant from each other; possibly it should be read *ytod-du*); *bdäg-čag spród-čig*, bring about a meeting between our two parties! *Dzl.*; *ryul* or *táb-mo*, to commit a battle; *rál-ka*, *Ma.*, to put the edges of the swords together, prob. meaning the same; *mteb spród-pa*, to put the finger to the bow-string, *Glr.*; **lág-to téb-to' kál-wa**, to suspend by the thumb and big toe, a kind of torture in *C.* (The special meaning: to cohabit, *Cs.*, never came to my notice). — 2. to deliver (a letter, message) *Pth.*; *spár-mor*, *lág-tu*, *Lex.*, to put into one's hand; to set, to put, to propose, **gyugs*, *Idem**, a task, a riddle, *W.*; to pay (cf. *prod-pa*), *pyir spród-pa*, to repay. — Moreover: *ñó-sprod-pa*, to explain, *don dan spród-pa* seems to signify the same in *Mil.*, *Pth.*; *brdá-sprod-pa*, to explain, to describe v. *brda*; *brda-spród*, *ibid.* seems to denote grammar.

sprós-pa. 1. pf. v. *spró-ba* I. — 2. business, employment, activity; *Cs.*:

'*spros* - *pa* - *dan*, busy, employed, occupied; *sprós-bčas*, id.; *čós-kyi* and *ḡig - rtén - gyi* *sprós - pa*, spiritual and secular business'; *Sch.*: '*spros kun*, all affairs'; I met only with

sprós-pa méd-pa or *čód-pa*, or *spros-brál*, denoting the state of an absolute inactivity, such as belongs to Buddha in the state of *čós-sku*, (v. *sku* 2) *Pth.*, *Mil.*



ཨྲ པ་ 1. the letter *p*, aspirate, the English *p* in pass. — 2. num. figure: 14.

ཨྲ པ་ I. vulgo ཨྲ་ཨྲ་, ཨྲ་ཨྲ་, *ā-pa*, *ā-pa*, (Cs. also ཨྲ་ཨྲ་ *ā-ta*) 1. father, resp. *yab* (yet also *pa* is used, e.g. when Milaraspa is addressed by his female disciples, as well as in prayers to defunct saints *Mil.*) — 2. a male, not castrated, animal (vulg. likewise *ā-pa*). Comp. *pa-glān* bull. — *pa-rjes-bi*, *Sch.*, a child born after its father's death. — *pa-rtā*, stallion. — **pa-nór**, patrimony *C.*, *W.* — *pa-spād* (*Sch.* also *pad*) v. *spad*; *pa-spūn* v. *spun*. — *pa-pāg*, boar. — *pa-mā*, parents, *pa-mā-la gūs-pa*, *Stg.*; **pa-ma-méd-kan**, *W.*, orphan; also father or mother, parent; *pa-mā-γčig-pa*, brothers and sisters born of the same parents. — *pa-mtñ*, relations on the father's side; *btsin-moi pa-mñi bós-so*, *Glr.*, he invited the relations of his wife's father; *pa (dan) mēs (-po)*, ancestors; *pa-mēs št-bai dón-du*, for the (defunct) ancestors, *Wdn.*; — *pa-tsáb* 1. foster-father, guardian, *Sch.* 2. father to a country(?). — *pa-tsān*, *Mil.* 1. cousin by the father's side (patruelis) *C.* 2. also = *pa-spūn*(?). — *pa-γčī* = **pa-nór**, *C.* — *pa-yāñ*, *Sch.*, step-father; — *pa - yūl*, fatherland, native country, frq.; *pa-yūl-la čāgs-pa* or *srég-pa*, love of country. — *pa-γyāg*, yak-bull. — *pa-γyār*, step-father, foster-father, *Cs.* — *pa-rā*, he-goat, buck.

II. root for the terms: beyond, onward, farther on; *pā-ga*, the opposite side; *ču pā-gar tñn-nas*, to get to the opposite bank or shore, *Mil.* (not frq.). — *pā-gi*, 1. that

which is on the other side, *Sch.* 2. *C.*, also *Pth.*, *Mil.*: yonder; *pā-gii ri de*, that mountain yonder, *Pth.* 3. col.: he. — *pā-gir*, there, thither. — *pā-nos* = *pā-rol*, *pā-rol-tu* *Lk.* — *pā-mta*, the other end, the other boundary, *Cs.*; *pa-mta-méd*, without boundary, endless, *Cs.* — *pa-pyogs C.* = *pā-ga*. — *pa-tsād*, *pa-zād*, distance; *pa-tsād čig-na*, at a small distance (from the town), *Pth.*; *dñ-nas pā-zād čig-na*, a bit farther on, *Dzl.*; *pa-tsād čig-tu tñn-nas*, stepping a little aside, *Pth.*; *pa-zād gró-ba*, to go on, *Dzl.* frq. — *pa-ri* the mountain on the other side. — *pā-rol*, in *B.* very frq. 1. the other side; opposite side, counterparty. 2. for *pā-rol-pa*, -*na*, -*tu* v. below; *pā-rol-tu*, over to the other side, *skyl-ba*, to carry, *pyin-pa*, to get to the other side, esp. in reference to the Mahāyāna doctrine of crossing the stream of time to the shore of rest, of Nirwāṇa; gen. as sbst. = पारमिता, means of crossing (Was. perfections, Köpp. cardinal virtues); gen. six of them are reckoned: *sbyin-pa*, *tsul-krim*s, *bzod-pa*, *brtaon-gris*, *bsam-ytān*, *des-rāb*; sometimes only five, at other times even ten, by adding *tabe*, *smñ-lam*, *stobs*, *ye-šes*; *sbyin-pai*, *des-rāb-kyi pā-rol-tu pyin-pa*, to have stepped over or crossed by means of beneficence, wisdom etc. (or more naturally: to have got to the end of beneficence etc., to have fully achieved, accomplished it; sbst. the full accomplishment of etc.). — *pā-rol-na*, adv., on the other side; postp. e. gen. beyond, behind, with regard to space, *Samñh.*; extending

ཕག་ *pá-gu*

beyond, both as to the future and the past, e.g. *bakál-pa gráns-med-pai pá-rol-na*, innumerable Kalpas ago, frq.; *pá-rol-pa*, 1. one living on the other side. 2. also *po*, enemy, adversary, *pá-rol-pai rgyál-po*, *pá-rol-pai dmag*, *pá-rol-gyi dmag-tsógs*, the hostile king, hostile army; *pá-rol yñón-pa*, to vanquish the enemy; *pá-rol-gyis mi tsógs-par gyúr-ba*, not to be molested by the enemy. 3. also *po*, the other; the neighbour; *pá-rol-gyi lén-pa*, to take away the neighbour's property; *pá-rol-gyi rdzas, yo-byád, nor, Stg.*; *pá-rol yñón-pa, Tar. 12, 20*: excelling others, *Schf.* exceedingly. — Cf. also *pár* and *pán* II.

ཕག་ *pá-gu*, *Sch.* wall; edge, border; in two passages of *Glr.* the latter meaning does not suit at all, and the former not well; rather: tile; v. *pag*.

ཕཱ་ཏིན་ *pá-tñ*, *W.*, sweet dried apricots, in *C.* **na-ri-kám-bu**, in Hind. خربزني, in Russia *bokhari*, *bokharki*, also called Persian fruit, much exported from Balti, Kabul, and other countries of western Asia.

ཕཱ་ཏི་ *pá-til*, *pa-til* (*Ar.* فتيلة) *W.*, lunt, match; **dug-če**, to light (a match).

ཕཱ་བ་དགོ་དགོ་ *pá-ba-dgo-dgó*, puff-ball, bull-fist (a kind of fungus) *Wdn.*

ཕཱ་བོན་ *pá-bón*, *Glr.* and elsewh., *C.*, *pá-lón* *Pth.*, *Bal.*, *pá-lón* *Ld.*, a large rock or block, above ground.

ཕཱ་འུ་ *pá-wán*, 1. bat (animal) *Lt.*, *Thgr.*, *C.*; **po-lón-hel-kyi*, *pá-wán-án-kyé*, **ár-kyi**, *W.*, **pá-wán-tár**, *Sik.*, id. (= *bya-wán*). 2. *rdo pá-wán*, *Ssk.* *sālagrāma*, amonite.

ཕཱ་ར་ *pá-ra*, 1. breeding-buck. — 2. v. *pár-ba*.

ཕཱ་རཱ་ *pá-rán*, 1. also *pé-rán*, = **pi-lín**, *C.*, Feringhi, European. — 2. vulg. venereal disease.

ཕཱ་རི་ *pá-ri* 1. *Lh.*, a coarse covering or carpet — 2. a mountain on the other side.

ཕཱ་ལ་ *pá-la* *Ssk.*, fruit, *Lt.*

ཕཱ་ལམ་ *pá-lám*, *rdo-rje-pá-lám*, diamond, *Lt.*

ཕཱ་ལི་ *pá-lí*, shield, buckler.

ཕག་ *pág*

ཕཱ་འོད་འཕྲུག་ *pá-òd-òd dug*, he changes colour, turns pale, with consternation, *Ld.*

ཕག་ *pág*, I. v. *pag*. — II. in *B.* gen. *pág-pa*, swine, hog, pig (introduced into *C.* from China, and largely consumed; in *W.* somewhat known from India, **ri-pág* and *lún-pág** being distinguished as the wild boar and the tame hog); *pág-pai sna*, *Glr.*; *rús-pa*, *Med.*; *bèud*(?) *Lt.*; *pág-gi ydon*, a pig's face, *Sambh.*; *pá-pág*, not castrated, *pó-pág*, castrated boar; *mó-pág*, sow. — *pág-kyu*, herd of swine. — *pág-mgo*, 1. boar's head (a valued protective against demons, it being hid in the ground under the threshold of the door). 2. *S.g.* fol. 26, it seems to be a mineral used in medicine. — *pág-rgód*, wild boar. — *pág-mče*, tusks of a boar. — *pág-tñ*, *Sch.*: a large boar(?). — *pág-prüg*, young pig. — *pág-ma*, *Sch.*, gelded hog. — *pág-mo*, 1. sow. 2. a goddess v. *rdo-rje*. — *pág-tsán*, pig-sty. — *pág-tsíl*, hog's lard; bacon. — *pág-tsógs* = *pág-kyu*. — *pág-rdzi*, swine-herd. — *pág-zé*, hog's bristle, *Wdn.* — *pág-yar-ma*, *Sch.*, the fattening of pigs(?) — *pág-ril*, pig's muck(?) *Lt.* — *pág-ša*, pork.

III. (*Cs.* *pág-ma*), something hidden; concealment: *pág-na mi yód-pa*, a man concealed behind, *Dzl.*, *pág-gam gru zig-tu*, in a corner, in obscurity, *Dzl.*; **tsá-big pág-la yod**, it is somewhat hidden, cannot be seen well (from this place), *Ld.*; **pág-la zá-če**, to eat (dainties) by stealth, *W.*; *nyi-ma ris pág-tu gró*, *Thgy.*, the sun hides himself behind the mountain; *sgo-pág-nas bltás-pas*, to watch, spy, lurk behind the door, *Glr.*, v. also *jáb-pa*; *pág nyan tán-če* *W.*, to listen. — **pág-sté**, *W.* ('a hidden paring-axe' v. *sté-po*) plane; **pág-sté gyáb-če*, *dúd-če*, *ðrüb-če**, to plane. — *pág-tsón*, smuggling, *dó-če*, to smuggle, *W.* **tán-kan**, smuggler, *W.* — *pág-ra*, parapet. — *pág-rágs*, rampart, intrenchment. — *pág-lám*, secret path (of smugglers). — **pág-süg**, bribery, *C.*, *W.*; **pág-süg tán-če**, to bribe; *zá-če*, to accept a bribe, *W.*

ཨག་ཨག་ *pag-pág*, the name given in *Pur.* to *Codonopsis ovata*, the thick roots of which plant are cooked like turnips or ground and baked; v. *klu-mdúd*.

ཨན་ *pañ* I. *pañ* (*pañ - ma*, *pañ - bu* Cs) spindle; *pañ - ló*, 1. the whirl of the spindle. 2. *šin-rtai pañ-ló*, waggon wheel, *Dzl*.

II. v. *pañ*.

ཨན་འགྲོ་ *pañ-gró*, *Sch.*, the belly or body of a stringed instrument.

ཨན་བ་ *pañ-ba*, *pañs-pa* (*Glr.* also *pañs-pa*, prov.) to save, to spare, to use economy: *srog* to spare one's life; *mi-pañs-te* or *-par* e.g. *bül-ba*, to give largely, not sparingly; *pañ-sams*, thriftiness; *pañ-sams-can*, thrifty, frugal; **pañ-sem čo-čé**, *W.*, to be thrifty, frugal.

ཨན་མ་ *pañ-ma*, a medicinal plant, *Med*.

ཨན་མེད་ *pañ-méd*, stated to be = *rin-méd*, *Ts*.

ཨན་ལོ་ *pañ-lo* v. *pañ* I.

ཨན་ལོང་ *pañ-lón*, *vertebra*(?) *S.g*.

ཨན་ *pañ* *Sak.*, an unmeaning sound, frequently used in magic spells, on which subject *Milaraspa* speaks rather obtrusely.

ཨན་ *pad*, a large bag or sack, *rás-pad*, *rál-pad*, *rtsid-pad*, sack of cotton cloth, goat's hair, yak's hair; *pad - ká*, -*skéd*, -*mfil*, the mouth, middle, and bottom of a sack; *pad-gán*, a full sack, a sackful; *pad-stón*, an empty sack; *pad-snam*, sack-twine, sack-cloth; *pad-tsa*, very coarse sack-cloth.

ཨན་ *pañ* I. *sbst.*, hanging ornaments, lappets of silk, similar to the decorations of our tent-cloths, awnings etc., *ka-*, *sgo-*, *yduñ-pán*, on pillars, doors, beams; *pañ-ydugs*, a parasol so decorated, *S.g*.

II. = *pa* II., gen. in the combination of *pañ-čád* (*Glr.* also *pañ-čód*), also *pañ-la* or *pañ*, towards, until: *dá-či-nas dá-lta pañ-la dar čig son*, from 'but just' till 'just now' a moment has passed, *Thgy.*; *ná-nin-nas da pañ-čád lo yčig son*, *Thgy.*; **da pañ**, until now, *C.*; ... *nas diñ-sañ pañ (-la)* *Glr.* from ... till now; *pyt-ma pañ-*

čád-du gró-bayin, I am proceeding towards the future, *Thgy.*; *pañ-čád* also beyond: **de pañ-čé* ma *do** *C.* do not go any farther than that place; combined with its contrary *tsun*: *pañ-tsun(-lu) gró-ba*, to walk to and fro, there and back; to walk past, *frq.*; *pañ-tsun-du pül-ba*, to push hither and thither, *Glr.*; *pañ - tsun mñin - pai ytam*, assurances of mutual friendship, *Glr.*; *pañ-tsun yčig-gis yčig-la yi-ge yton-ba*, *pyag byéd-pa*, *ynód-pa byéd-pa*, mutual correspondence, m. greetings, m. encroachment; *pañ-tsun sdur-ba sdébs-pa*, to compare with one another, to mix one with the other, *Zam.*; *ynyis-ynyis-dag pañ-tsun-gyi dra-bar yi-ge*, two equal letters (*ä*, *ā* etc.) at a time *Gram.*: *ma-pañ-gi gram pañ-tsun-du* on each of the two shores of lake *Ma-pai*, *Mil.*; *don pañ-tsun bsdü-rgyu yód-pa*, correlative terms, having reciprocal relation, *Gram.*: *pañ-tsun tor-ba*, to scatter, to disperse; *pañ-tsun-dag*, *Cs.*, both parties.

III. v. the following articles.

ཨན་དེལ་ *pañ-dil* *W.* kettle, pot (of tinned copper, the common cooking-vessel in Tibet and India, having the shape of a broad urn); in *C.* **zans(-bu)**, *Pers.* and *Hd.* *دینگچی* (*dēgčī*); *pañ - čun*, a small vessel of that kind.

ཨན་པ་ *pañ - pa* I. *vb.* to be useful: *de ni bdag-la mi pañ*, that is no more of use to me; *pañ-par mi gyur*, it will be of no use; *bu dis ná-la pañ-par dka*, this son will hardly be useful to me, *Glr.*; *pañ-par dgá-ba-rnams*, such as wish to make themselves useful, they who are ready to serve, *Thgy.*; *bgród-la pañ*, useful for learning to walk, *Lt.*; *nad kün-la pañ-pa yin*, that is good for all diseases, *Lt.*; *nai nád-la pañ-pa yin-pas*, because I have recovered, *Glr.*; **pañ son**, it has helped, it has got better; ... *na pañ*, if ... , then I shall get well, *Glr.*; *pañ-pa zig srid*, recovery might be possible, *Pth.*; *mi pañ*, it is useless, = hurtful; also: it is not enough, *Mil.*; *mi pañ-par dód-pa tams-čád*, all the malevolent, *Domañ*: *ká-la pañ*, lit. 'it is a mere en-

joyment of the mouth', i. e. an outward, temporary enjoyment or advantage; hence *pán-pa* and *pán-pa yin-pa*, adj., **useful**: *pán-pai don*, a useful thing, valuable possession, frq.; *bdag nyon-móns-pa-las pán-pai don med*, after all it is of no use to me in my misery, *Dzl.*; *bslab-bya pán-pai tsig*, a wholesome instructive word, *Glr.*; *pán-pai grós*, useful advice, *Dzl.*

II. sbst. use, benefit, profit: *bstán-pa-la pán-pa zig byed-pa*, *Stg.*; *pán-ynod-méd-pa*, bringing neither profit nor harm, *Mil.*; *pán-pa dan bde-ba*, *pán-bde* happiness and blessing, very frq.; *pán-dógs-pa*, *pán-dógs byed-pa*, to be of use, and adj. **profitable**, frq.; *pán-tógs*, **profit**; *pán-tógs ce*, *Thgy.*, **én-mo**, *W.*, very profitable; ... *la pán gan fogs gyis*, render services to ... in every way possible! *Mil.*; *pán-grogs* a helping (useful) friend, *Pth.*; *pán-ynód*, profit and loss, *pán-bde* v. above; *pán-zás*, wholesome diet, *Med.*; *pán-yón*, **benefit, blessing**, as a reward for a meritorious action, frq.; *pán-(pai) sems*, **benevolence, readiness to help**.

ཕྱུག་པཎ་པ་, I. v. *bébs-pa*. — II. *Sch.*: to fall down (?).

ཕྱུག་པཎ་པ་, 1. **dry barm** (prepared for inst. in Balti, is said to consist of flour, mixed with some ginger and aconite). — 2. **lees, yeast** (of beer).

ཕྱུག་པཎ་པ་ v. *pám-pa*.

ཕྱུ་པཎ་ v. *pag*.

ཕྱུ་པཎ་ I. sbst. **interest** (of money), *W.*: **núl-la pár kál-če**, to impose, demand interest, **čál-če**, to pay interest; **exchange, agio**.

II. in later writings and col. for *pá* II.; also for *pán-zád*, *pá-zád*: **farther**; *pár gró-ba*, to go on; *pár kyám-pa*, to roam farther and farther, *Thgy.*; **pár-tsam**, *C.*, = *par*; *pár gro tsur gró-ba-rnams*, people going, travelling, hither and thither; **away**, off: *dí-nas pár*, away from here; *pár mi mčio*, I do not go away, *Dzl.* གཤམ་ 6 (*Sch.* erron. 'to the father'); *pár bzud*, go away!; ... *la pár lta-ba*, to look (in a certain di-

rection) *Mil.*, away from one's self, as opp. to: *ran-rig-séms-la tsur lta-ba*, to look into one's own heart *Mil.*; *glu pár-čig tsur-čig len-pa*, **alternative song**, *Mil.*; *pár-slob tsur-slob yin*, they are mutually scholars one of the other, *Tar.*; *pár yčig láb-na tsur ynyis rgol*, if you say one word 'towards her', she gives you smartly a double charge back, *Mil.*; *pár-tsúr-la*, *W.* also = **so-sór*, in **opposite directions**; **pár-tsúr-la čo-če** to separate vb. a.; **čo-če**, to separate vb. n.

Comp. *pár-ka*, *Thgy.* *pár-ka* = *pá-rol*, the opposite side (of a valley &c.) vulgo frq. — *pár-nos*, id., *čui pár-tsúr-gyi-lam*. — *pár-pýn* abbreviation for *pá-rol-tu pýin-pa* v. *pá-rol*, *vu* II. *Mil.* — **pár-tsam**, *C.*, = *pá-zád*. — *pár-dzúg* and *tsur-rgól* prob. = *sná-rgol* and *pýi-rgol*. — *pár-zád* = *pá-zád*. — *pár-la*, 1. = *pár*, **away, onward**, *Schr.* 2. = *pá-rol-tu*, *na*, esp. with regard to time: vulgo *lo yčig pár-la*, after one year; *W.* esp. after the gerund in *nas*: **zan zós-ne pár-la**, after dinner. — *pár-lam*, way or journey thither, *Sp.* ni f.

ཕྱུག་པཎ་པ་, I. 1. **wild dog** (barks, and commits its ravages like the wolf, yet being afraid of man) in *Ld.* — 2. **wolf** *C.*, also *pár-spyán*. II. v. *pár-ba*.

ཕྱུ་རྒྱུ་པཎ་པ་ *pár-rdzás*, *Sch.*, an old heirloom.

ཕྱུ་པཎ་ I. ? *Ld.* 1. **pál čós-se* (or *te*) *dug**, **step aside! make way!** — 2. **pál-pál čá-če**, to feel flattered. II. v. the following.

ཕྱུ་པཎ་ *pál-pa*, **usual, common**; *pál-pai min*, his usual (common) name, *Thgr.*; *pál-pa-las págs-par bzán-ba*, a more than ordinary beauty *Dzl.*; *mi* or *gan-zág pál-pa*, common people, *Mil.*; *tsón-pál-rnams bór-ro*, they left the common tradespeople behind, *Dzl.*; *pál-pai rdzas* v. *jál-ba*; *šin pál-rnams*, common trees, *Mil.*; *snod pál-pa*, common vessels, *Mil.*; *pál*, the common people; *pál-gyi nán-na rnás-pa*, to live among the people *Dzl.*; *pál-gyis rgyáb-nas ded pál-gyis bskór-te*, the people running after and crowding round him, *Pth.*; **pál-(pai) skad**, 1. *W.* the language of common life, opp. to **čós-skad**, book-lan-

guage (*C.* **ǵál-ke**). 2. *Sch.*: rough-copy, waste-book; *pál-po-* (*Cs.* also *-mo*) *če*, a host, a troop; *mi-rgód pá-po-če zig*, a troop or set of monsters (*v. rgód-pa* II.); gen. like *oi πολλοί*, the mass of the people, majority, great part or number; *pál-čé-ba* id. — *pál-čen*, a philosophers' school, called Mahasanghika. — *pál-čer*, manifold, for the most part, ordinarily, also = universally; *pál-čer čo-nés dégs-so*, they raised a general lamentation *Dzl.*

པལ་ཅན་ *pál-čan* *W.*, broad, wide, e.g. a broad valley; *pál-méd*, narrow.

པས་ *pás*, instrum. of *pá*, I. by the father; *v.* also *pás-spün*, sub *spün*. II. of the opposite side, of the counter-party, e.g. *pás rgól-ba*.

པི་ *pí*, 1. num. figure 44. — 2. *W.* for *píyí*, *pí-pa* for *píyí-pa*.

པི་ཀེར་ *pí-ker* (Urdu *کیر*, *Ar.* reflexion) *W.*

čan pí-ker med = *čan mi sto* it is no matter, it makes no difference.

པི་ལིང་ *pí-lín* *v.* under *rgya*.

པིག་པིག་ *píg-píg*, a kind of jelly *C.*

པིང་ *pín*, *Sch.*: 1. earthen-ware pitcher. — 2. cup, cupping-glass. — 3. *W.*: **sgó-pín**, door-hinge.

པིང་པ་ *pín-pa* *v.* *པིང་པ་*; *པིང་པ་*, *པིང་ཅས་* *v.* *འབྲིན་པ་*

པིར་པ་ *pír-ba*, **pír-čé** *W.* to fall down.

པུ་ *pú* numerical figure: 74.

པུ་ *pú*, I. subst. 1. the upper part of an ascending valley or ravine; *pú bar mdo* (or *mda*), the upper, middle, and lower part of such a valley; *pú-ču*, mountain-torrent, frq.; *púr ma gro*, *pú yá-gir ma gro*, *Glr.*, do not go to the upper part of the valley; *pú-lhágs*, higher situated and colder places or districts, opp. to *rgya-šód*, lower and milder parts. The not unfrequent phrase: *pú-tág yčód-pa* or *čód-pa* was traced by our Lama to its original meaning: the upper part of the valley is shut

up (with snow etc.), which is now used in a general sense; *krül-bai pú-tág čod*, *Mil.*, prob. shut out all error, prevent every mistake! *pú-tág-čód-lugs-kyi čos zig*, *Mil.* seems to be an instruction for making a decision; *na rgás-pa dan séms kyí pú-tág čód-pas gró-ba mi yón-bar dug*, prob.: I being old and my spiritual affairs settled (not calling for further improvement), shall probably not travel any more (to India; but you may do so) *Mil.* cf. *púgs*. — *pú-pa*, the inhabitant of an elevated valley. Fig.: *pú yyo mda dkrug*, there is agitation above and below, the higher and the lower faculties of the mind are troubled, excited, *Mil.* — 2. prop. n. *Pu*, e.g. a village in Upper Kunawar, missionary station of the Church of the United Brethren. — 3. vulgo the spirit or gaseous element of liquors, causing them to foam, effervesce or explode, cf. *dbugs*; perh. to be referred to no. II.

II. interjection and imitative sound: *pú débs-pa Glr.*, **pú gyáb-čé** *W.*, to make pooh, to blow, to puff, to inflate; *pú skon*, puff it up (the skin etc.), lit.: fill it with pooh! *pús*, with the breath; *pús débs-pa Sch.* to blow, howl, cry (?); *sna-rtsa-pú*, n. of a disease, *Lt.*

པུ་དྲུང་ *pú-dün*, also *pú-tün Glr.*, *pú-rün Cs.*, sleeve; **pú-rdzús** *C.* (false sleeves), *pú-dün-* (or *-tün-*) *rtse* (sleeve-edges) hand-ruffles; mittens, cuffs (to keep the wrist warm).

པུ་དྲུང་ *pú-dúd*, honour, respect, esteem; *pú-dúd-du byéd-pa*, *Glr.*, *púd-du Kír-ba*, *S.g.*, to show honour, respect.

པུ་བ་ *pú-ba*, pf. of *búd-pa*, to blow, col. used for the latter.

པུ་བོ་, པུ་བོ་ *pú-bo*, *pó-bo*, (*Sch.* also *pün*), a man's elder brother: *pú-nú*, the elder and the younger, i. e. the two brothers; also the elder and the younger sons (for examples refer to *tsan-dán*); in the passage of *Dzl.* 205, 14, *nu* ought to be canceled, and *pú-nú-mo*, 15, 6. 9. should be translated by sister-in-law. *pú-grás*, *Sch.*, the elder brothers, dub.

ཕུ་རོན་ *pü-rón*

པ

ཕུད་ *pud*

ཕུ་རོན་ *pü-rón* *Pth.*, *püg-rón*, (**pür-gón**
vulg.) **pigeon**; *pü-rón-gyi kyu Pth.*;
püg-kyá Sch. of a light blue colour, like
pigeons.

ཕུ་ལ་, ཕོ་ལ་ *pü-la*, *pó-la* *Ld.* (from the
Turkish), **pilaw**, a dish of boiled
rice, with butter and dried apricots.

ཕུ་ཤུད་ *pü-śud* **hoopoe**.

ཕུ་སེ་ *pü-se*, **mouse**, **souslik** and similar
rodent quadrupeds (cf. *bra*).

ཕུ་ག་ *püg*, 1. = *pügs*. — 2. = *sbugs*, *püg-pa*;
lgán-püg-gan, the bladder, in reference
to its capaciousness, *S.g.*; *mje püg-tu nub*,
the penis recedes into its cavity, *Wdn.*; the
eye of a needle, *Lt.* — 3. pf. and imp. of
büg-pa. — 4. = *püb* *Schr.* — 5. for *püg-*
rón, q.v.

ཕུ་ག་པ་ *püg-pa*, **cavern**; *brag-püg*, rock-ca-
vern, grotto; *gad-püg*, cavern in a
steep river-bank, or in conglomerate; *dbén-*
püg, the solitary cavern of an anchorite,
Ma.; *püg-pa-pa*, n. of an astronomer of
the 15th. century, v. *pád-ma*; *püg-rtsis*,
and likewise *püg-lügs Wdn.*, his calcula-
tions.

ཕུ་ག་རོན་ *püg-rón* v. *pü-rón*.

ཕུ་ག་ལུ་ཤུད་ལེ་ *püg-śub-śe-le* (?) *W.*, **hoopoe**;
perh. = *pü-śud*, which occa-
sionally is also spelled *pü-yśud*

ཕུ་ག་(ས)་ *püg(s)*, (cognate to *pü*; also *büg-*
pa and *sbugs*), **end**, **termination**;
püg-mda-tüg-pai lón-ka, the entrails, the
beginning and end of which lie close to-
gether, *Mil.* (*mda*, v. under *pü*); innermost
part, an innermost apartment, = *sbugs*; *pügs-*
kyi nor v. *sgo* init.; perh. also *püg-gi spa-*
rim ltá-bu Glr. 45, 4 may be referable to
this meaning. *séms-kyi pügs-tag čod-pas*
bde, happy (am I), because the final aim
of my mind is decided and settled, *Mil.*,
evidently = *pü-tag čod-pa*, the former being
perh. etymologically more correct. Simi-
larly: *bu tse dāi bló-pügs čós-la ytód-čig*
Mil., may the boy direct the aim of his
mind for this life unto religion! — Time
to come, futurity, (opp. to *pral*, the present
moment); *pügs-su*, *pügs-na*, hereafter, at

last, ultimately (*Sch.* always?); *pügs-či dra*
čig on, how will it end? what will be the
final issue? *Glr.*

ཕུ་ག་སྤྲུང་ *pügs-ta*, *pógs-ta*, *pogs-ta*, *W.* (*Pers.*
پخت), **firm**, **strong**, **durable**; *pügs-*
ta btsems, sew it well (so that it will hold)!

ཕུ་པ་ *pün-pa* v. *pün-pa*.

ཕུ་པ་པོ་ *pün-po*, 1. **heap**; *pün-por spün-ba*,
Lex. also *bčér-ba*, to gather into a
heap; *nás-pün*, *rtśá-pün*, *lúd-pün*, *śá-pün*,
a heap of barley, hay, dung, earth; **mass**,
me-múr-gyi pün-po, a glowing mass, a mass
of fire; *sprín-pün*, clouds, a gathering of
clouds *Glr.*; *nyér-mai pün-po* (the skin
becomes) a heap of wrinkles, *Thgy.*; the
body is called *mi-ytsán-ba rnám-pa sna-*
tsógs-kyi pün-po, *dug yśum-gyi pün-po*, *jig-*
pai pün-po, *zin-pai pün-po*, *Thgy.*; **accu-**
mulation, **mass**, *bsod-nams-kyi*, *čós-kyi*, e.g.
čós-kyi pün-po ལྷ་ལྷ་ལྷ་, the whole mass of
the 84 000 religious lectures of Buddha (!)
Mil. — 2. In metaphysics: རྒྱུ་ལྷ་, the so-
called five aggregates (*Cs.*) or elements of
being, viz. *yzugs*, *tsór-ba*, *du-śes*, *du-byéd*,
rnám-śes, (v. *Köpp.* I. 602, and esp. *Burn.*
I. 475 and 511), which in the physical pro-
cess of conception unite, so as to form a
human individual or the body of a man,
(*pün-po lña-las grub-pai lus Wdn.*) which
by some of the later and more popular wri-
ters is itself called *pün-po*. So this word,
as being synonymous to *lus*, has found its
way into the language of the people, and
not in a low sense, in as much as one of
our Christian converts used the expression:
ye-śui pün-po dur-kuñ-ne žens. — 3. Symb.
num. for 5.

ཕུ་པ་པོ་ *pün-ba* v. རྒྱུ་པ་པོ་ *pün-ba*.

ཕུད་ *pud*, sbst. I. (v. *pud-pa*, pf. *pud*), a
thing set apart, used particularly of
the first-fruits of the field, as a meat- or
drink-offering, in various applications: *zas-*
čān-gi pud meat- and drink-offering *Glr.*;
tóg-pud, *ló-pud*, an offering of the first-
fruits of harvest; *śrús-pud* id., consisting
of ears of corn, wound round a pillar of

the house; *bān-pūd*, first-fruit offering of the barn; *rdō-pūd*, *sā-pūd*, an offering of stones or earth, when a house is built, these materials then being used for manufacturing images of gods, *Glr.*; **initiatory present**, e.g. the first produce of a work, that has been committed to one *Glr.* (so, according to circumstances, it may be as much as a **specimen**); in a general sense, **a thing done for the first time**; *bāg-mai pūd*, prob. the first cohabitation. — II. for *pū-dūn* and *pūdūd*, q.v.

ཕུང་པ་ *pūd-pa*, I. pf. of *būd-pa*.

II. Cs. sbst. 1. **spindle covered with yarn**. — 2. **hair-knot, tuft of hair**; *pūd-can*, being provided with such a one.

ཕུན་(ཕུས་)་རྩོམ་(པ་)་ *pun(-sum)-tsögs(-pa)*

1. adj. **perfect, complete**, possessing every requisite quality, e.g. *dgön-pa*, a hermit's dwelling; **excellent, exquisite, distinguished**, e.g. *ro*, taste, *banyén-bkur*, distinctions, marks of honour *Mil.*, *nor dan loñs-spyod Domañ*; adv. *dgé-ba bču pun-sum-tsögs-par spyöd-pa*, *Dzl.*, to practise the ten virtues to perfection. — 2. sbst. **perfection, excellence, superior good**, *frq.*; *pa-röl-poi pun-sum-tsögs-pa-la cāgs-pa* to covet the excellent things which another possesses, *Thgy.* — 3. *pun-tsögs*, frequent name for males and females.

ཕུབ་ *pūb* 1. **shield, buckler**, *Glr.*, of a convex shape, with the rim bent round; *ko-pūb*, a leather buckler; *pūb-šubs*, the cover of a buckler, *Cs.*; *pūb-kyi mé-loñ*, the centre of the shield, *Cs.* — 2. v. the following.

ཕུབ་པ་ *pūb-pa*, pf. of *būb-pa*.

ཕུབ་མ་ *pūb-ma*, **short straw**; *pūb-ma zig*, a small stalk, a bit of chaff; **pūb-ma tab-če* or *tab tán-če**, to fan, to winnow; *pūb-ldir Cs.*, chaff; *gró-pūb*, wheat-straw.

ཕུམ་ཕུམ་ *pūm-pūm*, **posterior, anus** *Pth.*

ཕུར་ *pūr* 1. v. *pū*. — 2. v. *pūr-ba*. — 3. v. *pūr-pa*.

ཕུར་པ་ *pūr-pa*, **peg, pin, nail**; *rtsig-pur Schr.*, **pūr-ča* or *ša** (?) *Ld.*, a peg on a

wall, to hang up things; *lāgs-pūr*, **iron nail**; *šin-pūr*, **wooden peg**; *pūr-rnyi* v. *rnyi*, *pūr-bzi brkyān-ba* to fasten the hands and feet of a culprit to four pegs driven into the ground, when he is to undergo the punishment of the *rkyān-šin*, v. *rkyōn-ba*. 2. **iron instrument** in the form of a short dagger, used for expelling evil spirits; and fancied to possess great power, *Schl.* 257; *sā-pūr dōbs-pa*, to stick such a dagger into the ground, whereby the subterranean demons are kept off; *fig. mig pūr-tsugs-su ltā-ba Glr.*, to look at one with a piercing glance of the eye; **lha-la söl-wa pūr-tsug-tu dēb-pa** *C.*, to implore a god very earnestly. *pūr-bu* 1. = *pūr-pa*; the usual form of incantation is: *pūr-bus ydāb-bo, tō-bas brdūñ-no, pyāg-rgyas mnān-no!* 2. (*ya*) *pūr-bu*, the planet Jupiter; its day: Thursday.

ཕུར་བ་ *pūr-ba*, *Sch.*: to emboss; *pūr-ma* or *būr-ma*, **relief work, embossment**. — 2. to scratch, v. *pūr-ba*; *mgo-pūr*, n. of a disease *Lt.*

ཕུར་བུ་ *pūr-bu*, v. under *pūr-pa*.

ཕུར་མ་ *pūr-ma*, v. *pūr-ba*. — 2. *pyé-mai pūr-ma*, a decoration resembling a flag.

ཕུར་མོ་ *pūr-mo*, a medicament *Wdn.*; *pūr-tāl?* *S.g.*

ཕུལ་ *pūl* 1. **a handful**, also *pūl-gān*, e.g. of corn, *Dzl.*, beer *Lt.* (in which case = *skyor*). — 2. **end?** only in the phrase: *pūl-tu pyin-pa*, to reach the highest degree, to be victorious, to have the better of an argument; *yi-gei sgrā-la pūl-tu pyin*, he has finished his studies in grammar, *Glr.*; *māis-pai pūl-tu pyin-par gyūr-to*, he became a great scholar, *Pth.*; also *pūl(-tu) byin(-ba)*, accomplished, perfect, eminent *S.g.*; p. n. = *ā-ti-ša*. — 3. *pūl-can*, thick = **rōm-po** *Ld.*

ཕུལ་པ་ *pūl-pa* v. *pūl-ba* and *būl-ba*.

ཕེ་ *pē* 1. *W.* for *pye*; *pē-ku-lig*, key. — 2. num. figure: 104.

ཕེ་རང་, ཕ་རང་ *pē-rān, pā-rān*, Feringhi, Europeans, *C.*

ཕེག་རྩོམ་ *pēg-rdöb* v. under *pēb-pa*.

པེད, པེན *péd, pèn* W. for *pyed, pyen*; *péd-péd* v. *pyad-pyad*.

པེབ་པ་ *péb-pa*, 1. pf. *pébs*, resp. to go C.; to come C. and W.; also *čág* (or *pyág*)-*péb-pa*; scarcely in ancient lit., but *Glr.*, *Pth.*, *Mil.*; **nyi-rán-la péb-loñ yód-na** W., if you have time to come; **o-ná ghá-le péb** C., well, good bye! **dha sá-hib péb**, id. in speaking to a European; *čág péb zu nan* v. *mán-ba* I. extr.; *péb-par smrá-ba* *Schr.*, to salute; *Sch.* also: to speak politely (??); *péb-par pág-pa*, *Sch.*, to rise gracefully, to walk decently (?); *péb-sgo ltar* *Sch.*: 'according to the given order', but cf. *gro-sgo ltar* under *sgo* 3; *péb-rdog-pa* 'to trumpet arrival', to go to welcome a high Lama or other honoured person on his arrival with dance and music C., *Lexx.*; Cs. however mentions *pég-rdób* as a musical instrument, 'a small brazen plate for music', and in *Stg.* the same word occurs along with *sil-benyán*. — 2. for *bab*; so it seems to be used, *Lt.*: *tür-du mí pébs*; *pó-bar mí pébs*, it won't go down his throat.

པེར་བ་ *pér-ba* to be able *Mil. nt.*, cf. also *dod*; Cs.: 'to become, to be fit' etc.

པོ་ I. num. figure: 134.

II. man, opp. to woman, male, *pó lo* *liá-bču-pa*, men of the age of fifty (opp. to *bú-mo lo-gnyis-ma*) *Ma.*; *pó mčör-po*, a handsome man (opp. to *bud-méd mčör-mo*) *Pth.*; as a pleonastic apposition to the pers. pron., like *mí*, *Mil.*; common in C.: **pó-nā**, I (masc.) = *kó-bo*; esp. in reference to animals: male, he (ass), cock (bird), *Dzl.* and elsewhere; as apposition to the names of domestic animals when castrated: *pó-rtá*, gelding; *rá-pó*, a castrated he-goat. — *pó-skyés*, man, male person, *Pth.* — *pó-gós*, man's dress, man's coat; *pó-čás*, *Mil.* id. (?) — *pó-tén* *Wts.*, *Sch.*, gelding. — *pó-tó* *Bal.*, stallion. — *pó-rtágs* 1. *Physiol.* = *pó-mtsán*. 2. *Gram.*: sign for the masculine gender, Cs. — *pó-nád*, 1. W. andromany, inordinate desire after men. 2. v. *pó-ba*. — *pó-mó*, man and woman, men and women, male and female; *pó-mó med*, no difference of sex

exists. **pó-tsé** *Bal.*, male sex. — *pó-mtsán*, membrum virile, man's yard, esp. the penis; the rather vague expression *pó-mtsán* (or *pó-rtágs*) *bčád-pa* is asserted to apply not to castration (*Schr.*), but only to circumcision (which, however, is not generally known in Tibet, Mussulmans being found only in some of the larger cities of the country). — *pó-yan* *Sch.* and *pó-ran* Cs., *pó-hran* C., an unmarried man. — **pó-ri** W., **pó-ré** C. a male kid. — *pó-lhá*, 1. tutelary deity of a man's right side (ni f.) *Glr.* 2. Cs.: Sir, as polite address. — (Observation: The circumstance of the consonants of the alphabet and the prefix-letters being divided by Tibetan grammarians into masculine, feminine and neuter, is of no practical moment: careful investigations on that head have been made by Schiefner and Lepsius).

III. v. *pó-so*.

པོ་གཏོག་ *pó-gyóg* *Sch.* (perh. *pó-gyó* v. *gyo-mo*), hollow tile.

པོ་ལྷ་ *pó-nya*, less frq. *pó-nya-ba* (*Ssk.* པོ་ལྷ་),

1. messenger, e.g. sent for a physician; *pó-nya ytón-ba*, *pó-nya-miág-pa*, to send, dispatch a messenger; *brtsi-ba*, Cs. to receive one (?) — 2. ambassador, envoy. — 3. Passages like *yšin-rjei pó-nya* messenger of death, angel of death, and *bde-ba-can-gyi pó-nya*, honourable epithet of a king, that is looked upon as a demi-god (similarly to ἄγγελος τοῦ παραδείσου) sufficiently justify the application of the word to the scriptural notion of angel, which may be rendered still more intelligible by adding *nám-mkai*, *Chr. P.* (P. Georgi retains the Italian *angelo*, spelling it *án-bye-lo*). Buddhist mythology has no available type for it, and *lha* (Cs.) could only be made use of, if already whole generations of the Tibetan nation had become Christians.

པོ་ནོ་ *pó-nó* *Bal.* for *pu-ni*.

པོ་བ་ *pó-ba* (resp. *sku-tog* Cs.) 1. stomach — 2. the second cavity of the stomach or reticulum of ruminating animals (cf. *gród-pa*). *pó-ba ljid-pa*, Cs. to overcharge the

stomach, to clog; *śól-ba Cs.* to purge, to cleanse; *pó-bai ka Cs.*, the upper orifice of the stomach, joining the oesophagus; *pó-nan*, a weak st., *bzan*, a good, sound st. *Cs.* — *pó-tér*, swag-belly *Sch.*; *pó-nád*, disorder of the st. — 2. v. *pó*, above.

II. pf. of *śó-ba* for *pós Glr.*

ཕོ་བ་རི་ *pó-ba-ri*, also *-ris* or *pó-ris Lt.*, black pepper; the col. form: *pó-ba-ril-bu* 'stomachic pills' prob. is merely a popular etymology (similar to the English 'sparrow grass', corrupted from asparagus).

ཕོ་བ་རྩ་ *pó-brán* resp. for *kán-pa*, house, dwelling; often also implying hall, castle, palace, *B.* and col.; *slei pó-brán*, the castle (palace) of Lé.

ཕོ་ཁྱེས་ *pó-tsós Schr.* red paint; *diñ-la pó-tsós bskús-pa*, red paint put on a shell *Ptk.*; *pó-tsós-tsal Ptk.*

ཕོ་རིས་ *pó-ris* v. *pó-ba-ri*.

ཕོ་རོག་ *pó-róg*, raven, perh. also crow; cf. *kwa-ta*; *pó-róg-mig*, medicinal herb, *Wdn.*

ཕོ་ལ་, ཕུ་ལ་ *pó-la*, *pú-la W.*, v. *pó-la*.

ཕོ་ལ་དྲ་ *pó-ldd W.* steel, *Pers.* فولاد, فولاد.

ཕོ་ལ་འིང་ *pó-lo-lin W.* peppermint.

ཕོ་ལོང་མཐུད་ *pó-loñ - mdud Mil.* a kind of knot, complicated, and of magic virtue.

ཕོ་ལོང་འཇམ་གྱི་ *pó-loñ-hél-kyi* etc. v. *pá-wán*.

ཕོ་སྒོ་ *pó-so*, *W.* haughtiness, pride; **pó-so* *òe**, to demean one's self haughtily, *W.*; **pó-so-can**, proud, haughty, puffed up; *ká-pó Mil.* bragging about things, which in reality one is not able to do; *pó-tsod*, prob. the same as *pó-so*, *Mil.*: *pó-tsód mñón-šes ma* ཅམ་འིག་, do not boast of prophetic sight.

ཕོ་ག་ *póg*, 1. *Wts.* beam, rafter; *Sch.*: 'the principal beam of the roof'. — 2. v. *póg-pa* and *śóg-pa*.

ཕོ་ག་སྒོ་ *póga*, wages, pay, salary; *lo-, zla-, nyin-pógs* annual, monthly salary, daily wages; *diñul-pógs*, *smár-pógs*, *Cs.*, payment

in money; *zda-pógs Cs.* payment in goods. 2. providing for another person in natural produce, even without any service being done in return, e.g. the maintenance of Lamas; *pógs-dód*, maintenance by an allowance of money (in exceptional cases).

ཕོན་ *pón*, v. *pán-ba*; *pón-ba Glr.* for *pan-ba*.

ཕོན་སྒོ་ *póns-pa* (cf. *póns - pa*) 1. poor, needy; *séms-can nyam-tág-póns-dgu*, the poor and miserable creatures, *Glr.*; *śdiug-póns-pa*, id. *Stg., C.* — 2. poverty.

ཕོད་ *pód*, *śkár-ma pód*, *Cs., Sch.*, comet.

ཕོད་ཀ་ *pód-ka*, masquerade garment with long sleeves.

ཕོད་པ་ *pód-pa*, 1. to be able, esp. in a moral sense, to prevail on one's self, *bral-mi pód-pa ltar yód-na yan*, although he was scarcely able to part with . . . *Glr.*; *di ni mi pód-do*, that I cannot do (moral impossibility) *Dzl.*; *lta mi pód*, I cannot bear to see that, *Dzl.*; to be able to resist: *zas žim gos bzan su - yis pód* who can resist good food and fine clothes? hence *pód-pa-can*, *Cs.*, bold, daring; **pód-čün-se**, *Wf.* timid, cowardly. — 2. to come up to, to be nearly equal in worth, with *tsam(-la)*: *dā bsód-nams tsam-la pód* it is nearly of equal merit as . . . *Dzl.*

ཕོད་(ཕོ?) *pón(-po) Glr.* and elsewh., *pób-pón Cs.*, *pón-po(n)*, *pón-to*, *pód-pód*, *W.*, 1. bundle, truss, of hay, straw, reeds; sheaf. *C.* — 2. bunch, wisp, cluster, umbel, *W.*; tuft, tassel; *dár-pón*, *skud-pón*, *Cs.*

ཕོབ་ *pób* v. *śébs-pa*.

ཕོར་པ་ *pór-pa C., B.* (*W.* **kó-re**, resp. **den-kyóg**), bowl, dish, drinking-cup, generally made of wood and carried in the bosom, to have it always ready for use; cups made of other materials are called *ldáge-pór*, *diñul-pór*, *yser-pór*, and a glass tumbler *śél-pór*. The word is also applied to vessels used for other purposes: *apyn-pór*, glue-pot, *póg-pór*, perfuming-pan. — *pór-pýis*, cloth for wiping the cup; *pór-kuig*, id. (?); *pór-śiug(śubs?)*, the pocket or fold in the coat for receiving the cup, *C.*

ཕོ་ལ་ *pol*, *W.* 1. **blister** caused by burning, *pol-mig*, a bad sore, ulcer, abscess, *C.*, *W.* — 2. *Thgy.*, a kind of fungus (mould).

ཕོ་ལ་ *pos*, 1. *v.* ལོ་པ་ *ba*. — 2. *v.* ལ་.

ཏུ་ ཏུ་ *pya*, **lot**, *pya déb-s-pa* to cast lots *Cs.*; **lot, fortune** *Cs.*, *pya brtáy-pa* to judge of lots or fortune *Cs.*; **prognostic** *Sch.*, *pya-bzán*, *-nán* good, bad fortune or prognostics *Cs.*; *nór-pya*, *kyim-pya* prognostics relative to property, family etc., in drawing lots or playing at dice; *pya (dan) ryan* lot (good luck) and blessing, *pya dan ryan gyig-pa* to call forth good luck and blessing, to secure it by enchantment *Glr.*, *rgya-nág-gi pya-ryan nyáms-pas* as China's fortune and welfare were prejudiced *Glr.*; *pyá-mkan* fortune-teller *Cs.*, but *v.* also the next article.

ཏུ་མཁན་ *pyá-mkan*, 1. = *rdzá-mkan*, **potter**. — 2. *v.* the foregoing.

ཏུ་མཁན་ *pya-čan* *Lt.?*

ཏུ་མཁན་ *pya-la-lé-ba*, *Sch.*, **coarse, rude, negligent, disorderly (?)**.

ཏུ་མཁན་ *pyá-ra*, **curtain before a door**, *Schr. Sch.*

ཏུ་མཁན་ *pyag*, 1. *resp.* for *lag*, **hand**; *bdom-lan-dás-kyis pyag sá-la brdebs*, Buddha struck with his hand on the earth, *Dzl.*; *pyag brgyán-ba*, to stretch forth one's hand, *Sch.*; with *la* it denotes also the imposition of hands as a holy ceremony, *W.*: **čag gyan sál - čé**. — 2. **bow, compliment, reverence**: *pyag dan-po-la*, whilst making the first bow, *Glr.*; also **compliment** in letters: ... *la pyag granis-med bcans*, with a thousand compliments to ... (a Lama even of a higher order concluded his letter to a nobleman with 10000 compliments to him as the head of the family, and then to the rest according to rank and age in a descending line with 1000, 100 etc.); therefore *pyag byéd-pa* (eleg. *gyid-pa*; *resp. mdzad-pa*, when e.g. a king is addressed by a Lama, *Pth.*), in *Balti* **pyag byá-ča*,* *W. gam.* **čag pul-čé* or *čó-čé*, *resp. jal-čag čó-čé*, to salute, to pay one's respects, with

la, e.g. ministers waiting on the king, *Glr.*; **čag-ga yon**, he comes to pay his respects, *W.*; *pyag dan skór-ba byéd-pa*, to make bows and circumitions, *S.g.*; with or without a preceding *pyi* (vulg. *čon*), to take leave, to bid adieu, *B.* and vulgo (cf. *pyi* below), **dé-ne čag pul yin**, *W.*, so then I shall take my leave now. — *pyag tsál-ba*, *pf. btsal*, *imp. tsol*, to make a very low reverence, the head almost touching the ground; more at large: *γžán-gyi žábs-la mgó-bos pyag tsál-ba*, esp. in use before Lamas and kings; in the introductions of books, also, the authors generally address both deities and readers with the phrase: *pyag tsál-lo*. — 3. **impurity, dirt (?)**; *v.* some of the following compounds and also *pyág-pa*. — 4. sometimes for *čag*.

Comp. *pyag-mkár* *resp.* for *mkar-ba* staff. — *pyag-kur* *W.* = *pyag-rtén*. — *pyag-gon* the back of the hand *Cs.* — *pyag-rgyá* (མཁན་) 1. *resp.* for *rgya* (I.) **seal**; *pyag-rgyás déb-s-pa* to seal, to confirm by a seal, *v. rgya* I. This meaning is at present hardly any longer known, but only: 2. **gesture**, the manner in which the hand and fingers are held by Buddha, by stage-players, Lamas or saints etc., when performing religious ceremonies or sorceries; *pyag-rgyás mnán-pa* to overcome evil spirits by such gesticulations *Dom.*, *gról-ba* to set them free, by dissolving the charm *Pth.* There is a great number of these gesticulations. *pyag-rgya-čen-po* is said to be a figurative designation of the Uma-doctrine. (The other meanings given by *Cs.* and *Sch.* are rather uncertain.) — *pyag-nár* wrist *Cs.*, yet *v. nar* I. — *pyag-ča* *Sch.* 'wrought by the hand; an implement', *resp.* for *lag-ča*, *v. ča* III. *extr.*; *pyag-čás* attributes, carried in the hand, in performing religious dances, cf. *pyag-mtsán*. — *pyag-čáb* water for washing the hands and the face. — *pyag-mčód* *Mil.* for *pyag dan mčód-pa byéd-pa*. — *pyag-snyigs* *Lexr.* = *pyag-dár*. — *pyag-rtágs* 1. *resp.* for *lag-rtágs* sign of the hand, impression of a blackened finger in the place of a seal. 2. = *pyag-rtén* (?). — *pyag-*

rtén B. and col. a present of welcome, frq., a present in general, also a fee *Glr.*; *pyag-rtén rgya - chen* immense presents *Glr.* — *pyag-mtil* resp. palm of the hand. — *pyag-mtéb* resp. thumb. — *pyag-dár sweepings, dust, rubbish*; *pyag-dár byed-pa* Dzl. and elsewh., *pyág-pa* *Lex.*, **gyáb-čé** W. to sweep, to clean; *pyag-dar-pa* a sweeper *Dzl.*; *pyag-dár-gyi pün-po*, *pyag-dar-kród* dust-heap; *pyag-dar-kród-kyi čós-gos* or *ná-bza* vestment or cowl of a mendicant friar, which according to the rules of his order is to be patched up of rags gathered from heaps of rubbish *Burn.* I, 305. (The explanation given by *Sch.* seems to rest on mere hypothesis.) — *pyag-na-rdó-rje*, *pyag-rdór* v. *rdó-rje-čan*. — *pyag-dpé* resp. for *dpé-ča* v. *dpe* 3. — *pyag-dpün* resp. for arm. — *pyág-pyi* attendant, man-servant = *žabs-pyi*; *pyág-pyi byéd-pa* to be a servant; *pyág-pyi-la* or *pyag-pyir brén-ba* to be a follower (of a Lama); collect. train of servants, retinue. — *pyag-pyts* resp. towel. — *pyag-bris* resp. 1. hand-writing, manuscript 2. drawing *Glr.* 3. letter *W.*, *brtsé-bai pyag-bris* your kind letter, your friendly correspondence. — *pyag-bul* resp. gift, present. — *pyag-sbál* Cs. resp. = *pyag-gon*; *Sch.* *pyag-sbál-du bcüg-pa* to hold one's hand ready for taking or receiving, v. *sbal*. — *pyag-smán* 1. resp. for *smán* C. 2. = *pyag-rtén* *W.* — *pyag-ma* broom, duster, mop C., *Lex.* — *pyag-tsan* *Sch.*: 'the all-filling One, the all-universalizing One' (?) — *pyag-mtsán* the attributes or emblems of Buddha and of different deities, carried in the hands (it is indeed nothing else than what, when carried in the hands of men, is called *lag-* or *pyag-čás* *Glr.* and elsewh.). — *pyag-mdzúb* resp. for finger. — *pyag-mdzód* treasurer, of kings or in large monasteries. — *pyag-rdzás* resp. for *nor-rdzás* *Mil.* — *pyag-žabs* resp. for *rkañ-lág* *Schr.* — *pyag-ra* (prob. for *pyag-gra*) privy, water-closet. — *pyag-rás* resp. for towel *Sch.* — *pyag-lán* the return of a salutation, reciprocal greeting *Mil.* — *pyag-lás* *W.* resp. for *las* = *prin-las* B. — *pyag-lén* resp. for *lag-lén* practice,

exercise, also ceremony(?) religious rite(?); . . . *la-pyag-lén* *debs-pa* *Pth?* . . . *la-pyag-lén-du gro-ba* *Mil.*(?) — *pyag-šin* an attribute of idols, resembling a rod (birch) or besom *Wdk.* — *pyág-sa* = *pyag-ra*; *pyag-sén* resp. for *sén-mo*; *pyag-sór* resp. for *sór-mo*. — *pyag-sról* law, regulation; practice, use; tradition.

ཐུང་བ་ *pyán-ne-ba*, Cs.: = *jól-le-ba*, hanging down (belly, v. *pyal*); *Lex.* give *ལམ*, slender, slight-made; *Sch.*: straight, stretched(?); *pyan-prul* or *-prul* *Lex.* pendent ornaments.

ཐུད་ཐུད་ *pyad-pyád*, vulg. *ped-péd*, awkward gambols, clumsy attempts at dancing.

ཐུད་པ་ *pyád-pa*, also *pyád-pa*, constant, firm, persevering; *pyád-par*, always, continually, perpetually; *Lex.* = *rgyün-du* (of rare occurrence); *pyad ma pyod* *Mil.*?

ཐུས་ *pyam* = *lcam* (*Sbh.* also *kyam*), *pyam-rñas*, *-rten*, *-stegs*, support (of rafters); *Sch.*: the resting-point of a beam.

ཐུས་ཐུས་པ་ *pyam-pyám-pa*, *Thgr.* glittering; cf. *lcam-me-ba*.

ཐུས་མེད་ *pyám-me-ba*, *Glr.* slow, not hasty, not greedy, indifferent to.

ཐུད་པ་ *pyár-ka* *Sch.* blame, affront, insult (v. *pyá-ba?*) *pyar-pyán* *Sch.* id.; *Lex.* *pyar-pyén?*

ཐུམ་ *pyal*, resp. belly, stomach, Cs.; *pyal-pyan-ne*, *Lex.* = *gród-pa jól-le-ba*, paunch, swag-belly; *pyál-mo* id.?

ཐྱི་ *pyi* (*W.* **pi**) I. behind adv.: *pyi-bkan-du nyál-ba* *Sch.*, to lie on one's back; *pyi-gros-su gyé-ba*, *Glr.*; **či-do gyáb-pa** C., to retreat, to recede, with the back in advance; *pyi lüs-pa*, to lag behind; *pyi-rtin* *Sch.*, heel; *pyi-sder*, *Sch.* the spur of birds; *pyi-na*, Cs.; behind; *pyi-nas*, Cs., from behind; **pi-nur-la** or **pi-log-la dül-čé**, to walk backward, *W.*; *pyi-ynón yon*, pursuing he comes rapidly near, *Mil.*; *pyi mig ltá-ba*, to look round (back), *Glr.*, *pyi mig ma ltá-bar*, without looking round; *pyi mig čig yzigs-pas*, resp. just looking round (back), *Mil.*; **pi (mig) lóg-te ltá-čé** *W.* id. — *pyi-pyir*, behind, following, e.g. *pyi*

gró-ba, to walk behind or after another person, *Pth.* — *pyi brán Lex.* (also *mčis-brán*), spouse, wife. — *pyi-ma*, the posterior *Schr.* (?) — *pyi-bzin* adv. and postp., after; *gró-ba, brán-ba*, frq.; *ri-dags-kyi pyi-bzin rgyug-pa*, to pursue game, deer; *pyir-bzin*, id.; *pyi-la*, later lit. and *C.*, id.; ... *kyi pyi-bzin pyin-pa, ón-ba, gró-ba*, to go after; v. also *pyir* and *pyis*.

II. after; adv.: *śna-pyi*, sooner and later; also adj.: the former, the latter; the earlier, the later; *di-pyi* sc. *tse*, the present and the future life; frq.; *dus pyi zig-na*, at a later period, some time afterwards *Dzl.*; *dei pyi nyin* on the following day *Dzl.*; *nyi-ma dei pyi de nyin kó-na*, id., *Tar.* — *pyi-dgra* v. *dgra*. — *pyi-čad* = *pyin-čad* q.v. — *pyi-tog W.*, the later part of the afternoon. — *pyi-dro, pyi-ro* (also *Mil.*) *W.*, gen. **pi-tog, pi-ro** id., also evening. — *pyi-nas*, in future, in time to come, *Mil.* — *pyi-préd Tar.*: *nyi-ma pyi-pred-kyi bar-du Schf.*, until sunset; *Schr.*: evening. — *pyi-pyag byéd-pa*, to greet for the last time, to bid farewell, to take leave. — *pyi-ma* adj.: later, subsequent, following, *śná-ma ma śu pyi-ma zá-ba*, not having digested the first (meal), to eat (consecutive) additional quantities *Lt.*; *pyi-ma pyi-ma*, each following one, every one consecutive in a series, *S.g.* and elsewh.; *nyál-bai pyi-ma*, the last going to bed, *Mil.*; *pyi-ma-rnams*, the later ones, the moderns, frq. — *pyi-mo* adj. late, *da (nyí-ma) pyi-mór son dūg-pas*, it having grown late (in the day) *Mil.*; **i go pi-mo pe dug**, this door is not opened until later (in the day), *W.* **pi-mo dō(s)-kan-ni tá-gir**, the last baked, newest bread, *W.* — *pyi-rabs*, the later generation, posterity. Cf. *pyin, pyis*.

III. outside, *pyii zin*, the field outside, as a third part of the property, exclusive of cattle and money (cf. *sgo* init.); *pyii só-nam*, husbandry, farming *Glr.*; *pyii-rgya-mśo*, the outer sea, the ocean, *Glr.*; *pyii mi Dzl.* (*Ms.*), people from abroad, other, strange people, not belonging to the family, *mgrón-nam pyi-mi-dag óns-na*, if (when)

guests or strangers come, *Dzl.*; *pyi-na*, out of doors, abroad; *pyi-nas*, from without, from abroad; *pyi-ru, pyir*, out (proceeding from the interior of a place to the exterior), less frq., v. *pyi-rol*; *pyi-la*, id., *B.* and *C.* frq. — *pyi-kyóg Sch.*: with knees bent outward. — *pyi-glin* v. *rgya-pi-lin* under *rgya* comp.; *pyi-dgra* v. *dgra*. — **pi-(s)ta-la* and *-ru**. *W.* for *pyi-rol-na* etc.; **pi-sta-la čá-čē**, euphemist. for 'going to the water-closet'. — *pyi-nán*, the outside and inside, **pi nan lóg-čē**, *W.*, *bsgyur-ba Schr.* to turn inside out, e.g. a bag; *lāgs-kyi sgróm-la-ségs-pa sgrom pyi nan rim-pa bdun tsam*, an iron box (coffin) and moreover a series of 7 boxes one within the other *Tar.* 28; *pyi nan nyis-ka smín-pa*, ripe both as to the outside and inside, *Dzl.*; *pyi nan ytsan*, pure as to thought and action. With respect to religion, this expression generally denotes the difference between Non-Buddhism — or in a more limited sense Brahmanism — and Buddhism; frequently *γsan* is added as a third item, being explained by: *pyi lus nan nag γsán-ba yid*, which explanation however is insufficient, e.g. in the passage: *čos pyi nan γsan Pth.*, in which moreover merely a classification within the Buddhist religion seems to be spoken of. Political distinctions are made in *Glr.*: *pyi nan bar γsum-gyi byá-ba byéd-pai blón-po*, yet without sufficiently elucidating the subject. The terms *pyi lta* and *nan lta*, *Glr.* fol. 89, as well as *pyi ltár-du* and *nan ltár-du*, *Pth.* p. 10 I am at a loss to explain. — *pyi-pa* 1. *B.* and col. a Non-Buddhist, more particularly a Brahmanist, also for *pyi-pai čos*, the doctrine of Brahma *pyi-pa-la dga Glr.* 2. *Chr. Prot.*: heathen, one that is neither a jew nor a Christian. — *pyi-yul* 1. *Sch.* foreign country. 2. *pyi snán-bai yul*, the external world, opp. to: *nán-gi sems*, *Mil.* — *pyi-rol*, 1. the outside, *mál-gyi pyi-rol*, the outside of the bed, *Glr.*; *pyi-rol-na, -tu, -nas*, in *B.* gen. for *pyi-na, -ru, -nas*; adv. outside, out of doors, out, from without; postp. on the outside before (the door), (he was turned) out

of (the house), (he comes) from without (the village), frq.; **pi-log** W. id.; **dag-ri pi-log la**, outside before the (garden) wall.

2. mystic: *ydon bgegs pyi-rol-tu dzin-pa*, to believe goblins and demons to be really existing in the outer world Mil. — *pyi-sa*, excrements S.g.; the supposed food of certain demons Thgy. — *pyi-lha*?

IV. *pyi-la*, on account of, v. *pyir*.

ཕྱི་ལྗང་ *pyi-lag*, Cs.; a blow with the side of the hand.

ཕྱི་ཐག་ *pyi-tan*, threat, menace, Mil. nt.

ཕྱི་བདར་ (or བདར་) བྱེད་པ་ *pyi - bdar* (or *brdar*) *byed-pa*, to clean, to cleanse Dzl. and elsewh.; *byad-kyi pyi-bdar bsol-nas kyan* though you do not wash your face Mil.

ཕྱི་ཐུར་ *pyi-pur*, a kind of ornament, similar to *pan*.

ཕྱི་བ་ *pyi-ba* S.g., *pyi-ba* Lt., 1. the large marmot of the highlands of Asia, Arc-tomys Boibak. — 2. v. *byi-ba*.

ཕྱི་མ་ *pyi-mo*, I. col. **ā-pyi*, **ā-pi**, grandmother, Cs. II. v. *pyi* II.

ཕྱི་ར་ *Pur. *pyin-pa**; *Ld.*, *Lh.* **pin-pa**, elsewh. *čin-pa*, felt, *déd-pa*, to make felt, to mill, to full Sch.; *pyin-gur*, felt-tent, a Tartar hut; *pyin-stán*, felt-carpet, felt-covering; *pyin-déb* Sch.: a wrapper or cover made of felt.

ཕྱིད་ *pyid* = *pyi*, after, following; *pyid-nyin*, the day after to-morrow, Cs.

ཕྱིད་པ་ *pyid-pa* I. (v. *pyi* ni f.) to retard, prolong, maintain, with *tse*: to maintain one's life, to earn a livelihood, W. e.g. **gar-ra do-te** or **dos-si nan-ne tse pid-dé**, to maintain one's self as a smith, or by religion, (being a Lama). — II. to freeze, **kán-pa pid-son**, the foot is frozen, suffering from chilblains; **miq pid son**, the eyes are inflamed, snow-blind, W. (C. **či**) — III. v. *pyid*; *byid*.

ཕྱིན་ *pyin* for *pyi*, in certain phrases: 1. *pyin-čád*, -*čád*, later, afterwards, *pyin-čád sdom*, bound over for the time to come, e.g. not to do a thing again; *da pyin-čád*, from the present moment, from henceforth,

frq.; *di pyin*, id.; *de pyin-čád*, rarely *de pyin-nas*, Tar. 57, 2 since, since that time, ever since. — 2. outside, *pyin rtsig-pa méd-de* as there was no wall outside Glr.; *pyin-dgrá* a foreign enemy Glr.; *pyin-las* outward business, foreign affairs Dzl.

ཕྱིན་ཅི་འོག་ *pyin-či-lóg*, anything wrong, incorrect, deceptive, fallacious; perversity; *pyin-či-lóg-gis bsalád-de* corrupt, depraved by perversity Dzl.; *pyin-či ma lóg-pao* it is infallible (of a spell), synon. to *bdén-pa*; *ltú-ba pyin-či ma lóg-pa* correct view, opinion Pth.; *pyin-či-lóg-tu stón-pa* to teach a false doctrine; *blo pyin-či ma lóg-par*, with a never erring mind Mil.

ཕྱིན་པ་ *pyin-pa* I. B., C. **čtn-pa**, Sp. **pin-pa**, little used in W.: 1. to come, to get to, advance, arrive; *lam pyed tsam-du*, having got about midway, Dzl.; *der pyin-pa dan*, frq.; *ču prág-pa tsam-du pyin-to*, the water reached up to his shoulders, Dzl.; **pin-na** Sp., is he arrived? *sbyin-pai pá-rol pyin*, that goes farther than alms-giving, surpasses it, Glr.: *dpag-tsád lñar pyin-pa*, to be five miles in length, Dzl. — 2. to go, to proceed, *snón-la pyin-pa*, Pth.; *ma pyin-par sleb*, without going, without moving from the place, he arrives at... Mil.; *bud-méd dei rtsar ma pyin*, he did not go to the woman (euphemist.) Glr.; *stab-stob-du nan-du pyin-te*, he went in, ran in, in a great hurry. (Probably the word is cog. to *pyi*, and therefore = *byin-ba*, *čón-pa*.) — II. v. *byin-pa*.

ཕྱིར་ *pyir*; prop. the termin. of *pyi*: I. 1. adv. back, towards the back, behind; *pyir don-ba*, to come back, to return Dzl. and elsewh., frq.; also used in a special sense rel. to re-birth *lan-ycig pyir don-ba*, *pyir mi don-ba* v. *brás-bu* (bzi); *pyir gró-ba*, *pyir don-ba* etc., id.; *pyir dag-pa*, to remain behind, at home, Dzl.; *pyir jóg-pa*, to leave behind, at home, to lay aside, to lay up, Dzl.; again (*rursus*), *pyir lán-ba*, to get up again, after having fallen; *pyir ldóg-pa*, *lóg-pa*, to come back again, to return; *pyir ldóg-pai lam*, the way back, the return, Dzl.; *pyir mi ldóg-pa*, the not

taking place of relapses, the prevention of them, *Lt.*; *pyir zlog-pa*, to bring back, to draw off, to divert from; *pyir sós-par gyúr-ba*, to return to life; *pyir sáns-nas*, having come to himself again, having recovered, *Dzl.*; *pyir má-la smrús-pa*, he replied to his mother, *Dzl.*; *pyir-lóg skyón-pa*, to make one ride backward, with the face to the horse's tail. — 2. postp. e.g. *behind, after*, *na pyir e' gro Pth.*, will you follow me? come with me? instead of this more carelessly: *na pyir Mil.*; *pyir-bèin = pyi-bèin* frq. —

II. *afterwards, hereafter*, at a later time *Thgy.*; *pyir ón-ba*, to come too late *Dzl.*

III. *out, pyir-la out* (motion from an interior to an exterior place), *pyir tón-pa, gró-ba, dén-ba, ráségs-pa* to go out, *skyúr-ba*, to cast out, *pyir betán-nas*, turned inside out (the lining of a coat) *Glr.*; *pyir béd-pa Sch.*: 'to put out, to remove; to come to an end, to be completely exhausted'; *sgo pyir ni ytón-ba*, not to let out at the door, to keep locked in or shut up *Pth.* In *C.* also *pyi-la* is used in this sense. — *pyir-zii* acc. to *Lexx.* = *མུཅུང་* more (exceeding in number or degree).

IV. postp. e.g., also *pyir-du*, more rarely *pyir-na* (*W.* **pi-la**) on account of, 1. (propter) = *by or through*, *ci pyir kyod di-ltar gyur*, whereby or through what have you got into this plight? *Dzl.*; without *kyod*: where does that come from? *Dzl.*; **i nad ci pi-la yon**, by what has this disease been caused? *W.*; *ynód-pai pyir-du*, because I have done you harm *Mil.* 2. *for, for the sake of (causa)*, for the good or benefit of, from love to *Dzl.*; for the purpose of, *brtag-pai pyir-du*, in order to try or to prove *Glr.* Whether *pyir* with the infinitive, esp. of one-rooted verbs, is to be resolved by *because* or in order that, can be determined only by the context.

ཕྱིར་ཕྱིས་ *pyis* I. adv. *behind, pyis ni sgra byun*, behind, i.e. behind your back, voices are heard; gen. with respect to time: *afterwards, later, pyis byin-ba*, to arise, to follow, to come later *Wdu.*; also in reference to

things past, of a later date than others that had happened before them *Glr.*; *pyis-nas kyan*, also in future, in after times *Mil.*; *pyis-nyin*, on the following day (= *san*) *Dzl.*; at some future time, some (future) day, *Dzl.*; *da pyis = da pyin-éad Glr.*; *dus pyis = dus pyi zig-na*, subsequently, hereafter *Pth.*; *pyis skye-ba-méd-pa*, one that in future will not be re-born *Mil.*; on the other hand: *pyis skyes bu Sch.*, a son born after the death of his father; *sú-bas kyan pyis* last of all *Dzl.*; *pyis-pa v. pyi-ba* (I.); it is also construed like a sbst.: ... *tob-pai pyis zig-na*, at a time subsequent to his having obtained, = after he had obtained *Tar.* — II. sbst. in compounds: *clout, rag, duster, cloth, sná-pyis, lég-pyis, pyág-pyis; pyis-pa, v. pyi-ba* II.

ཕྱུག་པ་ *pyug-pa* adj. *rich*, also fig.: *yón-tan du-mai dpál-gyis pyug-par bog*, may I grow rich in the splendour of numerous accomplishments! *pyug-po*, adj. *rich*, sbst. a rich man, *pyug-po chen-po zig* a rich nobleman *Mil.*; *pyug-mo* a rich lady; *pyug-kyád* riches, wealth, opulence *Dzl.*; *pyug-par gyur-ba* to grow rich, *byéd-pa* to make rich; *pyug-dbul* rich and poor; *pyug dbul med* no difference between rich and poor *Dzl.*

ཕྱུག་པ་ *pyugs*, *cattle, sgoi pyugs v. sgo; pyugs tsó-ba* to tend cattle *Glr.*; *pyugs-kyi stin-rta Cs.*, a bullock cart; *pyugs-nad* disease of cattle, murrain; *nor-pyugs*, chattels, all kinds of property *Dzl.*

ཕྱུག་པ་ *pyur-bu Sch.* *hay-rick, shock of sheaves, heap of sticks* (*Schr.* *pyur-ba*, to heap up).

ཕྱེ་ཕྱེ་ *pye W.* **pe**, resp. *ysán-pye, zib*, 1. *flour, meal*, esp. 2. *flour of parched barley*, = *rtsám-pa*. — 3. *for pyé-ma, dust, powder* etc.; *pye tag-pa, tság-pa*, to grind corn to flour; to sieve; *pyer tag-pa*, to reduce to flour. — 4. *v. byéd-pa*. — *rgyágs-pye* flour as provision for a journey *Glr.*; **nán-pé W.* = *rtsám-pa*; also parched meal. *lāgs-pye* iron filings; *rdó-pye*, stone reduced to powder, small particles of stone; *spós-pye, tsāndan-gyi pyé-ma*, sandalwood powder, fumigating

powder; *bág - pyé* wheat flour; *brág - pye* small fragments of stone, produced by stone-cutting *Glr.*; *ðin-pye* saw-dust; *raér-pye* gold-dust; *pye-kug* flour-bag; *pye-sgye* flour sack; *Cs.*: 'a double pouch for meal'; *pye-snod*, flour-tub; *pye-pór Cs.* a box for meal; *pye-pád*, flour-bag; *pye-bañ*, flour-store; *pyé-ma*, dust, powder; saw-dust, filings etc.; *pyé-mar* termin. of *pyé-ma*; *pye-már* (*Hindi चीसतू*) flour roasted with melted butter, sweetened with sugar, considered a dainty.

ཐུ་མ་ལེབ་ *pye-ma-léb Lex*, **pe-ma-leb-tse** W., butterfly.

ཐུ་ *pyed* I. half; *pyed-dan-nyis* ('which with an additional $\frac{1}{2}$ would be = 2') one and a half etc.; *brgya-prág pyed-dan-ysum*, two hundred and fifty; **yán-če* C., **yán-ped, péd-di(san) ped, péd-yan-ped** W. one fourth, a quarter; *yün-pyed* one eighth (little used); *mi-pyed* half a man, also used for woman *Pth.* (n.f.); *zla-pyed* v. *zla-ba*; *zla-ba-pyed-pa*, lasting half a month, e.g. a disease. — *pyéd-ka, -pa, -ma, Cs.*, *pyéd-po Cs.* and vulg. one half; *pyéd-ma* also: partner to one half; *ðai nán-na nai pyéd-ma zig kyañ yód-de*, as I have still a partner in this business; *pyed-krún*, half a *skyil-krún* (q. v.), drawing in one leg, and stretching out the other *Glr.*; *pyed - glin*, peninsula; *pyed-brgyád* = *pyed-dan-brgyad* hence sbst.: half a rupee, = $7\frac{1}{2}$ points on the gold-steel-yard C.

II. v. *byed-pa*.

ཐུ་ *pyen* (vulg. *pen*), wind, flatulence *Med.*; *ytón-ba*, to let go a wind; *pyen ñor son*, a wind has escaped (me etc.); *pyen-dbugs Cs.*, id.; *pyén-dri*, a low, soft wind.

ཐུ་ཐུ་ *pyo-pyó*, **cho-ðó zér-wa**, to set on or at (to set a dog at a person) C.

ཐུ་མ་ལེབ་ *pyogs* I. side, direction; *pyogs gan-nas* from whence? *pyogs der*, there, thither, in that direction; *yul dei pyogs-su* or *-la* *son*, proceed in the direction of yonder village; *ltág-pa* (for *-pai*) *pyogs-su Wdn.* towards the nape of the neck; *pyogs yétig-tu* or *-la* towards one side, in one direction; also for together, e.g. to sweep together, to heap together; vulgo also for

at the same time, at once; *kyim-pai pyógs-su byin-pas*, bestowing on lay-men *Dzl.*; *ðos pyógs-su ytón-ba* to spend for pious purposes *Mil.*; in the same manner: *dge-bas pyógs-su*, to devote to benevolent designs *Mil.*; for, in behalf of, for the benefit of: *ytán-grogs pyógs-su ñi-lébs byéd-pa*, to die, to undergo death for the sake of husband or wife *Mil.*; in letters usually: *dé-pyogs-su*, there with you, *di-pyogs-su*, here with us. — 2. quarter of the heavens, the cardinal points of the horizon; *pyogs bñi*, the four points of the compass; *pyogs bñir*, round about, in all directions; e.g. round (a person or place); *pyogs bñi - nas*, from all sides; frequently also *pyogs bñu*, the ten points of the compass are spoken of, which are the following: *ðar, ðar-lhó, lho, lho-nub, nub, nub-byán, byan, byan-ðar, sten-* and *ðog-pyogs* (Zenith and Nadir); *pyogs-skyón*, *pyogs-skyon-rgyal-po, lha-chen-po pyogs-skyon-ba* *bñu* similar to *jig-rtén-skyon* (v. *skyón-ba*), yet ten in number; *rgya-gár-gyi ðar-pyogs-na*, to the east of India; *rgya-gár ðar-pyogs-pa-rnams*, the eastern Indians.

— 3. *sa-pyogs*, country, region, neighbourhood, part, *dben-pai sa-pyógs*, lonely region, solitary part; *jigs pai sa-pyógs*, an unsafe country; *yul-pyógs* id., *ñas sa-pyógs-na* in my country *Mil.*, C. — 4. part, party, also *pyogs-ris*; *yñán-la pyogs gyúr-ba*, to take another man's part, to side with a certain person *Thgy.*; *pyogs-(ris) byéd-pa* c.genit. *W.*, **ðog-(ri) ðó-ðe**, *pyogs dzin-pa Tar.*, *pyogs tsam rig-pa Tar.* 119, 4 id.; *pyogs-méd* impartial, *sine ira et studio*, gen. in a Buddhist ascetic sense: indifferent to every thing; *pyógs-ða Mil.*, *pyógs-lhun Lex.*, prob. also *pyógs-zen Tar.* 184, 22, partial, interested; *pyogs-çai rtóg-pa*, hesitation, scruples, arising from still feeling an interest in a thing *Mil.*; in a general sense it is used in: *pyogs-mtsuñs-pa* similar *Wdn.*, *Tar.*; *pyogs-mtun - du Tar.* 190, 16 ought to be rendered: appropriate, suitable, adequate; *rán-pyogs* one's own party, *yñán-pyogs* the other or opposite party; *nyén-pyogs* friends, *dgrá-pyogs* enemies; *dkár - pyogs* the good,

the well-disposed, esp. the good spirits, *nág-pyogs*, *sdig-dan-gyi pyogs* the bad, malicious, esp. the evil spirits, devils. — 5. in popular language the word is used also with respect to time: **ka-sa-ni-stón-čogs** *Ld.*, last autumn.

ཕྱགས་པ་ *pyogs-pa* I. vb. to turn vb.n., *čós-la* to turn to religion *Schr.*; *pyir pyogs-pa* to turn one's self back, to turn aside (*Schr.* *pyir pyogs-par byéd-pa*, to divert from, to dissuade from) *Tar.* 12, 14 28, 9. *či-ka-r pyogs-pa* turned to dying = near dying? *Kór-ba-la rgyab-kýis pyogs-pa*, to turn one's back to the orb of transmigration; *miñon-du pyogs-pa*, 1. to be visible, to be evident, to be exposed to view (?), *lho-ñe-su miñon-du pyogs-pai brág-las byün-ba* growing on a surface rock on the south-side *Sambh.*; *don de miñon-du pyogs-par byá-bai pyir*, in order to bring this meaning to the light, to express it clearly *Gram.* (?). 2. to be openly or evidently attached to, to adhere to (?) *rgyüd-la* to a Tantra or treatise *Sambh.*

II. adj., sbst., attached to, following; a partizan, an adherent.

ཕྱོད་པ་ *pyod-pa* Cs. progress, *pyod čé-ba*, great progress; *Lex.*: *sa-pyod-čé v. čod.*

ཕྱོར་ *pyor* *Mil.*, prob. for *mčor*.

ཕྱ་ *pra*, *pra*, ornament (?), jewel (?) *pra rgyág-pa*, *rgyab-pa*, *gód-pa*, *débs-pa*, *Sch.* also *pras sprá-ba*, to insert an ornament of jewels, to stud with jewels; *rmog-la pad-ma-rá-gai pra btáb-pa de*, this set of rubies on the helmet, this helmet studded with rubies *Glr.*; *rin-čén sna-čsogs-kýis pra bkód-pa* *Mil.*; *pra-čsóm* border, trimming, *Lex.*

ཕྱགས་པ་ *pra-rgyás* *Was.* (241) = *bág-la nyál-ba*, vanities, i.e. passions, errors, erroneous notions.

ཕྱག་པ་ *pra-dóg v. prag-dóg.*

ཕྱ་པ་ *prá-ba* 1. v. *pra-ba*. — 2. *Lt.* a disease of children. — 3. adj., gen. *prá-mo* (Cs. also *bo*) thin, fine, minute, opp. to *sbóm-po* q.v., *sbrul prá-mo žig* *Tar.*; in a general

sense, little, small, *séms-dan prá-mo-rndams*; *ná-pra-mo*, little as to age, young, *Mil.*; trifling, little, slight, *rdám-rtog prá-mo* slight scruples, *Mil.*; *rdzun prá-mo*, a little lie, a fib, *Thgy.*; **čá-mo-ne tón-wa, láb-pa**, to see, to inspect most accurately, to learn the minutest details, *C.*; thin, high, rel. to voice *W.*; *pra-zib* *Lex.*, fine and exact; *sin-tu prá-ba*, in reference to the doctrine of Buddha, implying prob. its subtleties. Cf. *pran*.

ཕྱ་པ་ *prá-ma*, calumny, slander, esp. through tell-tales and intermeddling persons *B.* and *col.*; *prá-ma byéd-pa* *Dzl.*, *smrá-ba* *Cs.*, *jug-pa* *B.* and *C.*, **čó-čé** *W.*, resp. (when referring to a person of higher rank) *ysól-ba*, *žu-ba*, to calumniate, slander, vilify, blacken; *prá-ma-mkhan* *Cs.* calumniator, slanderer.

ཕྱ་མེན་ *pra-mén*, sorcery, witchcraft *Schr.*; so prob. *Pth.*: *mi-dgos-pai pra-mén-gyi nan-sndgs*, an evil magic spell of pernicious necromancy; *pra-men-po* and *-pa* masc., *-mo* and *-ma* fem., necromancer, wizard, witch; *pra-mén rdzá-ki* (for *dzo-gi*, ཐོག་མེན་) id.

ཕྱ་མོ་ *prá-mo*, v. *prá-ba*; **ཕྱ་མེན་པ་** *pra-dags*, v. *prá-ba*.

ཕྱག་ *prag* provinc. also *dbrag*, *srag*, 1. intermediate space, interstice, interval, hence *prág-tu* = *bár-du* *Thgy.*; a hollow, ravine, defile; *smin-prág* v. *smin-ma*. — 2. after cardinal numbers it seems to correspond about to the Greek subst. termination *as*: *bču-prág* a decade, *brgya-prág* a hundred (century), *ston-prág* a thousand (chiliad), *brgya-prág rčig*, *brgya-prág bču*; *ston-prág bži-bču-žig*, a number of forty thousand *Dzl.*; *bdun-prág*, ἑβδομας, week (recognized as a measure of time, but in common life not much in use).

ཕྱག་པ་ *prág-pa*, 1. sbst., resp. *sku-prág* shoulder, *prág-pa-la gél-ba* *Glr.*, *tógs-pa* *Sambh.* to load on one's shoulder; *grógs-poi prág-pa-la dzég-pa*, to mount the shoulder of one's companion *Dzl.*; upper arm, *prág-pa ynyis-kýi* *da* *Dzl.*, *prag-gón*

Lt. id. — 2. vb., also *prag-pa*, to envy, to grudge, *Cs.*; *prag-dog*, *pra-dog*, the envy, *prag-dog skye* envy is stirring within me, I envy, *frq.*; *prag-dog-can*, envious, grudging, jealous *Pth.*

པྱ་ཁྱོད་ *prañ*, v. *prañ*.

པྱ་ཁྱོད་ *prad*, *tsig-prad*, *prad-kyi yi-ge*, particle, e.g. *rnám-dbye-prad* the signs of the cases, *kyi*, *la* etc.

པྱ་ཁྱོད་ *prád-pa* v. *prád-pa*; *prád-po* for *krád-po* *Wdn.*

པྱ་ཁྱོད་ *pran*, *prán-bu*, (*Ts.* also *prán-te*) = *prá-mo*, little, small, trifling, yet more in particular phrases, and less used in books, than in common life, esp. in *C.*: **rin tsem-bhu te'-dhe** (lit.: *sprad-de*) having paid, spent a trifle; **zu-ba tsem-bhu zig** a small request; **tsem-bhu cig** a little bit *C.*; as *sbst.*: 1. **part of the body** (whether in a general or a more particular sense, I have not been able to ascertain); in medical writings the *pran-bui nad* form a class of their own; *yan-lág-gi pran yód-pa* *Glr.*, to maim, to mutilate parts of the body (not necessarily to castrate *Sch.*). — 2. **knives and other small instruments used in surgery** *Med.* — 3. *pran-rán* in the polite epistolary style the person of the writer, 'my own little self', 'your humble servant'; *prán-la rán-gi* = to me my ..., inst. of: *ná-la ná-rán-gi*. — *pran-tségs*, trifles, minor matters; *dül-ba pran-tségs-kyi yzi* the minutiae of religious discipline, *Dulva*.

པྱ་ཁྱོད་ *pran-rtsg*, *pran-ne-rtsg-tsi* stated to be = *pyin-ci-lóg* *Ld.*

པྱ་ཁྱོད་ *pran-tségs* v. *prán-bu* extr.

པྱ་ཁྱོད་ *pral* v. *prál-ba*; པྱ་ཁྱོད་ *pri-ba* v. *pri-ba*; པྱ་ཁྱོད་ *prid* v. *sbrid-pa*.

པྱ་ཁྱོད་ *prin*, *prin*, news, tidings, intelligence, message, *prin bzán-po*, good tidings, favourable accounts; *prin bkur-mkan*, messenger, vulgo; *prin skur-ba*, *sprin-ba* to send word, information, *kyér-ba*, to bring tidings, intelligence; *spród-pa*, *pród-pa* to deliver; *smrá-ba*, *ryód-pa*, *byéd-pa* to report, to de-

liver messages orally; to superiors: *ysól-ba*, *zu-ba*; to inferiors: *sgó-ba*, *ysün-ba*; *kó-boi prin yan dé-la byós zig* deliver a message to him also from me *Dzl.*; *prin-ytam* message, report *Cs.*; *prin-pa* messenger; news-monger *Cs.*; *prin-bzán* gospel *Chr. Prot.*; *prin-yig* letter, epistle; *prin-lán* answer to a message. — *prin-lás* (*W. *dag-lás**) 1. resp. for *las labour, business; deed, work*, *frq.*; *ráb-tu-yrás-pai prin-las mdzad* (the Buddhas) performed the work of consecrating *Glr.*; *prin-lás rnam bzí* the same as *zi-rgyas-dban-drág-gi prin-lás* *Glr.*, v. explanation under *zi-ba*; *prin-lás zól-ba*, *prin-bcól byéd-pa* cddpar. to commit a thing to another person's care or trust, e.g. before going on a journey; in reference to gods: to recommend to their protection or blessing *Glr.* and elsewh. — 2. *po.* for *prin-lás-pa commissary* *Glr.*, where Avalokitesvara is called *prin-lás* of all Buddhas. — 3. **efficiency, power** *Mil.*

པྱ་ཁྱོད་ *prü-gu* v. *prüg*.

པྱ་ཁྱོད་ *prü-ba*, *prü-ba* = *kóg-ma* earthen pot, pan, stew-pan.

པྱ་ཁྱོད་ *prü-ma*, *prü-ma* 1. **uterus, matrix of animals**, or acc. to *Cs.* merely the integuments of the eggs; acc. to some, also the urinary bladder. — 2. **encampment**, = *dmag-sgar* *Lex.*

པྱ་ཁྱོད་ *prüg* 1. in compounds for *prüg-gu*, *prü-gu* child, a young one (of animals); *prüg-gu-mo* a little girl *Cs.*; *prüg-gu skyéd-pa* to beget children, *ysó-ba* to rear, to bring up (children); *prüg-gu skye* a child is born; *šor* a miscarriage, abortion, takes place; *prüg-gui dus* childhood; *dá-prug* orphan; *nal-prug* bastard; *glán-prug* the young one of an elephant; *sén-prug* a lion's cub etc.; metaph. of disciples and subalterns: *tsön-prug* the merchants of a caravan in their relationship to their leader *tsön-dpón*. — 2. **fine cloth or woollen stuffs** *Wts.*, *snam-prug* id., *abus-prug* woollen goods from Ü *Mil.*

པྱ་ཁྱོད་ *prugs* one day with the night, a period of 24 hours, — but this signification does not hold good in every case.

ཐུང་པོ་ཁོང་ *prud-yōn* v. *yōn-pa*.

ཐུམ་ *prum* Lt. and S.g.? *prum-rūs* cartilage, gristle.

ཐུམ་ཐུམ་ *prum-prum* Sik. = *pum-pum*.

ཐེང་ *prou* Cs. = *prā-mo*.

ཐེང་བ་ *prén-ba* v. *prén-ba*.

ཐེང་ *pred*, *pred*, cross, transverse; across, athwart, obliquely; *pred-du*, col. **éd-éd-la**, crossways, in a cross direction; *pred-lam*, a path (horizontal or inclined) leading along the side of a mountain, (cf. on the other hand *prān*); *pred-ytān* bolt or bar of a gate; **éd-la dān-po**, horizontal W.

ཐོ་བོ་ *pró-bo* something like: a child's frock or chemise Ld. (?)

ཐོག་ *prog* etc. v. *prog*; ཐོག་, ཐོག་ *prob*, *prol* v. *prob*, *prol*.

ཐོས་ *pros* v. *pró-ba*.

འཕགས་པ་ *ṣág-pa*, pf. *ṣágs*, 1. to rise, to be raised, e.g. a post or stake raised by the frost; to soar up, to fly up to heaven, a miraculous feat often performed by the saints of legends, Dzl. and elsewh.; of rays of light, Dzl. and elsewh.; fig.: to be higher, more elevated, *deñ stén-du* (or *dé-las*) *dpag-tsád brgyad-kri* (or more accurately *kris*) *ṣágs-so* Glr., Pth., (this region) lies by 80000 miles higher than that *Stg.*; to grow larger, longer, of the apparent lengthening of the teeth when aching W.; of horses: to rear, to rise up on the hind-legs; more particularly of the deifying of saints; thus the demi-god-like king Srontsangampo in his farewell speech says: *Kyed kun ṣágs-pai byin-rlabs yin* I am the divine instrument of your elevation (your elevation-blessing), he who will effect your ascent to heaven or deification; part. pf. *ṣágs-pa* (Ssk. *आविष्*), sublime, exalted, raised above, *pál-las ṣágs-par bzān-ba* a more than ordinary beauty Dzl.; *yān-pas ṣágs-par gyūr-to* he far excelled others Dzl.; *kyād-(par) ṣágs-(pa)*,

distinguished, excellent, glorious, *yúl-las kyād-ṣágs rgya-gar-yul* India, the most glorious country; *nór-sna kyād-par ṣágs-pa brgyai būl-ba* an offering of a hundred of the most costly kinds of jewels Pth.; esp. in reference to holy persons, things, places etc.; title of saints, and teachers of religion, with the fem. *ṣágs-ma*; *ṣágs-pa* 'par excellence' is Avalokitesvara, in W. esp. the one, that has his throne at Triloknath in Chamba, v. *re-ṣágs*; the word is also frq. used as an epithet, placed at the head of the title-pages of religious writings; lastly it is a name of common persons. — *ṣágs-pai nor bdun* the seven treasures of the saints: *abyin-pa*, *tsul-krim*, *dād-pa* and the like Mil. — *ṣágs-(pai) yul* 1. elevated country, highland. 2. the holy land of the Buddhists, the tracts of the middle Ganges; *ṣágs-pai skad*, the Sanskrit language Lex. — *ṣágs-ryyal* Tar. and elsewh. = *उज्जयिनी* Schf., town and district of Ujain. — 2. the word is stated to imply also to play, to joke, to make sport C.

འཕགས་ *ṣān* 1. v. *ṣān* I. — 2. also *ṣāns*, *dpāns*, *spāns*, height, *ṣān-du*, *ṣāns-su* in height; *kri-ṣān* v. *kri*, *go-ṣān* v. *go*; *ṣnam-ṣān*, the height of the heavens Lex., Mil.; *dbu-ṣān* fig. highness, sublimity, *dkon-mčog-gi dbu-ṣān smād-pa* to lower, to detract from the sublimity of God (v. *dkon-mčog*), to blaspheme God *Domān*; *ṣāns-mtō* high Dzl.; *ṣāns-mtō-ba*, *ṣāns-mton-dmān* relative height Dzl.

འཕགས་པ་ *ṣān-ba* fut., *ṣāns-pa* pf. of. *ṣén-pa*.

འཕགས་པ་ *ṣāns-pa* 1. frq. for *ṣāns-pa* to spare, to save Dzl.; kindly and carefully to protect from harm, e.g. a drunken Lama *Thgy.*; hence prob. the version རྒྱལ་པོ་; *ṣāns-méd ytōn-sens-lān* liberal, bounteous, without restriction S.g. — 2. Glr. also for *ṣōns-pa* province.

འཕགས་ *ṣān* I. v. *ṣān* (I). — II. *ṣān-yul* Glr., *ṣān-po* Huc II, 242; name of the nearest alpine valley north of Lhasa, the inhabitants of which are said to speak an indistinct dialect.

འཕམ་པ་ *ṣām-pa*, pf. *ṣam*, opp. to *rgyál-ba* to be beaten, conquered, to come off a loser, to get the worst of, *gyul(-las)* in battle *Dzl.*; *lha-ma-yin-las* by the Asuras *Dom.*; in law-suits, in traffic etc.; *ṣām-par gyur-ba B.*, **ṣam ḥlo-wa** *C.* id.; also with *ṣam*, as if it were a sbst.: **ṣam kūr-wa** *C.* to put up with, to bear a loss, damage, defeat; *ṣam blān-ba Glr.*, *Pth.* prob. id.; *ṣām-par byéd-pa* to beat, to defeat, to conquer, *rgyá-rnams ṣām-par byas* he conquered the Chinese *Glr.*; *rās-pas bōn-po ḥōs-kyis ṣām-byas-te* Raspa overcoming the Bonpo by the doctrine of Buddha (v. ḥōs 3.) *Mil.*; **ṣam ḥūg-ḥe* or *kāl-ḥe** *W.* id.; *ṣam pōg soñ* I have met with a loss, I suffered damage, opp. to *gyal tob soñ*; *ṣam-rgyál ma bsrēs-na* if one is not inclined now for a serious struggle, will not stand the chance of... *Mil.*; *yid-ṣām-pa Mil.*, **sems ṣām-po** *C.* dejection; *yid-ṣām-ma* a low-spirited, dejected woman *Mil.*; *ṣām-pa Glr.*, *pām-po* the vanquished etc.; **pām-pe no-lén ḥō-ḥe** *W.* to give in, to ask pardon; *mi-ṣām* 1. invincible. 2. a man's name. 3. *mi-ṣam mgón-po Zam.*, also *mi-ṣam ḥōs-kyi rje* is stated to be = *jam-dbyāns*.

འཕར་ *ṣar* *Cs.* in compounds: board, *sgo-ṣar* board or leaf of a door.

འཕར་པ་ *ṣār-ba* I. sbst. v. *ṣār-ba*.

II. vb. (vb. n. to *spór-ba*) 1. to rebound, of stones, **bar-nān-la** *W.* to splash up, of water, to fly up, of sparks; to leap, to bound, to throb, of the veins, *rtsa ṣar*, the pulse is beating; **ṣar tā-ḥe** *W.*, to feel one's pulse; **nyin-ka ṣar dug** his heart is throbbing, palpitating; **ṣār-ra rag** I have heart-throbbing (v. *rag*); *ṣār-ṣro ḥad* v. *ṣrō-ba* 2; *sā-la ṣār-ba*, to fidget, to be restless, to jump, from fear *Pth.*; *pār-gyis ṣār-ba Lex.* prob. the same as *ṣār-ba*. — 2. *Cs.* to be raised, elevated, promoted, advanced.

འཕར་མ་ *ṣār-ma*, *Sch.* 'double, manifold'; *brgya-ṣār-ma*, *Sch.* 'more than hundred'.

འཕལ་ག་ *ṣāl-ga Cs.*, incision, indentation, notch.

འཕིག་པ་ *ṣīg-pa*, *ṣig-pa*, pf. *ṣigs Sch.* = *big(s)-pa*.

འཕིར་པ་ *ṣir-ba Ts.* = *ṣūr-ba*, to fly.

འཕུག་པ་ *ṣüg-pa Sch.* = *büg(s)-pa* (?).

འཕུང་པ་ *ṣūn-ba*, pf. *ṣuñ*, to sink, to begin to decay, to be in declining circumstances, to get into misery, either by one's own fault, or that of others (opp. to *tsein-ba*) *Glr.* and elsewhere; *bōd-yul ṣūn-bai las* a deed to the detriment of Tibet *Glr.*; in a similar manner *bōd-yul ṣūn-bai ṣuñ-gōñ*, mischievous conjurers in order to inflict an injury on Tibet *Ld.-Glr. Schl.* 21, b; *mgār-gyis rgyā-yul ṣūn-bar byās-pa-rnams drān-nas*, remembering the calamities brought on China by Mgar *Glr.*; *ṣūn-bar gyur-ba B.*, **ṣūn-du ḥlo-wa** *C.*, **ṣuñ ḥā-ḥe** *W.*, to be ruined, to perish, *ṣūn-bar byed-pa B.*, *ṣūn-la sbyór-ba Mil.*, prob. also *ṣtōn-ba*, *ṣug-pa* to ruin, to undo *Pth.*; *rañ-ṣūn* having been reduced by one's own fault; *ṣūn-dkrol* or *krol* the decay of fortune, ruin, destruction *Mil.* and elsewhere; *ṣūn-ṣzi* cause, occasion of decay *Mil.*

འཕུད་པ་ *ṣud-pa* to lay aside, to put away, to separate, = *bud-pa Cs.* (?), *ṣug-pa ṣud-pa*, to clear, to part the flour from the bran, to sieve *Sch.* (?)

འཕུབ་པ་ *ṣub-pa* = *bub-pa* to cover with a roof *Sch.* (?)

འཕུར་པ་ *ṣūr-ba*, pf. *ṣur*, 1. to fly; *ṣūr-gyis ṣūr-ba Lex.*, prob. id.; cf. *ṣār-ba*. — 2. to wrap up, envelop, muffle up; *Dzl.* 225, 10: *rīn-po-ḥe gōs-kyi mtā-mar* the gem into the skirt of the coat, and likewise *Dzl.* 220, 13 read: *gōs-mtar ṣūr-te*, inst. of *byūn-ste*; *mgo gōs-kyis Mil.* (col. not used). — 3. = *mnyéd-pa* to rub with the hand, e.g. linen in washing, leather in tanning *Glr.*; to scratch (softly) *C.*

འཕུལ་(ཡིག་) *ṣul(-yig)* prefix, *de sogs da-yig gās-ṣul-ḥan*, these and others have *d* with the prefix *g*: *bās-ṣul-kao* words beginning with *k* with the prefix *b*; *bā-yis ṣul-bai sla*, viz. *bsla* ...; *das-ṣul-méd* these receive no *d* as prefix; *sa-*

འཕྱུར་བ་ *ṣṭul-ba*

ra-lá-rnams ṣṭul-tsul ni the manner in which prefixes are joined with words beginning with *s*, *r* or *l*; *rkyan-ṣṭul* words beginning with a simple consonant (to which also *ya-*, *ra-*, and *la-tags* are reckoned), preceded by a prefix; *brtsegs-ṣṭul*, words beginning with two consonants and a prefix e.g. *baka Gram*.

འཕྱུར་བ་ *ṣṭul-ba* I. v. the preceding article.

— II. vb. 1. = *ḡul-ba*, to give. — 2. to push, to jostle; **ṣṭul-tug gyáb-čē**, to push with the fist, with the trunk, (of elephants) etc., *W.*; *grú-mor ṣṭul-rdeg čig byéd-pa*, to jostle with the elbow *Mil.*; vulgo **ṣṭul-dag* or *tag* * *W.*, **ṣṭul-tsug* * *C.*

འཕྱེག་ *ṣṭeg* v. *ṣṭeg*.

འཕྱེག་པ་ *ṣṭen-pa* pf. *ṣṭans*, fut. (and frq. for the pres.) *ṣṭan*, imp. *ṣṭon*, *ṣṭans*, 1. to throw, to cast, to fling; *nám-mka-la* into the air *Dzl.*; *kór-bar*, to throw into the orb of transmigration *Mil.*; *dmyál-bar*, to cast into hell *Thgy.*; **ka pán-čē**, to shovel snow (out of the road, from the roof); **pán-te bór-ra tsig-te bor** am I to throw down the wood, or pile it up? *W.*; **pu pán-čē** to cast the hair *W.*; hence *ṣṭan*, spindle, and *ṣṭen-sin*, acc. to *Sch.*, a weaver's shuttle (it being flung). — 2. to fire off, to discharge, to let fly, *mda*, an arrow, *ṣṭan-la*, at another *Dzl.*; *ṣṭen-duñ* dart, javelin *Stg.*; to shoot, *ṣṭen-mi šes-pa*, *W.* **pán-mi-šes-Kan**, one that does not know how to shoot. — 3. *Sch.* *ṣṭen-pa btan-ba* 'to intend, to have a mind, to think upon, to consider', (yet in the only passage, in which I met with the word, in *Thgr.*, the above meaning does not seem applicable).

འཕྱེག་པ་ *ṣṭel-ba* I. vb. pf. *ṣṭel* (ལེལ་) vb. n. to *ṣṭel-ba*, opp. to *ṣṭib-pa*, 1. to increase, augment, multiply, enlarge, frq.; **sum lan nyi-la tsam ṣṭel** how many are two times three? *W.*; *ṣṭel-ṣṭib-kyi dbūngis* in consequence of the increase and decrease *Gram.*; *ṣṭel-ṣṭib-nád*, prob. diseases arising from an excess or deficiency of humours *Wdn.* — 2. to improve, to grow better,

འཕྱེག་པ་ *ṣṭon-pa*

bsam-ṣṭan or *tugs-dám ṣṭel-ba yin* meditation has improved, has proceeded better *Mil.* — II. sbst., *Sch.* also *ṣṭel-ka*, 1. increase. 2. development *S.g.*

འཕྱེག་པ་ *ṣṭo-ba* pf. and imp. *ṣṭos*, prop. intrans. to *ṣṭo-ba*, = *ṣṭas-ṣṭo-ba*; 1. to change place, shift, migrate frq.; *myur-du ṣṭos-šig*, go speedily elsewhere! *Dzl.*; in a more general sense to change, *ṣṭo-méd bdé-ba* changeless happiness; in a similar sense *ṣṭo-gyur-méd-pai rnal-byór Mil.*; yet frq. also vb. a.: *kú-ba yan ṣṭo yan ṣṭo byás šin* pouring off the gravy again and again *Pth.*; very frq. *tsé ṣṭo-ba*, *či-ṣṭo-ba*, *ši-ṣṭo-ba*, to exchange life, to die, (in the earlier literature the most common expression for it); the last of the above terms prob. may be explained by *či-zin ṣṭo-ba*; *či-ṣṭo-ba débs-pa*, *Thgr.* frq. seems to mean: to help the soul to a happy departure. — 2. *C.* to fall out, to shed, of wheat and corn in general.

འཕྱེག་པ་ *ṣṭog-pa*, pf. and secondary form *ṣṭog*, to hit, strike, touch, befall, meet, *mñar-bai dris ṣṭog-pa tams-čád* all whom the sweet odour met, to whom it became perceptible *Dzl.*; gen. with *la*: *od-zér, grib-ma mi-la ṣṭog*, a ray of light, a shadow falls upon that man *Glr.* frq.; *kó-la nad, tsád-pa, čád-pa ṣṭog*, disease, heat, punishment etc. has befallen him; *ṣṭa-ṣṭog-mkan* an epileptic person *W.*, *C.*; the signification: to hurt, seems to be less inherent to the word than dependent on contingent circumstances.

འཕྱེག་པ་ *ṣṭon Cs.* archery, *ṣṭon-sa* archery ground, *ṣṭon-mkan* archer, *ṣṭon-skyén* good, skilful archer *Dzl.*

འཕྱེག་པ་ *ṣṭon-tsos Cs.* buttocks; *ṣṭons* sitting-part, posteriors *Lt.*, *Wdn.*; *ṣṭon-la skyón-pa Sch.* 'the riding of two persons on one horse'.

འཕྱེག་པ་ *ṣṭons-pa* 1. vb., pf. *ṣṭons* or *ṣṭon*, to be poor, indigent; *ṣṭons-par bžug-pa* to let (another) pine in poverty *Thgy.*; with instrum. to be deprived of, to lose, *rgyál-po sras-kyis ṣṭons-nas* the king having lost his son *Pth.* — 2. also *ṣṭons-pa*, sbst. poverty,

and adj. **poor**, v. *ṣóns-pa*; perh. also **dejected**, **disheartened**.

འཕྲོང་པ་ *ṣód-pa* = *ṣód-pa*, *Cs.*; འཕྲོན་པ་

ṣón-po = *ṣón-po*; འཕྲོབ་པ་ *ṣób-pa* = *bébs-pa* *Sch.*

འཕྲུབ་ *ṣyá-ba*, pf. *ṣyas*, acc. to *Lex.* = *smód-pa* to **blame**, **censure**, **chide**; the context however, in which the word occurs, seems to suggest the meaning: **to scoff**, **to deride**, (*Sch.*) e.g. *Dzl.* 722, 13. 724, 7. 220, 15; also *Pth.* *mis ṣyá-ru on*, people will laugh at you.

འཕྲུག་པ་ *ṣyág-pa*, pf. *ṣyags* or *ṣyag?* to **sweep**, **to clean** *Lex.*, *Pth.*; cf. *ṣyag-dár.*

འཕྲུང་པ་ *ṣyān-ba*, pf. *ṣyāns*, vb. n. to *dpyān-ba*, to **hang down**, *dar sion-poi ge-da ṣyān-ba* a handkerchief of blue silk hanging down from the head *Sambh.*; *má-mču tūr-du ṣyān-ba* the lower lip hanging down, as a sign of death *S.g.*; to **cling to a person**, from love etc.; *rje-btsün-gyi skü-la Mil.*, to the Reverend's person (or body?); *jü-zin ṣyān-ba* to **cling to**, to **take a firm hold of** *Thgy.* — *ṣyān-tág* **plumb-line**, **sounding-line** *C.* also *dpyān-tág.* — **čān-kem-pa** **rope-dancer**, esp. at the festivities of new-year *C.*

འཕྲུང་མོ་ལྷ་མོ་ or འཕྲུག་མོ་ *ṣyān-mo-myug* or *-yug* *Sch.*, singular, **strange**.

འཕྲད་ *ṣyad* *Sch.* = *ṣyad.*

འཕྲན་པ་ *ṣyān-pa* *Lexx.* = *yān-pa* to **ramble**, to **range**, **roam about**, **wander**, **stray from**; *ṣyān-te ṣrób-ba Dzl.* 250, 4.

འཕྲུག་པ་ *ṣyār-ka* *Sch.*, **blame**, **affront**, **disgrace**.

འཕྲུར་པ་ *ṣyār-ba*, imp. *ṣyor* and *ṣyor* 1. to **raise**, to **lift up**; *ṣrú-gu nám-mka-la Glr.* to **lift the infant up to heaven**; to **hold aloft**, e.g. the *dor-je* in practising magic, pointing it towards heaven; so also *sdig-mdzúb* to **raise the finger** *Mil.*; *rál-grí*, to **lift up the sword to fetch a blow**; to **lift up the grain in a shovel**, hence: to **fan**, to **sift**, to **winnow**. — 2. to **hoist**, a **flag**, frq.; *ṣyār-dár* or *dar-ṣyār*, a **flag**; in a

general sense: **to hang up**, so esp. *W.* **čār-la** (*Lad.* **čās-la** for *čārs-la*), **bór-čē** id.; **čār-la tán-čē** to **hang a man**; *čār-šin* **gallows**; occasionally too: to **cling or stick to an object**. — 3. *Cs.* to **show**, to **represent**, to **excite**, to **waken**; *ṣyār-gyen*, **engaging**, **winning behaviour** (= *ṣog-sgégs*), *ṣyār-ba byéd-pa* to **assume an alluring attitude**; *ṣyār-ka-čan*, **tempting**, **graceful**, **charming**.

འཕྲིབ་ *ṣyi-ba* I. sbst. **marmot**, *ṣyi-ba*. —

II. vb. pf. *ṣyis*, *ṣyis* 1. to **be late**, to **be belated**, to **come too late**; *gāl-te ṣyis-na*, if I **come too late** *Dzl.*; *da kyod ču ṣyis-pa yin* you **come just a little too late** *Pth.*; *ṣyi-mo* v. *ṣyi* II. — 2. also *ṣyid-pa* to **wipe**, to **blot out**, *mig* to **wipe the eyes** *Pth.*; *mči-ma* the **tears** *Glr.*; to **pull out**, *spu* the **hair** *W.*; to **tear out**, *rlig-pa* the **testicles** *Sch.*; *ṣyi-rás* *Cs.*, **wiper**, **wiping-clout**, **duster**; *lág-ṣyi* *Cs.*, **towel**, v. *ṣyis* II.

འཕྲིག་པ་ *ṣyig-pa*, *Sch.* to **bind**, better *kyig-pa*.

འཕྲིད་པ་ *ṣyid-pa* v. *ṣyi-ba*.

འཕྲིལ་པ་ *ṣyil-ba* for *kyil-ba* to **wind**, to **twist**, (the **hair**) *Wdn.*

འཕྲུག་(ས)་པ་ *ṣyug(s)-pa*, rarely *čug-pa* to **be mistaken**, also *W.*; to **miss**, *lam*, the **road** *Lex.*; *ču-tsód*, to **mistake the hour** *Pth.*

འཕྲུར་པ་ *ṣyúr-ba* 1. to **mount**, to **rise up**, of **smoke**; to **overflow**; **inundate**, of **rivers and lakes** *Lex.* — 2. *Sch.* to **heap up**, to **accumulate?** v. *ṣyúr-bu*.

འཕྲེབ་ *ṣyé-ba*, pf. *ṣyēs*, to **crawl**, to **creep**, like **snakes**; esp. *lto-ṣyé*, 'belly-creeper', **snake**, **serpent**; *ṣyé-ba čén-po*, **महोरग**, name of a demon; *ṣyé-bo*, fem. **mo cripple** *Lex.* = *rkañ-med*.

འཕྲེན་ *ṣyen* *Mil.* = *pyen*, **wind**, *ytón-ba*, to **let go a wind**.

འཕྲོབ་ *ṣyó-ba* pf. *ṣyos?* 1. to **swim**, of **fishes**, *Mil.* — 2. to **soar**, to **float**, in the **air** *Thgy.* — 3. to **flow**, **heave**, **swell**, of **fluids** *Mng.*; *ṣyó-dár-ba* *Sch.*, to **undulate**. — 4. to **range**, **roam about**, **gambol**, *rtse-zin ṣyó-ba*, of **deer** *Mil.*; *ri-la ṣyó*

འཕྱོང་བ་ *pyon-ba*

མ

འཕྱལ་བ་ *pral-ba*

dgu, po. the wild animals of the field *Sch.* — 5. *snayin pyo Sch.*, 'the heart is swelling, courage is rising'; however *des-pa pyo Med.*, seems rather to imply: consciousness gives way, is wavering, flitting; *sems pyo Lt.*?

འཕྱོང་བ་ *pyon-ba* *Lt.* perh. = *pyán-ba*; occasionally, like *pyons-pa* used incorr. for *mčóns-pa*.

འཕྱོངས་རྒྱས་ *pyons-rgyas Sch.*, pride, haughtiness, insolence.

འཕྱོངས་མ་ *pyon-ma*, harlot, prostitute, *byéd-pa*, to whore, to fornicate *Lex.*

འཕྱོར་བ་ *pyór-ba*, v. *pyár-ba*, also for *čór-ba*; *pyór-po* for *mčór-po*, hence *pyór-dga Sch.* dandy, fop.

འཕྱོས་མ་ *pyós-ma Sch.*, purchase-price of a bride.

འཕྱར་ *prá-ba* I. vb., also *prá-ba*, pf. *prás*, to kick, to jerk, to strike with the foot, *prá-śags* a stroke or kick with the foot, *byéd-pa* to kick about with the feet, in a paroxysm of pain or anguish, *Pth.*; **fa-śag gyáb-pa**, to give one a kick. — II. = *prá-ba*, *prá-mo*.

འཕྱལ་, འཕྱལ་བ་ *prag*, *prág-pa*, to envy, grudge, v. *prag*.

འཕྱར་, ཕྱར་ *pran*, *pran*, *lam-pran*, a foot-path along a narrow ledge on the side of a precipitous wall of rock (not 'a defile or narrow pass' *Sch.*), frq.; *bar-doi pran* the road of the abyss of the *bar-do*, (as with us: the valley of death) frq. *Thgr.*; *bar-doi pran-sgról*, prob. a prayer for deliverance from that abyss *Thgr.*

འཕྱར་འཕྱལ་ *pran-prul Sch.* something hanging down.

འཕྱར་བ་ *prad-pa* pf. and fut. *prad* to meet together; *dan* to meet with, to fall in with, to find; *de dan prad-do*, you shall see him *Dzl.*; *de ni na dan prad mi tub*, him I cannot admit *Dzl.*; *bdag dan prad-par śog śig*, come to see me *Dzl.*; *śnar na dan prad-pai śog-tu* not until they have met me (*sensu obscoeno*) *Dzl.*; *byis-pai ro śig dan prad-do* he found the dead body of an infant *Dzl.*; *prad-tsams Sch.*, intersecting line of two plains, corner, angle.

འཕྱལ་བ་ *práb-pa* = *prá-ba* and *kráb-pa*; *práb-byéd-pa* to flutter, of a bird wounded by a shot.

འཕྱལ་, ཕྱལ་ *pral*, *pral*, prob. to be regarded as a sbst., like *drun*, *mdun*, *śna* etc., expressing immediate nearness; 1. in reference to space, but seldom, as for instance *prál-du kyi krid-de*, having a dog near at hand *Glr.*; gen. 2. with respect to time: *pral dan pugs*, what is going to happen immediately and at a later period, presence and futurity; *pral-pugs-kyi gal-rkyén tams-čád śel-bar byed Glr.* to avert immediate and subsequent disasters; *pral pugs gán-la bzai* that is good both for the nearest and the more distant future; *pral dan yün-du* now and for a long time to come; *pral-sog-śog-méd-par* without having gathered or laid up any thing for daily use *Mil.*; *prál-gyi dug-tsugs nán-pa* a poor temporary dwelling, or also: a common, ordinary dwelling, v. no. 3; *prál-du śa pžan ma rnyed-de* as at the moment he was not able to procure any other meat *Dzl.*; *prál-du ślob yon Mil.* I shall come immediately; *prál-du dgós-pai yo-byád* the things necessary for daily use *Dzl.*; *prál-du byór-ba ma yin* that is not to be had at a moment's bidding *Dzl.*; also postp. c.g.: *dei prál-la pan* that will help the moment directly after it; more frq. after verbal roots = *ma-śag-tu: pēbs-prál* as soon as he had arrived *Mil.*; *śmras-prál* as soon as it has been spoken *S.g.*; *skyes-prál* immediately after birth *Lt.*; in compounds: *pral-rkyén*, *pral-dgós*, *pral-pugs* cf. above; *pral-grig* finished, ready, prepared, in proper case, (vulgo, esp. in *W.*, a word much used) **fa-śig śo-śe** to prepare, to get ready. — 3. fig., common, ordinary, of daily occurrence, common-place, *prál-skad B., C.*, (*W. *pál-kad**) common dialect; *žes prál-skad-la śnan* so you may hear it in the language of the common people, *Gram., Wdñ.*

འཕྱལ་བ་ *prál-ba*, pf. *pral*, fut. *dbral*, imp. *prol*, vb.a. to *brál-ba*, to separate, to part, **ka fa-śa**, id., *C.*; *dan* from;

rtags dan pral he deprived them of their insignia *Glr.*; *srog dan pral-ba* to put to death, to inflict capital punishment *Glr.*; *zug-tu pral-ba* to cut into quarters (cattle) *Mil.*; *ltó-ba pral-ba* to cut open, to rip up the belly *Tar.*; *dbrál-bar dka* difficult to part, hard to be kept asunder *Lex.*

འབྲས་པ་ འྲས་པ་ 1. pf. of *prá-ba*; as sbst. stroke, blow, kick with the foot, *Cs.*; *rkan- prás*, id.; *rtas- prás rgyag-pa*, the kicking of a horse; *lag- prás*, a blow with the hand, *Cs.*; *či- prás Lex.*, *ši- prás* vulg. (*W. *šin- fás* or *fē**), the kicking, struggling, moving in convulsions, of a dying man or animal, *agony*. (*Sch. pras*, to lie on one's side?). — 2. instrum. of *pra*, *Sch.*: *pras spras-pa*.

འབྲིབ་ འྲིབ་པ་ pf. and imp. *pri(s)*, fut. *dbri*, vb.a. to *bri-ba*, to lessen, diminish; to take away from, **ka fī-ḍe** to take off at the top, e.g. from too full a measure *W.*; more in the special sense of subtracting, with different construction: *de* (or *dé-yis* or *dé-la*) *tig-ro pri-ba-yis* 60 diminished by this, or: this being subtracted from 60; (*tig-ro* = cipher six) *Wdk.*

འབྲིག་པ་ འྲིག་པ་ 1. to struggle, flutter, *Cs.*; to throb, pulsate, *Lt.* — 2. *Sch.* to desire, covet, demand. — 3. *Sch.* to be suspected. — 4. error? *Sch.*: *prig-ldán*, erroneous, mistaken, faulty, incorrect.

འབྲིན་ འྲིན་ v. *prin*; *prin-pa* to inform *Cs.*

འབྲུབ་ འྲུབ་པ་, **འབྲུམ་** འྲུམ་པ་ v. *prü-ba* etc.

འབྲུག་པ་ འྲུག་པ་, pf. *prugs*, to scratch one's self, *prugs-na Lt.* if one scratches; *za- prüg byed* he scratches himself on account of an itching *Med.*

འབྲུགས་ འྲུགས་ *S.O.*, perh. = *prug* II.

འབྲུལ་ འྲུལ་, jugglery, magical deception, the abstract noun to *sprül-ba*, q.v.; *prul-ḥe-ba* great in magic power *Glr.*; *prul-gyi rgyal-po* the magic king, enchanted king, phantom-king *Glr.*; *prül-ghi kon-jo* the enchantress *Kon-jo Glr.*; *prul-gyispyan-gyis* with a magic eye, by means of ma-

gical vision *Dzl.*; *pá-rol yñón-pai prul dan ldán-pa* possessing magic power for subduing an enemy *Sambh.*; *rnám-(par) prul(-ba)*, *ḥo- prul*, *rdzu- prul*, frq.; *agyu- prul* less frq., id.; *mig- prul*, optical deception *Cs.* — *prul-gyi kor-lo*, *prul-kor*, magic wheel, in ancient literature merely a phantastic attribute of gods etc.; in modern life applicable to every more complicated machine with a rotating motion, e.g. a sugar-mill *Stg.*, an electrifying machine and the like. *prul-dgai lha*, *dga-bḥi- prul-gyi lha*, *ṽan-dga- prul-dban-byed-kyi lha*, the names of various regions that are residences of gods. *prul-snān* 1. delusion, mockery. 2. n. of a monastery in Lhasa founded by the Nepal wife of *Sron-btsan-sgam-po's*.

འབྲུལ་ཐུར་ འྲུལ་ཐུར་ *S.g.* seems to be catheter.

འབྲུལ་བ་ འྲུལ་བ་, 1. by its form intrs. to *sprül-ba*; acc. to *Cs.* both are identical in meaning; I met with it only as an abstract noun = *prul* in *rnām-par prul-ba* (v. under *prul*), e.g. *rnām-par prul-ba dū-ma*, many transformations, magic tricks, for which *rnām- prul* gen. is used. — 2. to be mistaken, to err, to make blunders *Mil.*, better *krul-ba*. — 3. to separate, part, discriminate, the good from the bad, truth from falsehood *Ld.* (= *prál-ba?* like *drān-po* and *drān-po*).

འབྲེབ་ འྲེབ་པ་ pf. *prea Cs.*, *pre byed-pa Sch.*, to incline, to lean against; to put down, to lay down; *Dzl. 2V, 12*, where however the context is not perfectly clear.

འབྲེང་(བ་), བྲེང་(བ་) འྲེང་(བ་), *preñ(-ba)*, *preñ(-ba)* sbst. col. *W. *tān-ñā**, *Ū: *pān** *Ssk.* *माला*, a string, a thread or cord, on which things are filed, strung, or ranged, e.g. *mé-tog-gi preñ-ba Glr.* a wreath, garland of flowers; *preñ-ba dmar-po* a wreath of red flowers *Wdn.*; *gans-rii* a circle of snow-mountains *Schr.*; *nags-kyi*, of woods *Sambh.*; *šin-rtai preñ-ba rim-pa bdun* 7 circles of chariots *Pth.*; *yig- preñ* a line of letters; *preñ-ba dōgs-pa* to bind a wreath; *preñ-akūd*, *preñ-tāg* the string or cord of the wreath; *preñ-rdōg* bead,

འཕྲེན་བ་ *prén-ba*

hence *prén-ba* esp.: a string of beads, rosary; *bgrān-prén*, rosary for counting the repetitions of prayers and magic spells, being used also in arithmetic, as an aid to memory; *mú-tig-prén* string of pearls, rosary composed of pearls; *nor-bu-prén-ba* of precious stones; also title of a book; fig. *don ma go tsig-gi prén-ba bzun*, they only keep to the string of words, without understanding their import *Mil.*

འཕྲེན་བ་ *prén-ba* vb.n. to love, to be fond of, greatly attached to, with accus. of the person, *séms-la* and similar supplementary words being generally added; *blá-ma yid-la prén-bai rtags*, *bú-mo séms-la prén-bas Ghr.*; *yáb-kyi tugs-la prén-bar gyir-te*, or *prén-bzin-du* as she was very dear to her father *Ghr.*; *šin-tu prón-ba žig byun* an ardent longing for home came over me *Mil.nt.*

(འཕྲེན་ *prén*, sometimes incorr. for *prān*.)

འཕྲེད་ *pred*, v. *pred*. — འཕྲེས་ *pres*, v. *pré-ba*.

འཕྲོབ་ *pró-ba*, pf. *pros*, prop. vb.n. to *spró-ba*, 1. gen. with *las*, from, to proceed, issue, emanate from, to spread, in most cases rel. to rays of light; *sku od-zér pró-ba* a body from which rays of light proceed, a body sending forth light *Ghr.*; *Cs.* also relative to odours, fame etc.; occasionally in reference to descent or parentage *Thgy.* — 2. to proceed, to go on, continue, and *pro* continuation, opp. to being finished, at an end (*Sch.* incorr.: 'the end'); **láb-to žen-ghyi čé-pa* C.*, *Schr.*: the interruption of a conversation by another person; *žig-pro bčad* the process of destruction came to an end *Ghr.*; *sbyin-pai pro čad kyañ slón-mo-pai pro ma čad Pth.* the gifts had come to an end, but not the begging; *par-pro čad* the pulse no longer beats *Thgr.*; *čos-bgyúr-pro-rnams bskyur* the continuations of translating were thrown aside *Ghr.*; of the soul: *yód-pro-la mi yon* whilst it is still existing, it does not come forth, i.e. it vanishes imperceptibly, as soon as an attempt is made to find out

འཕྲོད་བ་ *prod-pa*

its seat and to demonstrate its essence *Mil.*; *pro tud-pa* to annex the remainder, to append the continuation; **to žág-pa* C.* to lay the continuation aside; **šól-wa** to put it off, both expressions implying an interruption of work; *pro lus son* or *las son* a remainder is still left of what has not been used or consumed; **di ghan 'tö-te** after this has been filled up (by pouring in the wanting quantity) *C.*

འཕྲོག་པ་ *próg-pa*, pf. and imp. *progs*, fut. *dbrog* 1. to rob, take away; to deprive

of, ccgpar. *nor, gos, rgyál-poi lág-nas rgyál-sa* to deprive the king of his throne *Ghr.*; hence *rgyál-sa prógs-pai mi* usurper *Ghr.*; *tsád-pas mii mtu-stobs prog* the heat deprives a man of his strength *Med.*; yet also: *séms-yid próg-pa* to take another man's heart, to run away with his affections, to captivate him *Ghr.*; *prog-byéd*, and also *próg-ma = dbaň-pyüg* 1. རྩལ་འཕྲོག་ i.e. Shiwa, or also Indra. 2. symb. num.: 11. — *rku-próg*, robbery *Ma.*, **čom- or čom-tóg**, id., *W.*; **čom-tóg tán-kan** robber, **wañ dan čom-tóg čö-te** by violence, *W.* — 2. to make one lose a thing, *bčag-gi glaň progs* (by his negligence) he has made me lose my ox *Dzl.*; *šdóm-pa próg-tu byun* my vow is lost to me, i.e. the meditation I had vowed has been disturbed, thwarted *Ghr.*, to deprive a person of his power or place, to overthrow, kings, dignitaries etc. *Stg.*, analogous to *gyo-ba, gul-ba, krugs-pa*. — 3. to remove, do away with, expel, demons *Ghr.*

འཕྲོན་ *pron Ghr.*, provinc. for *prān* and *prén*, v. *prén-ba*.

འཕྲོད་པ་ *prod-pa* 1. vb.: pf. *prod*, vb. n. to *sprod-pa*, to have been delivered, transmitted, *lág-tu* into the hands of a person, hence *prod-dzin*, **fod-zin** *W.* receipt, quittance; *no* or *nos-prod-pa* to know, perceive, understand; so prob. also *snyin-la ysál-bar ma prod Schr.* — 2. adj. fit, proper, suitable; agreeing with, congenial to, *pó-bar* agreeing with the stomach *Med.*; *mi-prod zas* unwholesome food *Med.*; *mi-prod-pa* also signifies adverse fortune, adversity *C.*;

kan-pa e' prób de-na if the question is, whether the house is likely to prosper.

འཕྲོབ་པ་ *prób-pa* Sch. = *práb-pa*, འཕྲོལ་བ་ *prol-ba* Sch. = *prál-ba*.

འཕྲོས་པ་ *prós-pa* v. *pro-ba*; *pros yóni-ba* Schr., *pros-par byed-pa* Sch. to spread, to pour forth, e.g. light, *pros Tar.* 48, 3, acc. to Schf.: a detailed work; but *Tar.* 143, 13?



བ *ba* 1. the letter **b**, originally, and in the frontier districts still at the present day, corresponding to the English **b**; the pronunciation of it, however, varies a good deal in the different dialects of the country: in *C.* this letter, as an initial, is at present deep-toned and aspirated = *bh*; in *Sp.* as a final letter, it is softened down to *w*; and this softening of its sound prevails throughout Tibet in the substantive terminations *ba* and *bo*, when preceded by a vowel or by *ñ, r, l*; as a prefix it is sounded in *Bal.* and *Kh.* = *b* or *w*. Regarding the irregularities in the pronunciation of initial *db* v. the Phonetic Table. — 2. num. figure: 15.

བ *ba* I. (also *bá-mo* Cs.?) **cow**, *dod-joi ba* v. *-jo-ba*; *ba-kó* cow-leather; *ba-kyú* herd of cows; *ba-glán* v. below; *ba-yčín* urine of a cow; *ba-lèi* cow's dung; *ba-ču*, resp. *-čab* = *ba-yčín* (used by hindooizing Tibetans, the cow being sacred to the Hindoos); *ba-nú* 1. a cow's dug. 2. a stone resembling it in appearance *Med.*; *ba-prüg* calf; *ba-rmíg* a cow's hoofs; *ba-rmíg-gi* *ču* the water collected in the impression of a cow's foot on the ground, to denote a very small quantity of water *Dzl.*; *ba-o* for *bai* *-ó-ma*; *ba-rdzi* cow-herd; *ba-rá* pen or stable for cows; *ba-rú* 1. a cow's horn. 2. vulg. cup for scarifying, the hollow tip of a cow's horn being used as such; *ba-sá* cow-beef.

II. affix or so-called **article**, for *pa*, to

substantives the roots of which end with a vowel or with *ñ, r, l*, except when *pa* has its particular signification, as in *ču-pa* etc. (v. *pa*); in adjectives it is either syn. with *po* (as: *dmár-bai mđais*, a ruddy complexion), or it denotes 'having' (= . . . *po-čan*, as: *sna-dmár-ba* or *sna-dmár-po-čan* having a reddish trunk), or it is the sign of the verb formed from it (*dmár-ba*, to be red), or of the abstract substantive (*dmár-ba*, redness).

བ་དཀར་ *ba-dkár* lime, lime-stone Schr.

བ་གཤམ་ *ba-gám*, *S.g.* and elsewh.; Cs.: 'low wall, parapet'; acc. to my authorities a certain part of the timber work of a roof, something like pinnacle, battlement; so also *Tar.* 80, 21: the king with his retinue beheld the pinnacles of the Naga palace rising above the surface; v. *nyig-pa* 4.

བ་ལྷན་ *bá-ylan* ox, bull; **ba-lan tsogs** *W.*, like an ox, stubborn, stupid; also dirty, filthy, nasty, for which our vulgar expression is swinish; *ba-glán-spyod* appellation for the western part of the globe, v. *ylan*. — 2. for *bál-ylan* *Dzl.*

བ་ཇི་ *bá-ti*, *Hind.* बाटी, a large brass dish.

བ་དིཀ་ *bá-ti-ka* *Stg.*, a small long-measure, † of a barley-corn.

བ་སྐལ་ *bá-tag* *W.*, also *Sambh.*, 1. root. — 2. stalk of fruit.

བ་དན་ *ba-dán* 1. घताङ्का, of which the word is a corruption acc. to *Lü*; an ensign

བདམ *ba-dám*

with pendent silk strips *Dzl.*, *Gyatch.*, *Glr.* — 2. also *ses-rab-ral-gri*, stated to be a kind of **dagger**, set upright, a semblance of which often attends apparitions of the gods; thus the signification of 'sword', given by *Sch.*, seems to be justified, and also *Schr.* refers to it under *spa-dám*; I never met with it in *B.* in that sense.

བདམ *ba-dám*, *Pers.*, *Urd.* بادام, from the *Ssk.* वाताम, 'windmango' *Shksp.*, almond.

བུ *bá-spu* a little hair, the little hairs of the body, *bá-spu lan* or *ldan*, the little hairs stand up, I shudder, *B.*, *C.*; similarly: *bá-spu ryo Glr.*, *Mil.*; *ba-spu tsam yan med* (I feel no repentance) even as great as a hair *Dzl.*; *bá-spu-can hairy*, covered with hair, *ba-spu-méd bald*; *bá-spui bá-ga* or *Kuñ (-bu)* pores.

བུ *bá-bu* (*Pers.* پاپوش, *pápōš*) a soft shoe, *skúd-pai* knitted shoe, *pñ-pai* felt-shoe, but in general they are made of wool or goat's hair.

བུ *ba-bla* (*Ts.* **bhá-bla**) *Med.* arsenic.

བུ *ba-bog* *W.* clod, lump of earth.

བུ *ba-mén* *Mil.*, *Wdn.*, *Cs.* and *Sch.*: 'a species of wild cattle with large horns'; *Sch.* also: **buffalo-calf**; though in *Sambh.* *gañs-ri-ba-mén* are spoken of.

བུ *bá-mo* hoar-frost, *B.* and *col.*; *ba-tsa* (Campbell in Summer's *Phenix* p. 142, 5: *pen-cha*), inferior, **impure soda**, incrusting the ground near salt-lakes; it is mixed with the food of cattle (from which circumstance the word may be translated 'cow-salt'), occasionally also for the want of something better put into the tea; *bá-fsai skyür-rtai* *Cs.* muriatic (hydro-chloric) acid.

བུ *bā-ra-na-si*, v. *wū-ra-na-si*.

བུ *ba-ru-ra* an astringent medicament *Med.*

བུ *bá-la-ha*, *ñan-sés bá-la-ha*, n. of a demon, v. *rta-mòg*.

བུ *ba-lu* = *da-lí*, various low alpine species of *Rhododendron*.

བག *bag*

བལ *bá-le-ka* medicinal plant, belonging to the climbers *Med.*

བལ *bá-da* 1. v. *ba* I. — 2. prob. = *bá-da-ha* a bitter-tasted officinal plant, acc. to *Wdn.* an Indian tree; in *Lh.* a rather insignificant radiated flower.

བལ *bá-ñu*, *W.* a virulent boil, ulcer.

བལ *bá-ño* *Ld.*, *ba-ño-ka* *C.*, currants, small raisins.

བལ *bá-so* elephant's tooth, ivory; *bá-so-mkan* worker in ivory.

བག *bag* I. a primary signification of this word seems to be: a narrow space; thus with *Sch.* fig. *bág-dog-pa* to be straitened, in necessitous circumstances, poor; in another application more frq.: *bág-tsam* a little, nor *bág-tsam re* a little money *Mil.*; *bag-ré* *Thgr.*, perh. the same; *dán-ga bág-tsam* bde the appetite is growing a little better *Lt.*; *tser-ma bág-tsam yód-pa* having a few prickles *Wdn.*; *bág-tsam-pa* slight, insignificant, trifling, *sdug-bsñal*, a slight misfortune *Thgy.*; *ma-bdè-ba bág-tsam-la bzód-pa mi byéd-pa* *Mil.* to be fretting on account of a trifling mischance; most frq., however, the word has a moral bearing: **attention, care, caution**, relative to physical and moral evils or contaminations; *bag-méd*, in a gen. sense: *rá-ro dán-po bág-med-pa* the beginning of intoxication is the disappearing of attention; in a special sense (*Ssk.* प्रमाद): **careless, heedless, fearless**; *mi-bdè-bai* fearless of misfortune *Dzl.*; *di-lta-bui bag méd-par gyur* I shall be freed from the fear of such things *Dzl.*; **fearless**, without fear or consideration, without regard to consequences or to the judgment of others etc., *ñán-la bag-méd di-tsam fun-ba* *Pth.* without shame drinking such great quantities of beer; *mi-dgé-bai las bág-med-par byéd-pa* to sin without fear or restraint *Dzl.*; *dod-ñags-la bág-med-pas* to indulge in sensuality without restraint *Dzl.*; **heedlessness** with regard to good and evil *Tar.* 4, 22; **moral carelessness, indifference, want of principle**, *bág-med-la nyál-ba* *C.*, stated to be = *bág-la nyal-ba*, v. *bag* II; of an op-

posite meaning: *bag-yód(-pa)* reverence, fear, shame, often parallel to *nó-tsa*, *dzém-pa*; conscientiousness, almost religious awe; adj. conscientious; *spyód-pa bag-yod-pa* conscientious dealings (pious course of life) *Dom.*; *bag-yod-par mdzód-èig* act conscientiously, take care not to commit sin (here = do not kill) *Tar.* 32, 7; *de bag-yod-pai yir* as he was conscientious (here = chaste) *Tar.* 39, 2; *bag dan ldán-pa* id.; *bag dan ldán-par mdzod Glr.*; *bag-tsa-ba to be afraid*; *bag mi tsa* I am not afraid *Mil.*; sbst. fear, timidity, anxiousness *Mil.*, *Stg.*; *bag-tsa méd-pa* fearlessness *Mil.*; *bag byéd-pa* c. la, to fear, to dread, a person *Dzl.*, to take care of, one's clothes *Dzl.*; *bag-yañs-su* (or *-kyis*) *Sch.* ('cura relaxata') without fear, fearlessly, coolly; *bag kúms-pa* *Sch.* to be afraid; *bag bébs-pa* to drop, abandon, cast away all fear, *yžan-la* the dread of a person *Mil.* frq.; *bag-pa* *Dzl.* LV, 15 *Ms.* as a vb. to be afraid, to be fearful, *dé-dag bag-tu dōgs-nas* afraid lest they should take fright (another reading: *brōs-su*) *bags-kyis* with fear, with awe *Mil.*; *bags-kyis byéd-pa* to act carefully, with caution *Dzl.* 22, 15; *ma bags-kyis* without fear, unrestrained *Dzl.* 27, 1 (*Ms.*; with *Sch.* *ma* is wanting, and both passages are rendered incorr.); *bag-po* adj. = *bag-yod-pa* *Cs.*; *bag-zōn* dread, fear, anxiety *Sch.* —

II. inclination? passion? *bag-la nyál-ba* *Was.* (241) 'vanities (in Chinese: lullings into security)', the usual sinful temptations, lust, anger etc.; the etymological derivation of the term is, however, not perfectly clear; *bag-méd-la nyál-ba*, which acc. to its primary signification ought to be placed sub I, is said to imply the same. More frq. *bag-čāgs* denotes passion, inclination, propensity, gen. in a bad sense, *las-ñan bag-čāgs*, *nán-pai bag-čāgs*, also occasionally without any addition, id.; *bag-čāgs yid-kyi lus* the 'intellectual' body of passions *Thgr.*, v. *lus*; less frq. in a good sense: *Tar.* 32, 7 = love, affection; *bag-čāgs bzañ*, *Mil.* —

III. in compounds also for *bag-yé* and *bag-ma*.

བག་པ་ *bāg-pa* 1. vb. to be afraid, v. *bag* I. — 2. purity? *Cs.*

བག་པོ་ *bāg-po* 1. = *bag-yód* *Cs.* — 2. bridegroom.

བག་ཕྱེ་ *bag-pye* (*W.* **bāg-yé**) wheat-flour; *bag-skyó* thin pap or porridge of meal; *bag-zān* thick pap, dough; *bag-drōn*, warm porridge; *bag-sbyār* paste; *bags-sbyin lute*, putty, a compound of meal and glue; *bag-léb*, resp. *bžes-bāg* *C.* a cake of bread (*Hind. chapāti*).

བག་མ་ *bāg-ma* bride, *lén-pa* to choose, to take frq.; *bāg-ma-la* (or *bāg-mar*) *lén-pa* to choose for a bride, *yton-ba* to give for a bride (wife), *grō-ba*, *čā-ba* *Ma.*, **čā-čē** *W.*, to become a bride, to get married; **bāg-ma tē-te* (or *lān-te*) *bōr-čē**, *W.* to leave the chosen bride with her parents, sometimes for years, which frequently is the case, as betrothals, from reasons of expediency, are often brought about by the parents at a very early age. The common custom is that the young man desirous of marrying proceeds to the parents of his chosen one with the 'wooing-beer', *slōn-čān*, which step however may remain yet a private affair; after some time he brings *tig-čān*, the 'settling-beer', and finally *bsū-čān*, the 'taking-home-beer', whereupon follows the wedding, *bāg-ston*, and the consummation of marriage, *bza-mi byéd-pa*. — *bag-gōs* wedding-garment; *bag-grōgs-mo* bride's maid *Cs.*; *bag-zōn* *Cs.* (prob. more correctly: *rdzōns*) dowry.

བག་ཙམ་ *bāg-tsam* v. *bag* I.

བག་ཙེ་ *bāg-tse* a little basket for wool or clews of wool, *W.*

bāg-šis (also *bāxis*, *bōxis* etc.) *Ar.*

བག་ཤིས་ *bāg-šis* 1. fee, drink-money. —

2. *Sp.* a present, alms.

བག་ས་ *bags* v. *bag* I.

བང་ *bañ* 1. foot-race, *bañ ni yžān-las mgyōgs-pa* to be quicker in running than another; *de dan bañ mnyām-par rgyūg-pa* to run with equal swiftness as ... *Pth.*; *bañ rgyūg-pa* *Cs.*, **bhañ tān-wa** *C.*; **bañ tān-*

ཅེ་ *W.*; *ban grán-pa* to run a race; *ban-rtsal sbyón-ba Mil.* to exercise one's self in racing; *ban dan gró-las-dag-gis nyén-pa* or *ban-grós nyén-pa* to overexert one's self in running *Med.*; **bhan-gyóg, bhan-čón** *C.* running-match, race; *ban-čen(-pa, also -po)* *Pth., Glr.* swift messenger, courier; **bhan-mi** *C.*, **ban-mi** *W.*, id. — 2. v. *bán-ba*.

བ་བ་ *bán-ba, bán-kari, bán-mdzod* store-room, store-house, corn magazine, also treasury *Dzl.*; *šin-ban Kun.* a large box for grain, half underground; *bán-pud* first-fruit offering from the barn; **bhan-gha** *Ts.* repository; (*dbus-ban*, pronounced:) **u-bhán** *Ts.* cupboard, press, case.

བ་རིམ་ *ban-rim = kri-pán*, the part of the *mčód-rten* which has the form of a staircase. — 2. *Sch.* 'a separate part of a house connected by a staircase' (?).

བ་རྩ་བ་ *bán-so* grave, tomb, *yon-por bán-sor dzug-pa* to bury alive *Glr.*; *sepulchre*, monument, *bán-so débs-pa*, or *rtsig-pa* to build a sepulchre *Glr.*; *bán-so mčód-pa* to perform funeral sacrifices, to honour a grave *Glr.*

བ་རྩལ་བ་ *báns-pa Sch.* 1. = *sbáns-pa*. — 2. = *bán-ba*. — 3. = *bán-so*.

བ་རྩི་ *bát-ti (Hindi)* 1. a weight = 2 *ser*, about 4 pounds. — 2. balance, pair of scales; **bát-ti tág-čé** to weigh *W.*

བ་ད་ *bad* 1. moisture, humidity, **šin bad Kór-na** *W.* when wood attracts humidity; **bád-čan** moist, humid, damp, from rain or dew *W.* — 2. hoar-frost — *bá-mo Sch., Wts.* — 3. in compounds for *bád-kan*. — 4. edge, border, *bad ni yser* the edge is of gold *Sch.*; *mKar-bád S.g.* = *ka-bad?* *bad-búr Mil.?*

བ་དཀ་ *bád-ka C.* a plant, similar to mustard, yielding oil.

བ་དཀ་ན་ *bád-kan* mucus phlegm, a. as normal substance of the body comprizing 5 kinds: *rten-byéd* mucus in the joints of the neck and shoulders, *myag-byéd* in the stomach, *myon-byéd* in the tongue and palate, *tsim-byéd* in the brain, eyes etc., *byor-byéd* in the rest of the joints; b. in a morbid

state, as a cause of disease: *bád-kan-las gyür-pai nad* mucous diseases; *bad-kan-lhen* mucus in the cardiac regions, prob. = gastric catarrh; *bad-kan-lcags-drégs* intestinal catarrh; *bad-kan-mgul-gágs* mucous consumption; *bád-kan grüm-bu dkár-po* etc. *Med.*; *bad-kan-rhün* phlegm and air, *bad-kan-mk'ris* phlegm and bile; *bad-kan-krag* phlegm and blood *Med.*

བ་ན་ *ban* 1. *C.* beer-jug, pitcher. — 2. v. the following articles.

བ་ན་ཅུང་, བ་ན་བུན་ *ban-čün, ban-bün* a little, a bit; *kyod-rán nyams-ban-bün-gyi snán-ba-la* you, with your little bit of spiritual light *Mil.*; *rtsi-šin sna-tsógs ban-ma-bün* forest-trees of every kind not a few (or also variously mixed?) *Mil.*; *ban-če* in moderate quantity, 'tolerably many'.

བ་ན་ད་ *bán-dha Sch.* skull, cranium; frq.

ད་ spelled *bhán-dha*, hence perh. = *भाष* vessel, in which sense it is gen. to be understood in books; accordingly it may be a skull used as a drinking-vessel.

བ་ན་དེ་, བ་ན་དེ་ *bán-dhe, bán-de*, acc. to Hodgson's learned Nepalese

authority (Illustr. 75) = *बुद्ध*, *reverendus, salutandus*, for which also in the Tibetan language *btsün-pa* is always used as an equivalent: a Buddhist priest; hence originally = Buddhist in general, the term being also applied to women *Mil.*; *ban-rgán* an old priest *Glr.*; *ban-sprán* and *sprán-bán* a mendicant friar; *ban-čün* ('pen-kiong' *Desg.* 370) pupil, disciple in a monastery; *ban-lóg col.*, a priest that has turned apostate; *ban-bón Mil.* and elsewh. 1. (acc. to our Lama:) Buddhist and Bonpo. 2. (acc. to *Sch.*): a Bon-priest, in which case, however, the word prob. would be *bon-bán*.

བ་ན་ཚོན་ *ban-zón Sch.*: for *bag-zón* dread, fear.

བ་བ་ *bab* v. *báb-pa*.

བ་བ་ཅོལ་ *bab-cól* hastiness, rashness, want of consideration in speaking and acting = *yzu-lum*; *sdig-pa bab-cól-du byéd-pa* to sin recklessly, without heed or regard *Mil.*

བབ་མོ་, བས་མོ་ *báb-mo, bás-mo (?)* *Ld.* soft, mild; also chaste, modest (corrupted from *bág-mo?*).

བབས་ *babs* 1. sunk, settled, v. *ḡbáb-pa; ní-ma-la ran-bábs-kyi rdzas byug-ste* rubbing the breasts with a medicine, so that they sank down of themselves, as if they were full *Glr.*; *bábs-sa* settlement, colony *Sch.* — 2. shape, form, appearance *Sch.* — 3. *rta-babs* v. *rta*, comp.

བས་(བ) *bám(-pa)* 1. rotten, decayed, putrid, *ro sám-pa* putrid corpse *Tar.*, *bam-ró*, id.; prob. also corpse in general, esp. in connection with sorcery; *bam-čén*, id.? *Thgr.* — 2. mould, white film on liquids; mouldy, fusty, musty *W.*

བས་པོ་ *bám-po* 1. bundle of wood or grass *Schr.*, *Sch.* — 2. division, section, of books, (of greater length than a chapter); in metrical compositions it is said to comprise a number of 300 verses; *glegs-bám* v. *glegs*; *bam-šin* *Sch.* board, prob. = *glegs-šin*.

བས་རིལ་ *bam-ril* 1. *Sch.* dull, weak, from old age or long labour, worn out, by much usage. — 2. *W.* mould.

བར་ *bar* sbst. (*Cs.* also *bár-ma*) 1. intermediate space, interstice, interval, *mkar ynyis-kyi bar zám-gyis sbrél-ba* *Glr.* over-bridging the space between the two castles; *sa-bár* straits, narrow sea; *ču-bár* isthmus, neck of land; **pán-gi bar, lán-ke bar, čē bar** shelf of a repository, cup-board etc. *W.*; intermediate, middle, mean, *stod smad* *bar ysum* upper, lower and middle country *Ma.*; *bar čdir* here in the middle countries *Glr.*; *bár-gyi*, id., as adj. *Tar.* and elsewh.; *bár-gyi sder-čágs*, in *Wdn.* a lizard, as an amphibium partaking of two natures; *bár-na, bár-du, bár-la* adv. and postp. c. genit. (and accus.), *lám-gyi bár-na* in the middle of the road (there is a well); on the road, in or on the way, on the journey *Dzl.*; *brág-bar btsir-ba* to be squeezed between two rocks *Thgy.*; *ló-ma dan yál-gai bár-du* between leaves and branches *Dzl.*; *rgya bod bár-la gró-bai mi* people travelling between China and Tibet *Glr.*; *dei bár-la, de-bár*

between *Glr.*; in the mean time, at the same time, *Glr.*; *zla-ba ysum-gyi bár-du* (to provide for a person) for the space of 3 months *Dzl.*; *žag bdün-gyi bár-du* for seven days (he had not eaten any thing) *Dzl.*; *tün-čín byá-bai sa-ča bár-du byon* he went as far as the country called *tün-čín* *Glr.*; *dá-ltai bár-du* *Glr.*, *da-tsam-gyi bár-du* *Dzl.*; *da-bár, Mil.* until now, hitherto; *de(i) bár-du* id., when referring to what is past = until then; *brás-bui bár-du tób-pa* to obtain all, even to the fruit (inclusive of the fruit) *Dzl.*; *lan ysum-gyi bár-du* at three (different) times *Dzl.*; frq. with verbs: *rtse-mo-la tūg-gi bár-du* till even touching the top *Dzl.* and so frq.; rel. to time gen. with a negative, being then equivalent to as long as, *ma tób-pai bár-du* as long as it has not been obtained = until its having been obtained *Dzl.*; *na ma ši bár-du* till or up to my death *Mil.*; *ma bsleb bár-du* as long as we have not reached, attained *Glr.*; seldom without a negation: *mya-nán-las čás-pai bár-du* *Dzl.* *W.*, 4 (s. l. c.); *bár-nas* from between, *rtseib-mai bár-nas* from between the ribs *Glr.* — 2. fig. *bar byéd-pa* to interpose, intercede, mediate *Glr.*, cf. *bár-mi*. — 3. Termin. of *ba*, and cf. *par* III.

Comp. and deriv. **bhar-kyā** partition-wall *C.* — *bar-skabs* space of time, period *Tar.* — *bar-skór* veranda, exterior gallery of the middle story of a house. — *bar-kai* *Sch.* a building between two other houses; *Schr.* a room between two others. — *bar-gas* *Schr.* waist-coat. — *bár-ga* some, several; several times, now . . . now . . . *Dzl.* — *bar-čód, -čad*, perh. also *-yčód*, sbst. to *bar-du yčód-pa*, (v. *yčód-pa*) hinderance, impediment; danger; damage, failure, fatal accident; *té-la bar-čád on*, or *byun* (my) life is in danger; *kis-kyi, sróg-gi bar-čád-du gyur* id.; also: to meet with an accident, to perish, to be lost *Dzl.* and elsewh.; **bar-čad-la ši** *W.*, he met with a violent death; *bar-čád sél-ba* to protect against fatal accidents, of magic spells frq.; *ná-la bar-čád méd-par* without meeting with an accident *Mil.*; *bar-čád rtsóm-pa* to meditate evil, to brood

mischievous Mil.; *bar-čád ma tsúgs-par* without having played me a roguish trick *Mil.*; also in a moral sense: temptation; sin, trespass, *bár-du yčód-pa* to commit sin, to trespass *Mil.* — **bár-ta** *W.* cloth round the loins. — *bar-stón Sch.* empty space. — *bár-do* 1. also *bar-ma-do* the intermediate state between death and re-birth, of a shorter or longer duration (yet not of more than 40 days, *ni f.*); although on the one hand it is firmly believed, that the place of re-birth (whether a man, an animal, or a god etc. go forth from it), unalterably depends on the former course of life, yet in *Thgr.* the soul is urged and instructed to proceed at once into Nirwana to Buddha (inconsistently with the general dogma). *bár-do yčód-pa Mil.* is explained as putting off and preventing the intermediate state after death, as well as re-birth, by penitentiary exercises. 2. *W.*: hard, difficult; difficulty, — perh. *Bunan.* — *bar-snáñ* (seldom *bar-snáñ-ba*) *atmospherical space*; *stén-gi bar-snáñ-la* in the heavens, in the air, *frq.*; *bar-snáñ-la par* (a fragment of a blasted rock) flies up into the air; *bar-snáñ-du* or *-la c. genit.*, the common word for *over*, *goi bar-nán-la*, over (his) head. — **bár-pa** *W.* the middle one, e.g. of three brothers. — *bar-bár-du Ma.* at intervals, from time to time, now and then; *bar-bár-la id.*; **mā bar-bár-la**, at long intervals, seldom *W.* — *bár-ma* the middle one of three things *Glr.* — *bar-mi mediator, intercessor, umpire.* — **bar-tsód** *W.* middling, **lün-po bar-tsód** a moderate wind. — *bar-mtsáms, bar-tsáms interval (Sch.: room; leisure, convenience, comfort?).* — *bar-lág-pa = bar-mi Sch.* — **bar-lhag** gap, vacancy, deficiency *W.*, **bar-lág kán-čé** to fill up a gap or vacancy, to supply a want, or deficiency.

བར་ལིག་ *bar-lig W.* a field or estate let to a person for the term of his life, for usufruct.

བར་ *bal wool, bál-gyi woolen, bal dan ldán-pa woolly Wdn.*; *bal séd-pa* the first coarse plucking of wool, *rmél-ba* the second, of the finer wool, *stín-ba* the third, of the

finest *W.*; **bal táb-čé** to beat wool *W.*; *lug-, ra-, rñá-bal* sheep-wool, goat's and camel's hair; *rás-bal, stín-bal* cotton *Cs.*; *stín-bal* prob. also the down on willow-blossoms *Sch.*; *srín-bal Wdn., Schr.*: raw silk, yet perh. also cotton; *čü-bal* a kind of moss on stones in brooks *Cs.* — *bal-sküd* a woolen thread or yarn, worsted. — *bal-skyé Sch.*: mould on fermented liquors. — *bal-glán, Cs.* also *bál-gyi glán-po-čé*, a kind of elephant, for which sometimes *incorr.* and ambiguously *bá-lañ* is used, *Dzl.* and elsewh. — *bal-tér* thin woolen cloth *Cs.*; **bal-dáb** *W.* tuft of wool, as is used for spinning. — *bal-prüg* thick woolen cloth. — *bal-yás Sch.* wool-card (?)

བས་མོ་ *bál-po, bal(-po)-yül Nepal, frq.* designated as *rín-po-čei glñ*, and as the favourite country of the *Klu*, or serpent-demons; *bál-po-pa, fem. bál-po-ma, bál-mo Glr.*, a Nepal man or woman; *bal-nyin C.*, (*-snyins*) a Nepal rupee; *bal-srán Tar.*, Nepal pease.

བས་ *bas I. v. bás-pa. — II. instrum. of ba; bas-bldágs, 'licked by a cow', n. of a disease combined with the sensation, as if the skin had been licked off by a cow, cow-itch, cow-pox Cs. (?) — III. v. pas, where there is to be added: to say nothing of, much less, e.g. Kron dom dgu-brgyá-bas brgya yañ bru mi tub, a well a hundred fathoms deep cannot be dug, to say nothing of 900 fathoms (much less one of 900 f.) Glr.*

བས་པ་ *bás-pa (cf. Pers., Hind. پس Cs.: pf. of byéd-pa inst. of, byás-pa in the signification of 'done (with), settled'; bás-par byéd-pa, id. Sch.; in Bal. frq.: *bas, byas, bas-se, or also byás-te yód* it is finished, completed, ready, all right; der bas that is all of it, nothing more is left Sch.; in bgyis-su bás-kyis after having been made, caused, occasioned Mil., it stands as a sign of the preterite, similar to zin; or like zad: mi yčig-gi smán-du ma bás-kyis not only for one man it serves as a medicine Dzl.; bas-mta border-country Sch.*

བས་མོ་ *bás-mo v. báb-mo.*

bi 1. num. figure: 45. — 2. in *W.* gen. for *byi*. — 3. *bi* and *biu* *Pur.* for *bya* bird, fowl, hen.

བིག་, བིལ་ *bi-gán, bi-yán* in compounds *big, hole* *W.* for *bú-ga*, cf. *big-pa*; *bi-gán-can* having holes.

བིང་ *bi-tan, Lh.* door, prop. *Bunan.*

བིན་ལ་ཀ་ *bi-nā-ya-ka Ssk., v. bgegs.*

བི་ཤྱུ་ཀ་མ་ *bi-ṣṭa-ka-kar-ma Ssk., thai bzó-bo* the smith of the gods, the Brahman-Buddhist Vulcan *Dzl., Glr.*

བིཔ་ *bi-ṣa (Ssk. word for poison) n.* of certain medicinal plants, e.g. *bi-ṣa-dkar* Polygonatum, in *Lh.*

བིག་པན་ *big-pan Cs. vitriol; Sch. potash, gar-* lic-ashes; mentioned in *S.g.* as a caustic.

བིག་བི་ལིག་ *big-bi-liq Kun. quail.*

བིད་བིད་ *bid-bid(?) Ld. mouth-piece of a haut-* boy, hautboy reed.

བིམ་པ་ *bim-pa* विमल, विमल. Momordica monadelpha, a cucurbitaceous plant with a red fruit *Wdn.*, along with *ka-bed*; the fashion of Indian poets to compare red lips with the bimpa fruit, has been adopted also by the Tibetans, *Gyatch.* p. 22; transl. p. 108; so also *Pth.*: *mču-sgrós bim-pa ltábur mdzes* (where *Sch.* gives the signification of peach, on which the name possibly may have been transferred, although 'lips of the shape of a peach-tree leaf' seem to be rather a strange fancy).

བིར་བིར་ *bir-bir W. crumbs, bits, scraps.*

བིལ་པ་ *bil-ba Ssk. বিল, Hind. bilb, bēl,* Aegle marmelos, tree with a nourishing and wholesome fruit; the word seems to have been transferred also to the cocoa-nut.

bu 1. sbst., resp. *sras*, 1. son, common in *B.* and *C.*; **čé-bu** *W.*, the eldest son. — 2. child, *bu btsá-ba* the bringing forth of children, children being born *Dzl.*; *bu mán-bar gyúr-ba* to get many children; *bu mi ṣós-pa* not being able to keep a child alive *Dom.*; esp. in reference to the mother: *ma-bu*, mother and children; also transferred on animals: *rta ma brgya bu*

brgya a hundred mares with as many foals *Dzl.*; the word is moreover used in many other instances, e.g. with regard to letters which in writing are placed under other letters, in reference to principal beams and smaller cross-beams, to capital and interest; also as a friendly address of a teacher to his hearers *Mil.* — The fem. *bú-mo* v. below.

Comp. *bu-ḥrid* (or *pu-tri?*) a fem. noun proper. — *bu-grógs Cs. step-brother, foster-* brother. — *bu-rgyid* offspring, issue, progeny, generation *Tar.* 168. 11. — *bu-dód* foster-child, adopted son, *néd-kyi bu-dód mdzod* deign to be adopted by us *Mil.* — *bu-ydün* a small cross-beam *Mil.* — *bu-nád* child-bed, *bu-nád log* the child-bed terminates unfavourably *Pth.* — *bu-snód* uterus, womb *Med.* — *bú-po* male child, son *Dzl.* — *bu-prug* children. — *bú-mo*, vulg. also *bó-mo* 1. daughter, frq. 2. girl, *na bú-moi dús-na yin-te* when I was still a girl *Glr.* — *kyeu dan bú-mo* lads and lasses *Dzl.*; maiden, virgin; *bú-mo ytsán-ma, ysár-ma, ysár-pa* a girl that is still in a virgin state. 3. young woman *Dzl.*; *W.* gen. for *bud-méd*, frq. — *bu-smád*, *Cs.* also *bu-mád* family, children, nearest relations *Mil.* and elsewh. — *bu-tsá* (*Dzl.* ed. *Sch.* also *bu-tsá*) 1. children's children *Thgy.*; family = *bu-smád* 2. *W.*, son, gen. for *bu*; boy, **bú-ṣa dan bó-mo**. — *bu-tsáb Cs. = bu-dod.* — *bu-tsás brél-ba Glr.* (acc. to the context) to cohabit. — *bu-srin* brother and sister. — *bu-slób* scholar, disciple, follower of a clerical teacher, opp. to *nyá-ma* hearer, who still continues in his secular calling. — II. num. figure: 75.

bu-ga 1. བུ་ག་, in compounds *bug,* hole, opening, orifice, aperture, *bá-spi* *bú-ga* pore, passage of perspiration *Dzl.*; *sna-bug* nostril; *bú-ga dgu(-po)* the nine orifices of the body (eyes, ears, nostrils, mouth, urethra, anus); *tsáns-pai bú-ga* and perh. also *yid-ḥug bú-ga Med.*, appears to be = *mṣog-ma* the fontanel or vacancy in the infant cranium, with which various fables are connected; cavity, vessel, (anatom.), also veins *Med.* — 2. symbol. num.: 9.

བུ་གུ *bú-gu*

བ

བུབས་ *bubs*

བུ་གུ *bú-gu* hole, *sgoi* key-hole *Dzl.*

བུ་སྟོན་ *bu-stón* name of a learned Lama and author of *čos-byin*, about the year 1300 *Glr.*, an adherent of the Adibuddha doctrine, v. *Cs. Gram.*

བུ་རྩོ་ *hu-rdo* *Sch.*, idle talk, tittle-tattle.

བུ་ཡུག་ *bu-yüg* snow-storm *Mil.*

བུ་རམ་ *bu-ram* Hindi *गुड़*, *gur*, hence *W.* **gu-rám**, raw sugar, muscovado; treacle, *Mil.*, *Lt.*; *bu-rám sgór-ba* to boil down raw sugar *Lex.*; *bu-ram-šin*, *bur-šin*, vulg. **gur-šin** sugar-cane; *bu-ram-šin-pa*, རྒྱལ་ཁུ་ name of the first king of the solar dynasty in India, *Glr.*; *bu-ram-čan*, *bur-čan* sugar-beer *Lt.*; *bur-dkár?* *Lt.* *bur-stán yéig* (more correctly *ltán*) *Sch.*, a bale of raw sugar packed up in leather.

བུ་ལོན་ *bú-lon* (cf. *bun*) advanced money, debt, **nul gye bú-lon mi-la tán-čé** *W.* to lend a person a hundred florins; (*bú-lon byéd-pa* to contract debts *Schr.*, *Sch.*??) *bú-lon jál-ba* (*W.* **čál-čé**), *spród-pa* *Sch.* to pay a debt, *sél-ba* to put out, to cancel a debt, *déd-pa*, *bdá-ba* to call in, to recover a debt, *čágs-pa* prob. the beginning and running up of debts *Dzl.*; *bú-lon-pa* debtor, *dnul brgyai* of a hundred rupees.

བུ་ཁྲ་ *bu-hág* v. *sbugs-hág*.

བུ་ག་པ་ *büg-pa* 1. sbst. hole, *büg-pa* *büg-pa* to bore holes *Glr.*, cog. to *bú-ga*. — 2. *Sch.*, to get holes (?).

བུ་གཞིམ་ *bug-žöl* v. *sbugs*.

བུ་ག་སྐྱུ་ *bug-süg* *Ld.* birdsfoot-trefoil, *Me-lilotus*.

བུ་བ་ *bun-ba* 1. a humming and stinging insect, *hee* etc.; *bun-läg* sting, and also the wound caused by it; **bun-ba čág tañ son** *W.* the bee has stung. 2. *Cs.* a bright black stone.

བུ་ས་ *bun-s* mass, heap, bulk, *bun-s* - *čén* a large heap *Lt.*; *dri-čui bun-s-čé* a great quantity of urine *Mng.*; *bun-s byéd-pa* to heap one upon another, pile up. — *bun* many (?).

བུ་ *bud*, every darkening of the air through dry matter, a cloud of dust, more exactly *tal-bud*; *bud-tsub* dust from threshing; *bud-kyis btab* wrapt in vapour *Mil.*; perh. also snow-storm (*Sch.*), yet not exclusively.

བུ་ད་ *búd-dha* *Ssk.*, Buddha, n. of the founder of the religion which is called after him, occurring but rarely in Tibetan writings, and among the people (at least in *W.*) almost unknown, v. *sañs - rgyas*; *bud - dhai pren-ba*, **búd-dé tán-na** rosary *Ts.*

བུ་པ་ *búd-pa* 1. *Sch.* = *sbúd-pa*. — 2. pf. cf. *búd-pa*.

བུ་མེད་ *bud-méd* *B.* and *C.*, 1. woman, *bud-méd sdug-gu* a fair woman *Dzl.*; *bud-méd dan sbágs-pa* to defile, corrupt one's self with women *Dzl.* — 2. wife, spouse, not frq. *Dzl.* (*W.* *bú-mo* and *ă-ne*).

བུ་ཁྲིང་ *búd-šin* fire-wood, fuel, also dung used as such; *búd-šin bädg-pa* to cleave or chop wood.

བུ་ *bun* 1. = *bú-lon* *Mil.*, *bun toñ* lend us! *Mil.*; *bun btán-du ma nyán-pas* not willing to lend any thing *Mil.*; *kyéd-rnams-la bun dgós-na* if you want an advance (of money) *Mil.* — *bun-to*, *bun-yig* 1. debtor's account-book. 2. bond or obligation, bill of debt. — *bun-bdag* 1. creditor. 2. money-changer, banker. — *bun-yig* v. *bun-to*. — 2. interest, **bhyn kyé-pa** to bear interest *C.*; *bun jál-ba* to pay interest *Cs.* — 3. (house) rent *Sch.*(?) — 4. *bun-ré* *Sch.* a small matter, cf. *ban-bun*; *bun-bun* *Sch.* piece-meal, scattered, dispersed. — 5. v. *bun-pa*.

བུ་ཁྲིང་ *bun-lón* — *ču bun-lón-lón byed* it is whirling up and down, an expression used of boiling water which contains impurities or extraneous matter; hence *bun-lón-gi snan-sás* troubled, impure, sinful thoughts.

བུ་བ་ *bub-pa* v. *bub-pa*.

བུ་བས་ *bubs* = *yug*, also *tan* (ཐན་ *Hind.*) 1. an entire piece of cloth rolled up; *gos-bubs* cotton-cloth *Cs.* — 2. in a general sense one whole, something entire *Sch.*; *bubs-ril* prob. whole, entire, *bubs-ril lus* *Sg.* the whole body, opp. to separate parts.

བུམ་པ་ *búm-pa*, bottle, flask; the water-flask of the hukka; bottle-shaped ornaments in architecture, e.g. on the cenotaphs or Chodtén; *rdzá-mai* earthen-bottle, pitcher; *śél-bum* glass-bottle; *čán-bum* beer-bottle; *mčód-bum* Cs. vessel used in sacrificing; *mé-bum* cupping-glass *Lt.* (cf. *pui-pa*).

བུར་ *bur* 1. bolt, bar, vertically fastened to a door etc., *tóg-bur* upper, *yóg-bur* lower bolt. — 2. for *bu-rám*. — 3. for *bur*.

བུར་རྩིང་ *bur-rtñ* (or perh. *tiñ*) *Sch.*, a kind of bell or gong in temples.

བུར་ཅེ་ *bur-tse* n. of certain plants in *Ld.* & *Kun*.

བུལ་ *bul* *W.*, **bhul*, *bhul*, *bhy* and *bhy-tog* *C.*, *Med.*, (the spellings of Campbell, *peu* — v. *bá-mo* — and of *Schl.*, *phuli*, have prob. resulted from a mistake in hearing), *soda*, not unfrequently found in Tibet as a white powder on the ground, and used as a medicine, as a ferment, as a means for giving additional flavour to tea, and for various technical purposes.

བུལ་པོ་ *búl-po* slow, heavy, tardy, *gro* *búl-te* slow in walking, making but tardy progress *Dzl.*; *W.*: **dül-čé* *búl-po*.*

བུལ་ཏ་རི་ *bul-ha-ri*, **bul-gar** *W.*, Russia leather, *jufts*.

བུས་པ་ *bús-pa* 1. for *byis-pa* *Lt.* — 2. v. *búd-pa*.

བེ་ *be*, 1. num. figure: 105. — 2. *W.* for *bye*. — 3. for words here not noted refer to *pe*.

བེཁུར་ *be-k'ur* *S.g.*?

བེག་ *be-gé* v. *beg-gé*.

བེཙྰ་ *be-čon*, also *-tson*, *Ssk.* मङ्गल, 1. club, with an ornamental knob, prob. merely an attribute of gods. — 2. n. of a goddess *Thgr.*

བེན་ *be-ta* a geographical prop. name, prob. = Himalaya, *Pth.*

བེན་, བེན་ *bé-to*, *bé-do*, vulg. calf.

བེད་ *bé-dha* v. *bé-dha*.

བེསྐབས་ *be-snabs* *Cs.*, thick slime or mucus, e.g. the mucus flowing at childbirth from the vagina *Lt.*

བེབུས་ *be-búm*, also *beu-búm*, writing, scripture, book *Glr.*, perh. the same word as the following.

བེའབུས་ *be-bum*, are stated to be the sacred writings of the Bonpos, which — as our Lama candidly owned — 'are also perused by Buddhists for their edification'.

བེམོ་ *bé-mo* cow-calf, female calf *C.*

བེཇྱི་ *be-rdzi* Nakshatra, v. *rgyu-skár* 3.

བེཟ་ *bé-za* *W.*, from the *Hind.* व्याज, interest, *ta-ka* *bé-za* a double paisa interest, of 1 rupee, = 4–6 pCt. pro month.

བེསྐ་ *be-rag* (spelling?), fillet of the women in *Ld.*, ornamented with coloured stones.

བེལ་ཀ་ *be-le-ka* *S.g.*, a kind of surgical instrument.

བེལ་ཀ་ *be-log* *Sch.* great-grandfather.

བེཤིང་ *be-šin* oak-tree, = *ča-ra*; *be-krod* oak-forest *Wdi.*

བེག་གོ་ *beg-gé* *Lt.*, a disease; *Sch.*: measles.

བེག་ཅེ་ *bég-tse* a hidden shirt of mail.

བེང་ *ben* *Sch.*, stick, cudgel, club.

བེད་ *bed*, 1. = *ke*, *ke-béd*, advantage, profit, gain, high price, *tsá-la* *drug-ču* *bed* *yód-pai* *skábs-su* at a time when salt was a sixty times dearer (than barley) *Glr.*; **bed* *tób-čé** *W.* to gain, to make profit; *bed-čód* *Mil.* is stated to be the same as *lois-spyód*; *bed-čód* *tsod* *bédad-de* to be temperate, to keep moderation in the indulgence of the appetites. — 2. interest, *C.*, *W.*

བེན་ *ben* a large pitcher; jug, beer-pot, *Glr.*; **ču-bhén**, water-pot, *C.*

བེམ་པོ་ *bém-po* 1. dead matter, mostly applied to the body, as opp. to the soul, *rig-pa*, e.g. *ben rig gye-dus* when body and soul are parting, *Mil.*, *Thgr.*; *lus* *ben-rig* *nyñis-kyi* so - *mtsáms-su* on the

འབྲུ་ *beu*

བ

བོན་བྱ་ *bón-bu*

boundary between the physical matter of the body and the soul *Mil.*; *Was.* (272) *bem-reg* is perh. a mistake in writing, although it also makes sense. — 2. *Sch.* a pestilential disease; in the *Ming.* *bem tol rgyáb-pa* seems to denote a surgical operation. — 3. some receptacle, box, bag etc., *bém-poi nán-nas yser bton* she took gold out of the . . . ?

འབྲུ་ *beu* *Cs.* calf.

འབྲུ་བུ་ *beu-bum* v. *be-bum*, *Mil.*

འབྲུ་ར་ *beu-rás*, in *Stg.* mentioned as a material for clothing; *Schr.*: 'fine linen', which however is as yet unknown in Tibet.

འབྲུ་ *ber* 1. cloak, *bér-gyi tú-ba* tail of the cloak *Glr.*; *ber nág-po* a black cloak *Glr.* and elsewhere; *jol-bér* dress with a train *Wdk.*, *Pth.*; *tsem-bér* a cloak patched up of many pieces *Pth.*; *ber-čen* gown of a priest, sacerdotal cloak, without sleeves, with *gos-čen* for a collar; *ber-túl* fur-cloak. — 2. strength, sharpness, keenness, pungency, of spices, spirits, snuff etc.; *ber-can* sharp, pungent, piquant; **á-rág-la ber mán-po yod** the gin is very strong *W.*; **bér-ra rag, læi bér-če mán-po rag** it bites, burns my tongue; *za-bér* *Cs.* the burning sensation caused by the stinging of nettles; cf. *gár-ba*.

འབྲུ་ཀ་ *bér-ka* *W.*, *bér-ma*, *ber-lcág* *Mil.*, stick, staff (cf. *dbyug-pa*); *spai bér-ma* cane, bamboo *Mil.*; *ber-ma lcug yëig* a simple staff *Mil.*; *lcags-bér* iron-bar, crowbar; *smjug-bér* cane, walking-stick.

འབྲུ་ *bel* *Cs.* leather bag.

འབྲུ་རུ་ *wai-dür-ya*, *Ssk.*, azure stone, lapis lazuli *Dzl.* *wai-dür-ya dkar-po* and *siön-po*, v. table of abbreviations.

འབྲུ་རུ་འབྲུ་ *wai-ro-tsa-na* *Ssk.*, *Tib.*: *nam-par-snañ-mdzad*, 1. n. of the first Dhyani-Buddha. — 2. a Lotsawa v. *Köpp.* II, 69.

འབྲུ་ *bo*, 1. num. figure: 135. — 2. affix, to designate some words as nouns.

འབྲུ་པ་, འབྲུ་བ་ *bo-tóg-pa*, *bo-lón-ba* *Ts.*, ankle, ankle-bone.

བོན་ *bo-de* *Cs.*: 'n. of a tree, the fruits of which are used as beads for rosaries'.

བོན་ *bo-dhi* *Ssk.*, wisdom; also n. of the Indian fig-tree, *ficus religiosa*, *byañ-čub-ñiñ*; n. of the white narcissus (*Lh.*).

བོན་ *bó-ba*, prob. pf. of *bó-ba*.

བོན་ *bó-mo* *W.* for *bú-mo*.

བོན་ *bó-lo*, ball, for playing *Ld.*

བོན་པ་ *bog-pa* v. *bógs-pa*.

བོན་ར་ *bóg-ra* *Sch.* roof.

བོན་ *bogs*, *Cs.*, gain, profit, advantage; *bogs-dón-pa* *Sch.* to yield profit; wherever I met with the word, it was used only in a religious sense: gain for the mind, benefit for the heart, furtherance of devotion of meditation, *Mil.*

བོན་ *bon* 1. also *bons*, size, dimensions, volume, bulk, *bon-čé*, *-čen* large, *bon če don čün*, large of size, and small of significance are e.g. the lungs (in as far as roasted or boiled they yield little substantial food) *Mil.*; *lus-bon-čé*, *-čün*, *brin* big, little, middling, as to size of body, *Sg.*; *bon-tün* little in stature; *bon-tsád*, *bon-tsód* = *rdzogs-pa* full size, a full-grown body *Thgy.* — 2. v. *bon-na*. — 3. also *bón-ba*, *Cs.*: 'general name for small stones, pebbles etc.'; in medical works *zin-gi bón-ba* are mentioned as remedies; in *Pth.* the word occurs in an enumeration of temporal goods, precluding the above signification. — 4. v. *bon-bu*. — 5. provinc. for *ban* *Glr.*

བོན་ཀྲ་ *bon-krá* *Sch.* a species of falcon.

བོན་བྱ་ *bón-gu* v. *bón-bu*.

བོན་ *bon-ná*, various species of wolf's bane, aconite, *bon-dkár*, *-nág*, *-dmár*, *-sér*, used as medicines, or even as poisons.

བོན་ཀླ་ *bon-nág* v. the preceeding and the following article.

བོན་བྱ་ *bón-bu*, *Sch.* also *bón-bo*, 1. ass, *bón-pó* or *pó-bón* he-ass, *bón-mo* or *mo-bón* she-ass, *bon-prüg* colt or foal of an

ass; *bon-sgal* an ass's load; *bon-sbái* dung of an ass; *bon-rdzi* keeper or driver of an ass; *dre-bón* Cs. 'an ass generating a mule'.

— 2. n. of insects, *rgyás-poi bón-bu* sugar-mite, lepisma, *Ld.*; *bon-nág* (perh. *bun-nág*) dung-beetle *Lh.* — 3. Cs.: blockhead, fool.

བོད་ bod 1. Ssk. བོད་, Tibet, *bód-(kyi) yul* id. 2. for *bód-pa*, *bod ka-cig* some Tibetans *Tar.*, *Kyed bód-mams* ye Tibetans. — 3. for *bód-skad* the Tibetan language, *bód-du bsgyur jug* I will have it translated into Tibetan *Pth.*; *bód-skad*, in a more limited sense, also implies the common language of conversation, opp. to book-language *W.*; *bód-pa*, *bód-(kyi) mi* Tibetans, *bód-mo* fem.; *bód-kyi mi-rigs* or *mi-brgyid* the people of Tibet, in contradistinction to other nations, *bod-báns* the Tibetan people, opp. to its ruler.

བོད་པ་ bód-pa 1. v. *bod*. — 2. = *bód-pa*.

བོན་ bon (acc. to *Schf.* = བོན་) 1. n. of the early religion of Tibet, concerning which but very imperfect accounts are existing (v. Report of the Royal Bavarian Acad. of Sc., 13. Jan. 1866); so much is certain, that sorcery was the principal feature of it. When Buddhism became the religion of state, the former was considered heretical and condemnable, and *lha-čos* and *bon-čos*, or shorter *čos* and *bon*, were placed in opposition, as with us christianity and paganism; v. *Glr.* and *Mil.*; at the present time, both of them seem to exist peaceably side by side, and the primitive religion has not only numerous adherents and convents in C., but manifold traces of it may be found still in the creed of the Tibetans of to-day. — 2. = *bón-po*, follower of this religion.

བོར་ bor, v. *bór-ba*.

བོར་ར་ bór-ra, a sack of corn, holding about 30 *Kal W.*

བོལ་ bol, *bol-gón* 1. the upper part of the foot *Stg.* — 2. the leg of a boot *W.* — 3. clod of earth *C.* — 4. v. *bol*.

བོལ་གར་ bol-gár = *búl-ha-ri*.

བོལ་པོ་ ból-po v. *ból-po*.

བོས་ bos, v. *bód-pa*.

བྱ་ bya 1. sbst. bird, fowl, hen, cf. the following articles. (*Pur. biu* [v. *byiu*], *bi*). — 2. vb. fut. root of *byéd-pa*, v. this and the sbst. *byá-ba*. — 3. **ja čod-čē** *W.*, to castrate, to geld.

བྱ་ཀ་ར་ཏ་ byá-ká-ra-na, བྱ་ཀ་ར་ཏ་, prop.: explanation, 1. = *luñ-du-ston-pa* prophecy, cf. *Burn. I*, 54 sequ. — 2. in later times: grammar.

བྱ་ཀྱི་ bya-kri *Ming.*, *bya-tri* *Lt.*, n. of a medicine.

བྱ་རྒྱན་ bya-rkán, 1. a bird's foot. — 2. n. of a vein *Med.* — 3. officinal plant, in *Lh.* a blue kind of orobanche.

བྱ་སྐད་ bya-skád, also *bya-sgrúns*, *bya-čós* title of a book of satirical fables, in which birds are introduced speaking.

བྱ་སྐོན་ bya-skón fowler's net *Lex.*

བྱ་སྐྱི་ bya-skyi *Stg.*; *Sch.*: roof, shelter.

བྱ་ཁང་ bya-kán Cs. bird-cage.

བྱ་ཁྱུ་, ཁྱ་, ཁྱུ་ bya-kyün, -krá, -krün = *Kyün, Kra* and *Krün-Krün*.

བྱ་གཤ་ bya-gág *Dzl.* and elsewh., a species of ducks, *Sch.*: the gray duck.

བྱ་དགའ་ bya-dgá gift, present, esp. as a reward; *sbyin-pa* to bestow a gift, frq.; *bya-dgár* as a present, for a reward, *stér-ba* to give.

བྱ་རྒྱུ་ and རྒྱུ་ bya-rgód and -rgyál bird of prey *B.* and col.; *bya-rgod-spos* *Med.*, vulgo *la-da-ra* (v. *gla*) *bya-rgod-pün-poi ri*, རྒྱུ་རྒྱུ་, vulture-hill, in Magadha, a preaching-place of Buddha.

བྱ་རྒྱུ་ bya-rgyá fowler's net.

བྱ་སྐལ་ bya-sgáb n. of one of the smaller lobes of the lungs.

བྱ་སྐྱེད་ bya-snyén v. *bya-rmyén*.

བྱ་ཏི་ bya-tri v. *bya-kri*.

བྱ་མཁན་ bya-tál *Glr.* light-gray bird's dung.

བྱ་དྲེ་ *bya-dre* 1. lit. a bird's wing. — 2. a part of the roof or vertical projection of the same, a kind of façade, admitting of pictorial decoration *Glr.*

བྱ་དྲེ་ *bya-dre* Sch., a winged diabolical creature, harpy.

བྱ་ *bya-na* (acc. to *Lü.* corrupted from བྱ་མ་ལ་) seasoning, condiment, sauce, in a legend; prob. also in a gen. sense: meat, food, *byá-naiyo-byád Lex.*, *byá-na-ma*, prob. id.; *tsá-ba byá-na-ma zig Kyér-nas* bringing some warm food *Mil.*

བྱ་མ་ *bya-nág* raven, or some similar bird *S.g.*; *bya-nag-rdó-rje* *Mil.* id., because the raven is said to reach an age of a thousand years.

བྱ་མ་ *bya-nán* Sch. (sub. *byá-ra*) earnest endeavour.

བྱ་པ་ *byá-pa* Cs. fowler, bird-catcher.

བྱ་པོ་ *byá-po* 1. cock, the male of the domestic fowl, more definitely: *byá(-po) msa-lu* B. and col.; *byá-po dán-po, rnyis-pa* etc., the first, the second cock-crow C. — 2. **byá-po skyá-po** W. sparrow. — 3. *bya-po-tsi-tsi* Med., a medicinal plant, stopping the monthly courses; in *Lh.* the great balsamine, *Impatiens Roylei.*

བྱ་པུ་ *byá-spu*, down (feather), *byai spu* B. and col.

བྱ་པོ་ *bya-pó*, cock, the male of any bird.

བྱ་པུ་ *bya-pirug* 1. a young bird. — 2. a young fowl, chicken.

བྱ་པ་ *byá-ba* 1. inf. and part. fut. of *byéd-pa*, q. v. — 2. subst. deed, action, work, without any reference to time, *jig-rtén-gyi byá-ba* and *čós-kyi byá-ba* secular and religious works, frq.; *mai byá-ba byéd-pa* to act as a mother, to perform a mother's part *Tar.*; *byá-ba zin-pa* an action completely past *Gram.*; *byá-ba mañ yañ brás-bu čün-ba* much labour and little fruit, much work and little profit *Tar.*; *der rgyál-po dan blón-po-rnams-kyi byá-ba byün-ba yin* then the affairs of the kings and their officers, the concerns of the state and its functionaries, gained ground; also in an absolute sense

byá-ba = **secularity, worldliness**, *byá-ba btán-ba jig rgyán-du če* a resigning of worldly things is fraught with great blessing *Mil.*; *bya-byéd* the doing, doings: *bya-byed nyün-ba jig rgyán-du če* the doing little brings great blessing, and so in a similar manner: *byá-rgyu byéd-rgyu ma mañ jig* do not give way to a bustling disposition *Mil.*, i.e. do not permit your contemplative state to be interrupted by a distracting activity of your mind; *bstán-pa-la* (or *bstán-pai*) *byá-ba byús-pai lo-rgyús* an account of what has been done for the spread of the doctrine *Tar.*; *byá-ba dan brél-ba* seems to be a grammatical term relating to the verb.

བྱ་བ་ *bya-bán* v. *bya-wán.*

བྱ་བ་ *bya-bál* Sch. down (feathers); *Lt.* 121?

བྱ་བ་པ་ *bya-brál-pa* one free from business, one that has renounced all worldly employment, an ascetic, *Ld.-Glr.*

བྱ་མ་ *byá-ma* a female bird, hen, brood-hen.

བྱ་མ་རྩ་ *byá-ma-rta* courier, estafet.

བྱ་མ་བྱ་ *bya-ma-bim* a tea-pot shaped vessel used in sacrificing.

བྱ་མ་བྱ་ལྷ་ *bya-ma-byar-skyág(?) dan-* delion, *Taraxacum* *Ld.*

བྱ་མ་བྱི་ *bya-ma-byi* *S.g.*; Sch. flying squirrel.

བྱ་མ་ལེབ་ *bya-ma-léb* Sch. butterfly, = *piye-ma-léb.*

བྱ་མོ་ *byá-mo* 1. the female of any kind of birds. — 2. hen, female fowl, also in conjunction with *msá-lu*, cf. *byá-po(?)*.

བྱ་མོ་བྱ་ *bya-rmyán-ba* Sch., *bya-rmyén* (another reading *snyen*) *byéd-pa*, to yawn *Mil.*

བྱ་མོ་མ་ *bya-dmúr* flamingo Sch.

བྱ་མོ་ *bya-tsán* bird's nest.

བྱ་མོ་ལྷ་ *bya-tse-rin* Sch. the white crane.

བྱ་མོ་ལྷ་ *bya-tsógs* a flight of birds.

བྱ་མོ་ *bya-rdzi* one attending to poultry.

བྱ་ལྔ་ *bya-wán* S.g.; Sch.: night-hawk, goat-sucker, caprimulgus; bat.

བྱ་བཞིན་ **bya-bžón** Bal. egg.

བྱ་ཟེ *bya-zé* crest, tuft (of feathers) of birds Sch.

བྱ་ལྔ་ *bya-úg* prob. owl; Sch. quail(?).

བྱ་ར་ *byá-ra* Cs.: 'heed, care, caution'. This word belonging to the language of the people and to later literature, is not so much an abstract, as a concrete noun, signifying a watchman, superintendent (chiefly by day, cf. *mél-tse* night-watch); it denotes more particularly that individual of a community, who has to see to it, that the compulsory post-office duties be punctually performed, and that messages from the lord or magistrate of the place be duly dispatched and forwarded to their place of destination; in a more gen. sense *byá-ra byéd-pa* Glr., *čó-če* W., *γton-ba* Mil. c. la, to give heed, to pay attention, to look sharp, not to lose sight of; also, to be on one's guard against, to take a thing seriously, e.g. *nád-la* a disease Lt.; *já-ra i-míg* (prop. *yid-mig*) *čó*, pay strict attention! W.

བྱ་རོག་ *bya-róg* crow, raven, mentioned in S. O. as an inveterate enemy of the *úg-pa* (owl).

བྱ་ལས་ *bya-lús*, labour, work, *zin-pa-méd-pai bya-lús* endless labours Mil.

བྱ་ལོ་པ་ *byá-lo-pa* 1. v. lo. — 2. Sch. 'keeping poultry'(?).

བྱ་སོ་མ་ *bya-so-ma* Ts, Ld. bat.

བྱ་ག་(པ་) *byág(-pa)* 1. Cs. pliancy, nimbleness, agility of body; *byag-mkan* rope-dancer Lex. — 2. sometimes erron. for *jaḡ* and *jaḡ-pa*.

བྱ་ *byan* 1. north; *byan-pýógs* and prob. also *byán-ka* Mil. id.; *byán-gí*, *byan-pýógs-kyi* northern; *byan-nós* north side, northern brow or slope of a hill; also n. pr., Glr.; *byan-tán* n. pr. the heaths or steppes in northern Tibet, more esp. those bordering in the west on Ld. — 2. northern country, coinciding with *byan-tán*: *byán-la*

bčúg-go he was banished to the north country Glr.; *byán-pa* a man from *Jan-tán* — 3. the significations of *byan-snyom-pa* Sch. to tailor, to cut to a proper shape, and of several other compounds, require a different etymology yet unknown. — 4. for *byán-bu*.

བྱ་རྒྱ་རྩོ་ *byan-rkyán* trousers, small-clothes, breeches Mil.

བྱ་ཁྱིམ་ *byan-kóg* 1. the inside of the body, *byan-kog-stód* the upper part of the body, cavity of the chest, *byan-kog-smád* lower part of the belly, abdomen, bowels S.g.; **jan-kóg-la zug rag** I feel a pain in my bowels W. — 2. rump; opp. to *yan-lág* limbs Lt.

བྱ་ག་ *byán-ga* Lt.?

བྱ་སྒྲ་མི་སྒྲ་ *byan - sgra - mi - snyán* the northern continent of the ancient geography of India, v. *gliñ*.

བྱ་རྩོ་ *byan - čúb*, བོད་མཁས་, prop. wisdom; with the Buddhists the highest perfection and holiness, such as every Buddhist desires to obtain, which however to its full extent only the real Buddha himself possesses, v. *Köpp*. I, 425, 435; *byan-čub-mčóg* id., frq.; *byan-čub-mčóg-tu sems* (or resp. *čugs*) *skyéd-pa* to create the thought of such holiness, to direct the mind to it Dzl., Glr.; *byan-čub dód-pa* to aim at it, to be anxious to obtain it Dzl.; *lén-pa* to attain it; *byan-čub-sems* the mind intent on and suited for it, universal charity; *snyin-rje-byan-čub-sems-kyis kun blan-nas* submitting to every thing with a loving and charitable mind; *byan-čub-sems-dpa*, བོད་མཁས་པ་, frq. with the addition of *sems-dpa-čen-po* the saint that has attained the highest station next to Buddha, merely for the welfare of men still tarrying in this world, designated Buddha, as it were; *Köp*. I, 422; *byan-čub-sems-ma* fem. of it *Thgr.*; *byan-čub-šin*, བྱ་ཡུལ་, the bodhi-tree, holy fig-tree, *ficus religiosa* (not indica), emblem of mercy; *byan-čub-snyin-po* བོད་མཁས་པ་, n. pr. = *rdo-rje-ydan*.

བྱ་རྩོ་ *byan - rdo* Cs. monument, prop. inscription-stone.

བྱི byi 1. *Glr.*, *Pth.*, *byi byéd-pa* to commit adultery or rape of females, *byi-čád* punishment for it. — 2. v. *byi-ba*. — 3. *Pur.* **bi** bird, cf. *byiu*.

བྱིང་(ག) *byi-tān(-ga)* a medicine *Med.*

བྱི་ཁུ་ *byi-tur* or *dur*, 1. n. of an animal, inhabiting caves *S.g.*; *byi-dur-ma* *Sik.* porcupine. — 2. spine of a porcupine or a hedgehog *Sch.*

བྱིང་ *byi-dār* a kind of silk stuff? *Wdk.*

བྱིང་ *byi-dūr* v. *byi-tūr*.

བྱིང་ *byi-dór* the wiping, cleaning; *pyag-bdār zēs-pa byi-dór-gyi las dei min* the word *pyag-bdār* denotes the act of cleaning *Lex.*; commonly *byi-dór byéd-pa* e.g. *ynās-su* to clean, to sweep a place *Dzl.*; spiritually; to cleanse one's thoughts *Mil.*; *byi-bdār byéd-pa Dzl.* to dress, trim, decorate one's self, to make one's self smart.

བྱི་པོ་ *byi-po* *Sch.* bosom. — 2. *W.* male-cat, tom-cat.

བྱི་བ་ *byi-ba* I. subst. *B.* and *C.*; col. *C.* **jhi-tsi** *Ld.*, *Pur.* **bi-tse**, *Ld.*, *Lh.* **sa-bi-li(g)**, rat, mouse, and various other animals: *byi-ba-rkan-rin* *Sch.* rabbit (?); *diñul-byi* *Sch.* white rabbit. — *byi-dkār* *Sch.* white hare. — *byi-kūn* mouse-hole. — *byi-rdo* *Sch.* rat's-bane, arsenic. — *byi-ldēm* mouse-trap. — *byi-nāg* *Sch.* fitchet, polecat. — *byi-prüg* young mouse. — *byi-brün* *Dzl.* mouse-dung. — *byi-blā* v. sub *byi-la*. — *byi-tśān* mouse-nest, mouse-hole. — *byi-tśér* medicinal herb *Med.* — *byi-dzin* *Cs.* mouse-trap; *byi-bzün* *Lt.*, **bi-züm** *W.*, etymol. id.; but applied to that troublesome plant, the bur (burdock), which is stuck into mouse-holes, to fasten in the skin of the mice. — *byi-loñ* etym. blind-mouse *Sch.* mole. — II. vb.: *byi-ba byéd-pa Cs.*, = *byi byéd-pa* 1. to mouse; to steal, to pilfer. 2. to commit adultery. — III. pf. of *byi-ba* q. v.; *byi-ba spu*, *Sch.* hair that has fallen off.

བྱི་པོ་ *byi-bo* *Lex.*; *Sch.* little child, infant, = *byis-pa*.

བྱི་བཞིན་ *byi-bzin* n. of one of the lunar mansions, v. *rgyu-skār*.

བྱི་ཟེ་ *byi-zé Cs.* = *tabs*, manner, way, method.

བྱི་རུ་ *byi-ru* coral, frq., also *byü-ru*; *byi-ru mdog* light red *Glr.*

བྱི་རུག་ *byi-rüg* medicinal plant *Med.*

བྱི་ལ་ *byi-la*, *B.*, *W.* **bi-la*, *bi-li** (*Hind.* **billā**), cat; *byi-lai brun*, cat's dung *Lt.*; *byi-bla* *Wdk.* id.? In the latter work it is mentioned as the name of a certain monster, whilst *byi-blai rgyal-mtsān* is an attribute of the gods, resembling a flag with a cat's head at the top.

བྱི་ལམ་ *byi-lām* *Wdk.*?

བྱི་ས་ *byi-sān* *Wdn.*?

བྱི་བ་ *byin-ba* v. *byin-ba*.

བྱི་བྱི་ཐུ་ལ་ *byin-byin-tū-lu* *S.g.* n. of an animal (?).

བྱི་ས་པ་ *byin-sa* 1. *Cs.* general, common. — 2. *Sch.* hidden, concealed. — 3. *Cs.* root. The word seems to be a secondary form of *spyi* and *dbyinis*, yet in various passages of medical works none of the above meanings is applicable.

བྱིན་ *byin* 1. pomp, splendour, magnificence, e.g. of kings; *byin-čē-bar bzugs-pa* to be enthroned in great splendour *Dzl.*; *yi-brjtd dan byin čē Dzl.* *mtu dan byin Dzl.*; *byin - dan* magnificent, splendid, brilliant, *byin - med* the contrary. — 2. blessing, a bestowing of blessings, a power working for good, *byin-bāb* *Lex.*, -*pāb* *Sch.*: conferring blessings (?), *bcom-ldan-dās-kyi byin-gyis* by the blessing, the miraculous power of Buddha; yet also applied to devils, v. below; most frq. *byin-gyis rlōb-pa*, pf. *brlabs*, ft. *brlab*, imp. *rlōbs*, to bless, *mi* a person, *sayzi* a place *Mil.*, also followed by the termin.: *sēms-dan-gyi sdug-bañd zi-bar byin-gyis rlōbs* grant thy blessing, that the misery of beings may be assuaged *Mil.*; *bu mtun-rkyen dzōm-bar byin-gyis rlōbs* bless the son, that all happiness may be accumulated on him *Mil.*; *rgyud ynyen-po bzān-bar* bless my soul, that it may be an efficient help (to these people) *Mil.*; relative to devils: *log-*

drén bdúd-kyis byin-gyis brlabs heretical teachers sent and fitted out by the devil; so also *Tar.* 46, 13; to create, to change into *Mil., Tar.*; hence *byin-rlabs* blessing, *byin-rlabs byéd-pa*, resp. *mdzád-pa* frq., *ytón-ba*, resp. *stsól-ba* Cs., = *byin-gyis rlób-pa*; *byin-rlabs-can*, *byin-rlabs dan ldán-pa* blessed, sanctified, highly favoured, men or things *Pth.*; so also *byin-rlabs zúgs-pa Mil.*; *dre-dúl byin-rlabs* blessing pronounced against demons, exorcism of devils *Mil.*; meton.: I am the *págs-pai byin-rlabs* of all of you, he who will help you to go to heaven *Glr.*

བྱིན་རྟེན *byin-rten* Cs., the relics of a saint, or the place where they are kept ('depository of blessings'); also in the shape of pills, which liberal donors receive from their Lamas, and which they swallow, particularly in the hour of death.

བྱིན་པ་ *byin-pa* 1. sbst. calf of the leg, *byin-pa ná-ba* pain in the calf; *byin-súl* Cs. 'hollow on the inward side of the thigh'(?). — II. pf. of *sbyin-pa*.

བྱིན་པོ་ *byin-po* Sch. all, the whole; general; *byin-gyis prá-ba* by degrees, more and more fine etc.?

བྱིན་རྟེན་པ་ *byin-rlabs* v. *byin* 2.

བྱིན་པ་ *byib-pa*, pf. *byibs* 1. to cover, to wrap up, *gós-kyis Lt.* — 2. Cs. to hide, conceal, keep secret, hush up.

བྱི་ *byiu* 1. *Pur.* **biu**, little bird, bird *S.g.* — 2. *Sch.* alpine hare.

བྱི་པ་ *byil-ba* to stroke, *mgó-bo-la byil-byil byéd-pa* to stroke a person's head *Pth.*

བྱི་མོ་ *byil-mo* naked *Sch.*

བྱིས་པ་ *byis-pa* 1. child, esp. little child; *byis-(pai) nad* disease of children *Med.*; *byis-pa btsá-fabs* obstetric science *Med.*; *byis-stón* v. *ná-zla* sub na I, 2; *byis-pai blo* Cs. childishness, want of judgment; *byis-pai skyé-bo* a plain, ignorant person, a person not initiated *Thgy., S.O.*; *mo-byis* girl, lass *Mil.*; *byis-pa-zin-zig* Cs., twins. — 2. boy, lad, till about the age of 16 years, frq. (*W.* not in use).

བྱི་ལུ་ *byi-ru* = *byi-ru*.

བྱུང་བ་ *byug-pa* 1. unguent, ointment, salve, whether as colouring-matter, medicine or sweet scent *Dzl., Med.*; *byug-pa ska* thick ointment, thick plaster; *byug-pa sla* thin unguent Cs. — 2. foot-bath *W.*, perh. better: *bčüg-pa*.

བྱུང་རིས་ *byug-ris*, *Lex.* = *gral*, place, in a certain succession or row; *byug-ris zög* make room, leave a place empty *Sch.*

བྱུང་ས་ *byugs* v. *byug-pa*; *byugs-spos* anointing-oll *Sch.*

བྱུང་ལུ་ *byun* v. *byun-ba*; *byun-tsul* history, story, particulars of any event, *nai byun-tsul dé-ltar yda* that is my story *Mil.*; *byun-rabs* *Sch.* id.

བྱུར་ *byur* B., esp. of later times and col., *Ld.* also *byus*, misfortune, mishap, accident, *byur čé-zin bu mi yds-na* if one has the great misfortune not to be able to keep a child alive *Dom.*; *mi-la byur gél-ba* to draw down misfortune on a person *Dom.*; **ná-la jur čug son** *W.*, **jhur** *C.*, I have had misfortune, I have been unfortunate; *byur-gyi*, also *byur-can* unlucky, disastrous, perilous. — **jhur-nág** great calamity *C.* — *byur-sél* preservative against misfortune. — *ran-byur-rdó* was explained: a sling-stone with which one hits one's self.

བྱུར་པོ་ *byur-po*, Cs. also *-bu*, vulg. *byur-byur* heaped, a heaped measure of corn or meal; *byur-por bkan* *Thgy.*

བྱེ་ *bye* 1. = *byeu* little bird, *bye-glín* bird's nest *Ma.*; *bye-prüg* a young little bird *Dzl.*, also *bya-prüg*; *bye-brün* bird-dung *Wdn.*; *byeu-ür-pa* *Sch.* partridge. — 2. v. *byé-ma*.

བྱེ་མགོ་ *bye-mgó* 1. bird's head. — 2. an official mineral *S.g.*

བྱེ་བ་ *bye-ba* ten million, *byé-ba-prág ysum dan sá-ya-prág* drug thirty-six million; *byé-ba sa-ya*, eleven million; it seems to be among the larger numbers one of the most popular, as the word million is in English.

བྱེ་བ་པ་ *bye-brág*, **བྱི་མེ་པ་** 1. difference, diversity, *kó-bo dan sans-rgyas bye-brág či yod* what difference is there between me and Buddha? *Dzl.*; *bye-brág byéd-pa* to find,

to show a difference, c. genit. in, of, between things; to analyze, to explain; variety, diversity *Was.* (266); *bye-brág bád-pa* = *vibhāṣā Was.* (147), also *bye-brag-bād-mtsó* or *-ču-ytér*, title of books; *byé-brag-dan Cs.* different, *bye-brag-méd-pa Cs.*, *mi-pyé-d-pa Dzl.* equal; *bye-brág-tu smrá-ba Thgy.*, *bye-brág-pa*, *བཞེས་པའི་ཆུང་པ་*, name of a school of philosophers, Atomists *Köpp.* I, 69. — 2. division, section, class, species, *dúd-groi*, *ról-moi bye-brag* a species of animals, a kind of musical instrument etc. *Lex.*; *yül-gyi bye-brág* a part of the country, province, *Tar.* 33, 6; *bye-brág-tu* (to go through) according to the separate classes *Zam.*

བྱེ་མ་ *byé-ma* (*C.* **jhé-ma**, *W.* **bé-ma**) 1. sand, frq. — 2. sandy plain, sands, *ysér-gyi byé-mai dkyil-na* in the middle of a plain of gold sand *Glr.* — 3. gravel (disease) *Schr.* — *byé-ma bru yčig* a grain of sand *Cs.*; *gán-pai klün-gi byé-ma tsam* as much sand as there is on the Ganges; *bye-ma-ká-ra* brown sugar, ground sugar, *Hind.* **བོ་མི**, *C.* — *bye-dkár* white sand, *bye-nág* black sand. — *bye-čáb Lt.* sandy water, water standing on sandy ground. — *bye-ljóns* a sandy tract *Cs.* — *bye-tán* a plain of sand, a sandy desert *Glr.* — *bye-pün* heap of sand. — *bye-tsub* sand raised by a whirlwind. — *bye-ril (Schr. hril)*, small sugar-balls, Indian sweet-meat, imported into Tibet, *C.*

བྱེད་པ་ *byéd-pa* I. vb., pf. *byas*, fut. *bya*, imp. *byos*, vulgo *byas* (*Sp.*, *Bal.* **béd-pa**; in *Ld.* and *Lh.* instead of it gen. **dó-čé**), resp. *mdzád-pa*, eleg. *bgyid-pa*, 1. to make, to fabricate, with the acc., e.g. a house, an armour etc.; with *las* or *la*, to make out of or of: *ysér-las* out of gold, *šin-la Tar.* 160, 11 of wood; with the acc. and termin. to form to, to work into, *págs-pa sog-sog-tu* to work or manufacture skin into parchment *Dzl.*; with the instrum.: to do with, to make of: *dis ci žig bya* what are you going to do with it, to make of it? *Dzl.* to cause, to effect: *lhün-ba de nas byás-pa yin Mil.* it was I that caused this falling; with the supine, to take care that: *byéd-par*

dod-par byéd-pa to make him inclined to do it *Dzl.*, *ma šór-bar byos žig Pth.* take care, that he do not escape; *yód-par byéd-pa* to produce, procure, provide, *dei ynas-kan-la sógs-pa byás-nas* he provided for him a dwelling with appurtenances *Dzl.*; to fit out, equip (a ship) *Glr.*; to act: *rgyal-po*, *drañ-srón* etc. *byéd-pa* to act a king, a saint, as much as: to rule as a king, to live as a saint *Dzl.*, *blá-ma byéd-pa* to be a priest *C.*; in a gen. sense: to do: *byá-ba dan bya-ba-ma-yin-pa stón-pa* to teach what men ought to do and what they ought not to do *Thgy.*; to commit, perform, execute: *nyés-pa byed-byéd-pa* one that has repeatedly committed himself, *las* or *byá-ba byéd-pa* to perform an action, *las ci žig byed* what are you doing, what is your business? *tabš yód-de byéd-mkan med* there is an expedient, but no one that carries it into effect *Ma*; *mi byar mi rún-bas* as it must be performed, lit. as it cannot remain undone *Dzl.*; *bsám-pa ltar myir-du byás-na* if an intention is speedily executed, performed; *las byéd-pa* to work, to be efficient (of a medicine); to act, proceed, pretend, affect: *ci ltar byás-na legs* how proceeding is good? i.e. which is the best way to proceed, how shall I manage best? *Glr.*; *bsám-γtan-la yód-pai lugs byas* he pretended, affected to meditate *Glr.*; *dei lugs-su byao* I will act as he does, I will do like that man *Glr.*; *gá-le byéd-pa Mil.* to proceed slowly, to be slow; to take, to assume, to count: *žag bži-pa dán-por byás-na* if the fourth day be taken for (counted as) the first *Wdn.*; *byéd-pa* with the termin. of the inf. is frequently used periphrastically or to give force to other verbs; such forms are: *ysód-par byéd-pa* to kill, *pa-más šs-par byos* (or *gyis*) *žig*, resp. *yab-yum-gyis mkyen-par mdzod žig* dear parents, you must know! *Dzl.*; on the other hand: *pá-la rig-par gyis žig* let your father know about it *Tar.* 37, 7; in such cases the proper sense is merely to be gathered from the context. Besides the simple fut.: *žig-par byao* I shall remain *Tar.*, *kó-mo grogs byá-*

as I shall be with you *Glr.*; — the form *byao* frq. serves to express necessity: *btsál-bar bya* I must seek *Dzl.*; esp. with a negation: *brjód-par mi byao* they are by no means to be pronounced; the participles in the short forms of *γton-byéd* and *γton-byá* differ, in as much as the former is used in an active sense, e.g. one giving, a giver, the latter in a passive sense, one to be given; they may be formed of any verb. For specific combinations, in which *byéd-pa* is differently to be translated, as *dpe byéd-pa*, *yid-la byéd-pa* etc., refer to these words. — 2. to say, to call, yet chiefly only in the pf. tense: *zes byás-pa Dzl.* thus said, so called; *snar byás-pa bzin* according to what has been said before *Dzl.*; *byas-kyan* though saying *Pth.* — and in the fut. which in that case, however, frq. stands for the present: (*zes*) *byá-bai sgra byin-no* a voice thus speaking was heard *Glr.*; *dé-la dbyans zes byao* these are called vowels *Gram.*; (*zes*) *byás-pa*, or more frq. *byá-ba*, the so called, being often joined to a name, that is mentioned for the first time, e.g. *Anu*, the so called, whilst we should say, a man, called *Anu*, or of the name of *A.*; *byá-ba* also implies: of the purport, to the effect, just as *des-pa* is also used: *'tsol-zig' byá-bai lun byin-nas* an order being given to make a search *Glr.* — 3. to go away, to disappear: *byas son* he disappeared *Glr.* —

II. sbst. 1. *byéd-pa* and *byéd-mkan*, the person that does or has done a thing, the doer, performer etc.; author, *bstan-bdós byéd-mkan* the author of the work *Tar.* — 2. *byéd-pa* the instrumentative case *Gram.* — 3. *byéd-pa* the doing, dealings, with noun in the instrum. case: *dé-dra-ba mi-rigs-pa rgyál-pos byéd-pa* such wrong being done by the king, such unjust dealings of the king *Dzl.*; in the genit. case: *bló-yi byéd-pa dbyins-su sbos* hide the working of your understanding in the heavens, i. e. let it disappear in nothingness; effect, also with the noun in the genit. case, *Wdi.* — 4. *byéd(-pa)-po*, doer, accomplisher etc., *mčód-sbyin byéd-pa-por bos* he invited him as sacri-

ficing priest *Tar.*; *dul-bar byéd-pa-po* converter *Tar.*; *bkra-šis spél-bai byéd-po* aug-menter of eternal happiness (from a hymn); *byéd-pa-po* instrumentative case *Gram.*; as the twelve *byéd-pa-poi skye-mčéd* I here cite the following from *Wdk.*, without being able to offer an explanation: *bdag, séms-čan, srog, gró-ba, yaó-ba, skyés-bu, gañ-zág, šéd-čan, šed-bdag, byéd-pa-po, tsór-ba-po, šes-pa-po, mčón-ba-po*, where, by the by, it is to be observed, that thirteen are here enumerated, *byed-pa-po* being mentioned again with the rest (a want of accuracy, which is not unfrequently to be met with in the scientific works of the Tibetans). — 5. *byá-ba* q. v.

བྱེ་ byeu (also *byiu* q. v.) little bird; *byeu-zul byéd-pa* v. *zul*; *byeu-la-pug* *S.g.*, a medicinal herb *Cs.*

བྱེད་པ་ *byér-ba* v. *byér-ba*.

བྱེས་ *byes*, *Lexx.* and col.; foreign country; abroad, *byes tag-rin-ba* a far distant country *Cs.*; *byés-su gró-ba* to go abroad, to travel; *byés-su dég-pa* to remove, to emigrate *Lex.*; *byés-nas sléb-pa* to come from abroad *Lex.*; *byés-pa* traveller, foreigner, stranger; **lam-róg bés-pa yód-pa yin-te** *W.* proceeding together as fellow-travellers.

བྱ་བ་ *byó-ba* *Cs.* *rná-ba byó-ba* to hear, hearken, listen.

བྱོན་པ་ *byón-pa* v. *byón-pa*.

བྱོལ་བ་ *byól-ba* v. *byól-ba*.

བྱོལ་སྤོང་ *byol-són* animal, esp. quadruped; *byol-són-bas glén-pa* more stupid than a brute *Mil.*; *byol-són rgyál-po* the lion *Mil.*

བྱ་ཀ་ *brá-ka* v. *ta-ka*.

བྱ་ཉི་ *bra-nyé*, n. of a lunar mansion, v. *rgyu-skár* ?.

བྱ་བ་ *brá-ba*, 1. sbst., n. of a small rodent, living under ground (not mole *Cs.*, but rather *suslik*, earless marmot *Sch.*); *brá-pu-se* *Ld.* a similar animal (= *pra-li*?); *bra-mkár*, *bra-tsán* *Cs.*, burrow of it; *bra-brün*

Lex., *bra-ril* Cs., dung of it; *bra-lpágs* skin of it. — 2. vb. to have or to be in great plenty, to abound (?), *rán-gis za ma bra*, *btuñ ma bra*, *gon ma bra* she allowed herself no abundance of food, drink, or clothing; **za-*, *tuñ-*, *šin-*, *lab-*, *zér-dha-te** eating, drinking plentifully, walking, speaking, talking a great deal C.; **tša-*, *dho-*, *dhán-dha-te** being very hot, warm, cold C.

བློ་ *brá-bo* (prov. **brau**, Pur. **bro**) buck-wheat; *bra-pyé* *Lex.*, *rjen* Sch. buck-wheat flour; *bra-sóg* buck-wheat straw, serving as a poor sort of fodder during winter.

བློ་ *brag rock*, *brag rtse-ysum-pa* a three-pointed rock; *brag-skéd* the middle height of a rock, opp. to *brag-mjug* and *rtse* its foot and top Cs. — *brag-spós* prob. an aromatic herb, used for incense *Lt.* — *brag-skibs* beetling rock. — *brag-rgyál* a prominent, high and precipitous rock, towering rock. — *brág-ča*, *-ča* echo; also fig. for something unsubstantial, shadowy, not existing *Mil.* — *brag-mjug* foot of a rock Cs. — *brag-pug* rock-cavern. — *brag-pyé* dust produced by hewing stones *Glr.* — **dhag-bhón** = *pá-bón* C. — *brag-dmár* name of a rock in or near Lhasa, alledged not to be identic with *dmár-po-rt* (Sch.). — **dag-tsel-wa*, *dag-sig-pa** mite, tick *W.* — *brag-rtšan* rock-lizard. — *brag-rtse* top of a rock. — *brag-zün* mineral pitch, bitumen, is said to cure fevers and even fractures. — *brag-ri* rocky hill. — *brag-rüd* fall of a rock. — *brag-rón* chasm in a rock, ravine. — *brag-sig* v. *brag-rtsel-ba*.

བློ་ *bran* 1. resp. *sku-brán* chest, breast, (cf. *nü-ma*); *bran rdün-ba* to beat one's breast *Glr.*; **fú-gu dán-la čir-te Kyér-čē** *W.* to carry a child pressed against one's breast. — *bran-kyéd* (?) Cs. a high, prominent chest. — *bran-dkyil* middle of the breast, cardiac region. — *bran-lkóg* *Mil.* prob. = *lkóg-ma*. — *bran-skás* Sch. the dorsal vertebrae opposite to the chest. — **dán-kúd** string of the *bran-Kün* (-*gun*, -*kon*, -*gon*), pellet-bow, a bow furnished with two strings, to shoot pellets or small stones, *bran-rdi* or *-rdeu*, with it *W.* — **dhan-kóg**

C. cardiac-region, pit of the stomach. — *bran-sgró* snake, serpent (like *lto-gró*). — *bran-búr* the middle convex part of the *rdó-rje* *Ma.* — *bran-tsig* *Lh.*, prob. heart-burning. — *bran-(y)zól* Cs. dew-lap. — *bran-ze* *Mil.* prob. breast-bone, sternum. — *bran-yyün* Sch. tame, gentle. — *bran-rus* *Med.* breast-bone. — **dán-lág** *W.* the hands crossed on the breast. — *bran-so* *Glr.* breast, brisket of a butchered animal. — 2. also *bran*, gen. *brán-sa*, eleg. *mčis-brán* (q.v.), resp. *yzim-brán*, *bzugs-brán* night-quarters, halting-place, whether under a roof or in the open air; also as much as stage (of a journey); *brán-sa dēbs-pa* *Tar.*, prob. also **bór-čē** *W.*, to take up night-quarters; dwelling, particularly a temporary one, lodgings; but also a permanent abode, esp. in *W.*; **dán-sa tán-čē*, *yár-čē** to take in, to lodge a person over night *W.* (cf. *ɣnas* 2). — *brán-kan*, dwelling-house, dwelling-room *Pth.* — *bran-grógs* house-mate, bed-fellow. — *bran-dpón* master of the house, landlord. — *pó-brán* v. *pó*; *bla-brán* v. *bla*.

བློ་ *bran-né* *Lex.* = *kran-né*.

བློ་ *brán-pa* v. *brán-pa*.

བློ་ *bran* 1. slave, servant, *mi-brán* 'vir servus' *S.g.*; *bran byéd-pa* to be a servant, to serve Cs.; *brán-du gyür-ba* to become a servant Cs.; *brán-du kól-ba* to make another be a servant, to use him as a servant *B.*; *brán-du skül-ba* to engage a person as a servant, to get him to work for one's self *Glr.*; *brán-du kas-bláns-so* *Pth.* they promised to serve him; *lus nag yid ysum brán-du pül-te* devoting heart, mouth, and body to his service *Pth.*; *nai nub lto-gós-kyis brán-du kól* morning and night I am a slave to food and clothing *Mil.*; subject, one owing allegiance, **la-dágs-si gyál-po-la dán-yul-tso** a village subject to, belonging to, the king of Ladak *W.*; *brán-pó* servant, slave *Tar.*; *brán-mo* maid-servant, female slave; *bran-kól*, *bran-yyóg* = *bran*; also collectively, servants, domestics, household. — 2. texture, in the

བྲན་པ་ *bran-pa*

compound *tags-brán byéd-pa* to weave *Mil.*; *nye-brán Mil.* seems to be some decoration of the shoes; *sno-brán Mil.* something similar. — *ču-brán Glr.*, and *mtso-brán??*
བྲན་པ་ *bran-pa* to pour out *Tar.*

བྲན་མོ་ *brán-mo* 1. v. *bran* 1. extr. — 2. also = **dan-tsós** *W.* finger, toe.

བྲན་པ་ *bráb-pa* v. *bráb-pa*.

བྲན་ཇེ་ *brám-ze*, from བྲན་ཇེ་ 1. Brahmin, Hindoo priest; *brám-ze-mo* female Brahmin; *brám-ze rig-byéd dón-pai sgra* the voice of a Brahmin reciting the Vedas, being taken as a sign of good luck; *brám-ze-pa* an adherent of Brahma. — 2. a priest in general *S.O.* (Acc. to *Fouc.* transl. of *Gyatch.* 13 and 52 also = *brāhmaṇa*, the theological part of the Vedas; this is however against the tenor of the Tibetan text, which requires the word to be taken in the former sense.)

བྲན་ *bral* v. *brál-ba*.

བྲི་ *bri* v. *bri-ba*.

བྲི་པ་ *brid-pa* 1. *Sch.* 'to continue, to reiterate, to repeat continually; *brid-la ytón-ba* to give again and again'. — 2. v. *brid-pa*.

བྲི་བྲི་པ་ *brid-brid-pa Sch.* to float, to move confusedly, before one's eyes.

བྲི་རྩ་ *brid-rtsa Lt.?*

བྲི་མ་(ས་) *brim(s)* v. *brim-pa*.

བྲི་མ་ *bris* v. *bri-ba*; *bris-sku*, *sku-bris* picture of a saint, drawn or painted *Cs.* — *bris-búr* the art of painting and carving images. — *bris-ma* written book. — *nag-bris* a drawing *Cs.*; *tson-bris* a coloured picture.

བྲི་པ་ *brú-ba* v. *brú-ba*.

བྲི་པ་ *bru-ba-tsá Lex.* hunger.

བྲི་ or བྲི་པ་ *bru-zá* or *bru-sá Wdk.*, prob. = *gru-zá* and *gru-sá Pth.*, *bru-sál* or *bru-sál Ld.-Glr. Schl.* 19, b. 21, a name of a country to the west of Tibet, bordering on Persia.

བྲེད་པ་ *bréd-pa*

བྲེད་པ་ *brüg-pa* to flow, to stream, to gush *Cs.*; sbst. current, flow, flux *Cs.*; *ču brüg-pa* flowing-water *Lex.*

བྲེད་ *brun* dirt, dung, excrements, *mi-brün*, *bya-brün*, *sbrañ-brün* etc. feces of men, birds, flies etc. *Med.* and elsewh.

བྲེད་པ་, བྲེད་སྦ་པ་ *brüb-pa, brübs-pa* v. *brub-pa*.

བྲེད་ *brul* small particles, fritters, bits, crumbs, *bag-brul C.* crumbs of bread; *brül-ba Mil.*, *C.* to fall, into an abyss *Thg.*; to fall off, fall out, fall down, of leaves, seeds etc.; *brül-bu*, *brül-lu* = *brul W.*

བྲེད་ *brus* v. *brú-ba*.

བྲེ་ *bre*, **de**, *Sskr.* ब्रीह, 1. a measure for dry things as well fluids, about 4 pints; acc. to *Cs.* ¼ of a *bo*; *bré-bo* *če*, *breu* *čün* large and small *bre*, *Cs.*; *yser-pýe bre gan Glr.* one (small) measure of gold-dust; *bre-do* two measures; *bré-la yñon* that will just fill a *bre Zam.*; *bres bñar-ba* to measure with a *bre Lex.*; *lha-kan bre-tsad tñam zig* a miniature temple, not larger than a *bre Glr.*; vulgo also that part of the *Chod-rten*, which has the shape of a corn-measure; in a general sense, *measure*, *bre-srñn ytñn-la* *bebs-pa Glr.* to regulate measures and weights. — 2. **bre** *Ld. Lh.* **bre-sé** *Kun.* *Eremurus spectabilis*, a plant of about a man's height, belonging to the asphodels. — 3. v. *bré-ba*.

བྲེ་ཀོ་ *bré-ko* basin for washing *C.*

བྲེ་ག་ *bré-ga* medicinal herb; *bré-gu*, id. (perh. the same plant) *Med.*

བྲེ་པ་ *bré-ba* v. *bre-ba*; *bla-bré*, *ka-bré Sch.* capital, chapter, upper part of a column or pillar.

བྲེ་མོ་ *bré-mo Sch.* unfit, useless, worthless; *bré-moi ytam Thgy.*

བྲེ་གས་པ་ *brégs-pa* v. *brég-pa*.

བྲེ་ད་པ་ *brén-ba* v. *brén-ba*.

བྲེད་པ་ *bréd-pa* to be frightened, afraid, in fear = *rtáb-pa*, *B.* and *C.*; *sbrül-gyis dñans-ñin bréd-pa* to be frightened by a snake *Wdk.*, or *bréd-ñin dñans-pa Pth.*;

bdúd-kyis bréd-na if you are afraid of the devil *Gl.*; *bréd-toms Lex.*; **dhé-po** fearful, frightful, terrible *C.*

བྱེད་བ་ *brél-ba* I. vb. (not the same as *brél-ba*) 1. to be employed, busy, engaged, to have business or work on hand, *ñed mkar-las-kyis brél nas loñ mi dug* being engaged in building, we have no time to spare *Mil.*; *dod kó-nas brél-na* if one is entirely taken up with lust and pleasure; **dhe-rin ná-la dhél-wa yó'*, *san-nyin sog** to-day I have a great deal to do, come to-morrow *C.*; *brél-bas* on account of much business *Dzl.* — 2. synon. with *póns-pa* to be poor, to be without, wanting, destitute of, c. instrum.: *loñs-spyod-kyis brél-ba Dzl. 720, 7*; more frq. with a negative: *ñis kyan mi brél-bar byás-so* they did not let him want anything *Dzl. 720, 17, Sch.*; *tsó-bai yo-byád-kyis mi brél-bar* abounding in every necessary of life *Dzl. 735, 3* (acc. to a better reading); combined with another word: *póns-brél-te*; *brél-pón-méd-ñin Dzl.*, *mi brél-bar* not sparingly, scantily, niggardly, e.g. to bestow *Dzl.* frq. — II. sbst. 1. *C.* and *B.*, a being engaged in a multiplicity of business v. I, 1. — 2. *W.*: business, affair, concern, **ná-la dël-wa zig yod** I have some particular business, concern, suit; **dél-wa ñi yod** what do you want, what are you about, what are you doing there?

བྱེས་ *bres* 1., *W.* also *brés-kyu* manger; *rta-brés* manger for horses. — 2. v. *bre.* — 3. v. *bré-ba.*

བྱ་ *bro* 1. oath, *bro -tsál-ba* to take an oath (?) *Pth.*, *bro bór-ba* id., *dbu-bsnyun dan bro bór-ro Gl.* they swore by their heads, *nif.* — 2. dance, *bro skráb-pa Lex.*, *kráb-pa Mil.*, *brdún-ba Gl.*, resp. *žabs-bró mdzád-pa Mil.* to dance, leap, gambol, as a manifestation of gladness and mirth, whilst *gar byéd-pa* is a regular kind of dancing, with gentle and waving motions of the body; *rña-bró* drums and dancing *Gl.*; *bró-mkhan Cs.* dancer. — 3. *Pur. bro* v. *brá-bo.* — 4. v. *bró-ba.* — 5. *bro-nád Lex.*, *Mil.* and elsewh.; *Sch.* 'an epidemic disease'; *bro-tsál Sch.* 'cold (in the head), cough, catarrh';

Tar.: *págs-pa lo man-por sku-bro tsal-te*; *Mil.*: *ñin-tu bro-tsál-bar gyúr-nas.*

བྱོབ་ *bró-ba*, I. vb. 1. to taste, to smell, vb. a. & n.; *nyid kyan mi bró-bas*, not even enjoying (tasting) sleep *Dzl.*; *ká-ro skyá-ba bro* one has an astringent taste in the mouth *Med.*; *spos bro-o* it smells of incense *Dzl.*; *dri-ysün žim-pa bro-o* it has a pleasant smell *Dzl.* — 2. *C.* to desire, to wish, = *dód-pa*, *bló-bro-ba* id.; *ñu bró-ste* being about to weep *Mil.* — II. sbst. taste, savour, flavour, col. *bro-blág* (**dob-lág**), *lán-tsa ka-zás kün-gyi bró-ba* skyed salt imparts flavour to any kind of food *Sg.*; *bro ltá-ba* or *myon-ba*, col. **dob-lag nyai-ñe** *W.* to taste, to savour; to try the taste; *bró-ba-ñan Cs.*, **dob-lag-ñan** *W.* savoury, pleasing to the organs of taste, exciting the appetite; *bro-(ba-)*med tasteless, insipid *Cs.*

བྱོམ་ *bró-ma* v. *gró-ma.*

བྱོག་ཞུ་ *bróg-žu* v. *próg-žu.*

བྱོད་ *brod*, = *bró-ba*, taste (*žim-po*) **dhó-ñen** *C.*, **dód-ñan** *W.*, well-tasted, savoury; **dhó-ñen-po** *C.* of a strong, powerful taste.

བྱོད་པ་ *bród-pa* joy, joyfulness, *bród-pa skyéd-pa Mil.*; *dga-bród* id. *C.*; *ñi-bród* readiness to die *Mil.* — Here may be quoted also *drod* 2 and 3.

བྱོབ་, **བྱོམ་** *brob*, *brol* v. *bráb-pa*, *brál-ba.*

བྱོས་ *bros* 1. v. *bro* 5; *bros-ñebs Sch.* — 2. v. *brospa.*

བྱ་ *bla* I. the space over, above a thing, chiefly occurring in compounds; *blá-na* above *Lex.*; *bla-na-méd-pa*, བུ་བྱ་མཐོ་མཐོ་, having nothing higher over it, the upper-most, the very highest, e.g. *byañ-ñub*, *ñes-ráb* and the like frq.; *bla-na-méd-pai lam*, *bla-med-rdo-rjeiñé-gpa*, = *snágs-kyi lam*, the mystical method, v. *mdo* 3; *sá-bla*, above the earth, above ground, opp. to *sa-stén*, *sa-óg* upon and under the earth. Generally fig.: superior, better, preferable, *ban-mdzód ston yan bla* then even an empty treasury is preferable *Dzl.*; commonly with the pf. root of a vb.:

ལྷ bla

བ

ལྷག་པ་ blág-pa

tse *pos* *kyan* *blao* *Dzl.* then I will rather die; less frq. with *na*: *ñi-na* *yan* *blai* since even death is to be preferred *Dzl.*; frq. it may be rendered by 'may', *rgyál-bar* *gyur* *kyan* *blao* then may rather . . . gain the victory (than that I should . . .) *Dzl.*; also pleon.: *kyod mig-gis* *mi mton* *yan* *blai* be it that you do not see it (it is of no consequence whether you see or not) *Dzl.* ༢༢, 7. In the passage *Tar.* 123, 8 *bla* seems to stand as an adv. for 'very', *Schf.* —

Comp. *bla-gáb*, *bla-gós* (*W.* vulgo **tsá-dar*, *tsá-sar**) = *yzán-gos*, upper garment, cloth, serving Indians, and occasionally also Tibetans as a covering, = *toga*, *ἱμάτιον*; *bla-gáb* *prág-pa* *ygig-tu* *yzár-ba* to throw the *toga* over one shoulder, frq.; *bla-gab-méd-pa*, 1. without upper garment *Dzl.* 2. having no wish, no desire, free from passion(?) — *bla-bré*, also *bla-re*, canopy, dais *Dzl.* and elsewh. — *blá-ma* བླ་མ་ 1. the higher, upper, superior; *blá-mar* *byéd-pa* to esteem highly, to honour, syn. to *bkúr-sti* *byéd-pa* *Doman*, *Tar.*; the exact grammatical explanation of *mii blá-mai* *čos-kyi* *čö-prül* *Dzl.* ༧༤, or of the similar passage *mii čos blá-mai* *rdzu-prül* *Burn.* I, 164, offers some difficulties, although it is evident, that *Burn.* has hit the sense better than *Sch.* Of later date is the signification: 2. the superior, i.e. spiritual teacher, father confessor, ལྷག་པ་, with the genit. of the person *Pth.*; in a more gen. sense: ecclesiastic, priest, 'Lama' *Thgr.*, *Pth.*; in East. Tib. a title designating a high eccles. degree, something like 'D.D.' v. *Desg.* 247, 371; *bla-mčód* for *blá-ma* *dan* *mčód-ynás* ecclesiastic and sacrificing priest, whether it be one and the same person, or two different individuals *Pth.*, *Mil.*; *bla-(ma)-čén(-po)* chief Lama, Grand-Lama. — *bla-brán* resp. for dwelling-room or house of a Lama or Lamas, whilst *yzim-kán*, *pö-brán* are the resp. expressions for secular dignitaries. — *bla-slób*, *blá-ma* *dan* *slób-ma*, the Lama and his disciple *Sch.* — *smán-gyi-bla* v. *smán*. —

II. *Sch.* 'soul, life'; acc. to oral explanations: 1. strength, power, vitality, e.g. in

food, scents etc., just like *bčud*. — 2. blessing, power of blessings, like *ryan*, e.g. **ñim-mé* *mi-la* *la čém-po* *mi dug* = *yan* *mi čag** *C.*, no blessing attends a contemner of the law. — 3. an object with which a person's life is ominously connected; thus very commonly *bla-ñin* a tree of fate (gen. a juniper or in *W.* a willow-tree, *ral-lcán*), planted at a child's birth; *rgyál-poi* *bla-gyú* the king's turkois of life *Glr.*; *bla-dár* a little flag on the house-top, on which benedictions are written; *bla ynás* the omen is lasting, propitious, *nyams* it is vanishing, foreboding danger; so prob. also *Dzl.* ༢, 17, where it is not at once equivalent to 'soul' (*Sch.*). —

III. frq. incorr. for *sla*. — IV. in some combinations it has a signification not yet accounted for, e.g. *bla rdöl-ba* *Sch.* to find fault with, to blame, abuse, without a reason; *bla-tse*(?) *Lex.*

ལྷག་པ་, བླ་མ་ *bla-gáb*, *gos* v. *bla* I.

ལྷ་ཆེན་, མཆོད་ *bla-čén*, *-mčód* v. *blá-ma* sub *bla* I.

ལྷག་པ་ལྷག་ *bla-ynyan* *Med.*?

ལྷ་མཐོང་ *bla-tábs* *Lex.*

ལྷ་རྣམས་ *bla-dágs* *Gram.*; *Sch.*: 'a primitive word, an abstract noun'.(?)

ལྷ་ན་ *blá-na* v. *bla* I.

ལྷ་པོ་ *blá-bor* *Sch.*: 'well! that may be! so much the better!'

ལྷ་བླ་ *bla-brán* v. *blá-ma* sub *bla* I.

ལྷ་འཕྲོ་, ལྷ་འཕྲོ་ *bla-tso*, *gla-tso* *Sch.*: hereditary portion, inheritance.

ལྷག་པ་ལྷག་, ལྷ་ཁྲི་ *bla-yyú*, *bla-ñin* v. *bla* II.

ལྷ་རེ་ *bla-ré* v. *bla-bré* sub *bla* I.

ལྷག་ *blag* 1. sub *bde-blág* q.v. — 2. sub *btso-blag* q.v.

ལྷག་པ་ *blág-pa* 1. pf. *blags*, *rná-ba* *blág-pa* = *rná-ba* *ytád-pa* *Lex.*: to incline one's ear to, to lend one's ear, to listen to (*blág-pa* not by itself 'to hear' *Cs.*). —

2. *mñi-ma blág-pa* to shed tears. — 3. in *blág-pa méd-pa*, the free translation of ལྷོ་བ་ལྷོ་བ་ལྷོ་བ་, *Burn.* 1, 309 takes it in the signification given by *Sch.* to *bde-blág*, and explains it by 'bare of every convenience or comfort'.

ལྷོ་བ་ *blán-ba* v. *lén-pa*.

ལྷོ་བ་ *blád-pa* to chew, secondary form to *ldád-pa* *Lex.*

ལྷོ་བ་ *blán-pa* = *glán-pa* *Cs.*

ལྷོ་ *blar*, frq. incorr. for *slar*.

ལྷོ་བ་ *blú-ba*, pf. *blus*, to buy off, to ransom, to redeem, *mi de blú-ru ytón-ba* to pay in order to redeem a man, to pay as a ransom for him *Glr.*; *jug-ron-gyi srog blus* he redeemed the life of the dove *Dzl.*; *di-dag-gis rgyal-poi mgo blu-o* therewith I will redeem the king's head *Dzl.*; to recover, to redeem, *yté-ba*, a pawn, pledge, security *C.*; *blu-rin* the money or price paid for the redeeming of persons or goods, ransom.

ལྷོ་བ་ *blüg-pa* v. *ldüg-pa*.

ལྷོ་བ་ལྷོ་བ་ *blügs-sku* molten image; *blügs-pär* casting-mould; *blügs-ma* cast metal, statues, relieves (cf. *bur-ba*); *blügs-γzar*, *dgán-blügs* v. *γzar*; *ja-blügs* urn-shaped vessel for pouring out tea etc.; *spyi-blügs* v. *spyi-bo* sub *spyi*; *mär-blügs* oil-pitcher.

ལྷོ་བ་ *blüd-pa* 1. vb. *ldüd-pa*. — 2. sbst. to *blú-ba*, release, ransom, redemption *Sch.* — *blüd-bu* v. *rlüd-bu*.

ལྷོ་བ་ *blün-pa* dull, stupid; stupidity, foolishness; *blün-po* stupid, foolish; fool, idiot; *blün-po la-lá . . . dzin* some fools consider it . . .; *blün-poi lugs* foolery, fool's opinion, fool's wisdom, expressions frq. used in scientific works to defeat antagonistic views; *dgé-ba mi byéd-pai mi ni blün-po yin* the man without virtue is a fool; *dod-yón-la čags šin-tu blun* to be given to lust is folly *Pth.*; *byol-son-pyügs-pas blun* more stupid than a beast *Mil.*; *blün-ytam*, *blün-tsig* foolish talk, foolery; *blün-dad* superstition *Mil.* (cf. *dños-dad*).

ལྷོ་ *blus* v. *blú-ba*; *blus-ma* ransom *Cs.*

ལྷོ་ *blo* I. rarely *bló-ba* mind (*Was.* 314 ལྷོ་བ་) 1. the intellectual power in man, understanding, *mñás-pai blo dan ldán-pa Dzl.*, *blo rno-ba Glr.* talented, gifted; *blo čén-po (čün-nu)* of great (small) mental abilities *C.*; *blo ysál-te* of a clear understanding, sharp-witted *Dzl.*; *šes-pai blo* sagacity, intelligence, judgment *Dzl.*; *blo - rgyá Sch.* comprehensive intellectual power; *blo myur-ziñ* being of quick comprehension, sharp *Dzl.*; *blo-ráb*, *-brin*, *-dmán-pa* of sound, moderate, weak intellects or mental faculties *Mñg.*, the last expression is frq. used in modestly speaking of one's self *Glr.* and elsewh.; *bló-yimün-pa* intellectual darkness, a darkened mind *Glr.*; *blo - bág* narrow-minded, weak in intellect *Sch.*; *kyod ni blo nór-ro* you are mistaken; *blos-lčogs-pa* 'to be competent in mind or judgment' *Sch.*; *bló-na-bab* 'I understand' *Sch.* (?) — 2. mind, thought, memory, *čos dan yi-ge-la blo jug-pa* to direct one's thoughts to religion and to learning to read *Glr.*; *bló-la šbyór-ba* to impress on the mind, to inculcate *Glr.*; *bló-la bzügs-pa* what is retained by, treasured up in the memory *Tar.*; *bló-la bzün-ba* to learn by heart *Glr.*, *W.*: **loa* or *ló-na züm-čs*; *blo-tag-čöd* v. sub *tag-pa* I. — 3. mind, sentiment, disposition (here in part = *yiñ*), *bló-la dód-pa* to desire; *blo dün-pa* interest, concern, v. *dün-pa*; *mčöd-pa byéd-pai bló-čan de* he that has a mind, is disposed, to sacrifice *Dzl.*; *rañ bdé-bar dód-pai blo méd-par* without any regard to his own welfare *Thgy.*; *blo nyé-ba* friendly sentiment; also: kindly disposed *Glr.*; *sdán-bai blo* a hating mind, malevolent disposition *Lt.*; *blo gró-ba Sch.*: 'to get soft, moved, touched, sad', acc. to a native authority: to be agreeably affected by; *blo mtün-pa* to be of the same mind, like-minded, with supine also: to agree *Glr.*; perh. also: to be unanimous, peaceable, on friendly terms *Sch.*; *kyéd-kyi blo dan mtün-pa* agreeably to your wish *Mil.*; *blor ma šon Sch.* 'the mind could not take it in' *Tar.* 51, 7, *Schf.*: 'it did not please

me, I could not reconcile myself to it'; *blo skyél-ba* W., *kel-ba* C., žel-ba Cs. (?), to rely, to depend upon, blo gel-ba to hope Sch. (the correct spelling as yet doubtful); blos ytón-ba to give up, resign entirely, to risk, venture, e.g. rán-gi srog Glr., Mil., blo spán-ba, id. Mil.; *tse-di lə-tán* monk C.; ʔó-day blos ma tóns-par as she was so much attached to us Mil.; ran-blos ma tóns-pa a man attached to himself, in love with himself; blo ytód-pa Schr. to trust, confide (cf. compounds); dé-las blo zlog-pa Thgy., to subtract, to draw off, divert, dissuade from; blo bríd-pa to deceive, impose upon, cheat Glr. (bló-yi bdag 'conscience' Sch., acc. to Schr. not an authenticated expression).

Comp. blo-kog-žé confident, courageous, intrepid, undaunted. — blo-grós sense, intellect, understanding; blo-grós-kyi žés-bya what is to be discerned by the understanding; blo-grós dan ldán-pa, blo-grós-čan sensible, judicious (of persons), blo-grós čén-po C. of much sense, of an excellent understanding, čün-nu C., žán-pa Mil. of little understanding; blo-gros-méd unintelligent, injudicious; blo-gros-rgyal-po n. of a medicinal plant, = smug-čün Wñi. — bló-čan having mind, sense; byis-pai blo-čan having the mind or sense of a child, thinking like a child Cs.; having a mind, v. above mčód-pa byéd-pai bló-čan de. — blo-nyés ill-meaning, malicious Glr. — blo-ytád, blo-yden hope, confidence, assurance, bdag-gi blo-yden sú-la ʔa in whom am I to place my confidence. — blo-yden čós-la byéd-pa Glr.; W.: *lor-tád or lo-dán čó-čé, kyél-čé(s)*, c. la. — blo-rtóg prob. = blo-grós, blo-rtóg fa-dád-pa Pth. people of different mental abilities. — blo-stóbs 1. C., W. courage. 2. W., generosity, magnanimity, or perh. also equanimity, self-command, e.g. if a person remains kind and forbearing towards disobedient servants. — blo-fábs counsel, expedient, blo-fábs tsól-ba Ma. — blo-bde cheerful, happy. — blo-dód covetous, greedy. — bló-sna 1. bló-sna man-ba Glr. was explained by our Lama: having manifold thoughts,

being restless, flighty, giddy. 2. W. disposition, turn of mind, *ló-na rti-mo* slowness, irresolution, also long-suffering, *ló-na tün-sé* resoluteness, determination, promptness, both also adj.: slow, irresolute, and: resolute, determined etc. — blo-méd injudicious, foolish Cs. (Dzl. ʔLL, 18 makes no sense, there being prob. an error in the text. The translation of Sch. seems to be a mere conjecture). — blo-bzán 'sound sense', col. *lob-zan*, a very common name of persons. — blo-žéd Sch. 'memory, intellectual power'. — blo-séms mind, soul, heart, blo-séms-bde = blo-bde Mil. — blo-bsám intellect; W.: *lo-sám méd-kan* foolish, one not knowing what he is about.

II. frq. incorr. for glo.

བློ་བྲལ་ bló-ba I. vb. to be able = pód-pa; kyod mi ló-na if you cannot; *di mi lo* that you cannot (dare not) do, prob. only W. vulg. — II. sbst. = blo, frq. used by Mil. for the sake of the rhythm.

བློ་བྲལ་ bló-bur = gló-bur sudden, suddenly; kyed dá-ltar-gyi dád-pa bló-bur yin thy present faith is new, but just sprung up in thee Mil.; mi-spyod bló-bur-du gyur the conduct of men suddenly changes Ma.

བློ་མེ་ blón-mo, for lón-mo, bones or knuckles used as dice Mil.

བློན་ blón 1. Lex. = gros, blón débs-pa to give advice, to counsel; Cs.: to make arrangements. — 2. v. the following.

བློན་པོ blón-po officer (prop. counsellor), any magisterial officer of higher rank; blón-po dan bans commanding and obeying, higher officers and subalterns Glr.; more particularly minister (of state); blón(-po) čén(-po) Glr., blón-po bká-la ytós-pa Glr., more commonly bka-blón(-po), high officer of state, minister, governor; křims-blón minister of justice, officer of justice; rgyal-blón king and minister, also = council, privy-council, Glr.; čós-blón 1. (opp. to bdád-blón) an orthodox, faithful minister etc. 2. čós-blón čén-po minister of public worship Glr.; rje-blón the same as rgyal-blón Glr. — pyi nan bar ysum-gyi blón-po Glr., lit. outer, inner, middle

minister, a distinction not quite intelligible. — *dmág-blon* military, *yül-blon* civil officer Cs. — *nan-blon* 1. v. above *pyi-nan* etc. 2. *Lh.* country-judge.

བླ bha, sometimes written for བ, either from བ ignorance, or in order to appear learned, as is also སྐ for ས, and so forth.

བླ་ག་ bha-ga *Ssk.* the female genitals, *Pth.*

བླ་ར་ bha-ra-ta, bha-ra-tai *düm-bu*, bhar-ta, bār-dha, *Ssk.* भारतख country between Lanka and the Sumeru, viz. Hindustan; also North-India, *Mil.* and elsewh.

བླ་ལ་ bha-lad, *Urd.* وِلَايَت, *Beng.* belati, 'a far distant country', = *pi-lñi*, for Europe.

བླ་ག་ bhañ-ge *W.*, *Ssk.* भङ्गा, hemp.

བླ་ད་ bhe-da v. be-dha.

དབང dba 1. *Lex.* = *ze-sa* reverence, respect, obs. 2. (or *rba*) = the following.

དབང་ཁྲོན་ dba-klön *Glr.*, rba-klön *Mil.*, *Dzl.*, dba-rläbs wave, billow; rba-skya whitish waves *Mil.*; dba-tsub surge, roar, turmoil of waves Cs.; dba-byi water-rat?

དབང་པ་ dbág-pa, pf. dbags *Sch.*, v. dbog-pa and bag-pa.

དབང dbañ (*wan, vulg. 'an*) 1. might, power, potency, blön-po dbañ čes-pas because the minister was very potent *Glr.*; dbañ dge-dün-la rtad *Glr.*, not only: 'he granted great privileges to the priesthood' *Sch.*, but: he invested it with magisterial power and jurisdiction; rarely used of physical power or strength *S.g.*; bsdad-dbañ-med it is not in my power to stay *Thgy.*; bñm-pa jó-moi yin-te dbañ ma mčis-so as the pitcher belongs to my mistress, I have no power over it, I have not to dispose of it *Dzl.*; sdod-dbañ-méd-par having no strength, not being able to wait (from eagerness, avidity etc.) *Glr.*; dbañ-méd, prob. sdod to be supplied (if the text be correct), this won't do so any longer *Glr.*; (rañ-)dbañ-méd-du or par involuntarily, not being able to help it, e.g. to weep, rejoice, believe, *Mil.*: dbañ-méd-du mčī-ma čör-du jüg-pa to make one

weep; dbañ-méd-du čöl-ba to make a person powerless, to force by absolute power *Glr.*; dbañ-du gyür-ba to get into another's power, to be overpowered *Tar.*; död-pai to get into the power of the passions, to be led away by them *Dzl.*; dbañ-du gyür-pa seems also sometimes to mean: he who has brought every thing into his power (?), along with *nyon-moñs-pa-méd-pa* and *sems-rnam-par-gröl-ba*; dbañ-du sdud-pa to reduce under one's power *Pth.*; snyin-rje to make the principle of mercy one's own, to practise it freely *Glr.*, (where du-bastands); gró-ba to comprise all beings, *Glr.*; dbañ-du byéd-pa id.; dbañ byéd-pa c. la, 1. to rule over, to govern, frq. 2. to possess, bdág-gis dbañ byar méd-pa what one does not possess *Thgy.* — dbañ-sgyür-ba c. la, to govern, to rule, frq.; dbañ grüb-pa id. seldom. — dbañ skür-ba v. skur-ba and dbañ, 2. *wan tán-čē* *W.* to make efforts, to exert one's self, also = the next. — dbañ zá-ba to offer violence *Dzl.* 22, 3. — dbañ-gis like a postposition, by, by means of, in virtue of, in consequence of, e.g. lās-kyi of former actions *Glr.*; ña-rgyál-gyi dbañ-gis from or in consequence of pride *Tar.* — 2. more especially in mythology, dbañ bču *Dzl.* 22, 14, also stobs-bču *Trigl.* 8, 6; *Gyatch.* II, 46, *Burn.* II, 781 seqq. 1. the ten powers of knowledge of Buddha, v. *Köpp.* I, 437 seqq. 2. in later times *ṛṣan rjē-su dzin-pai dbañ bču* ten powers tending to the benefit of others are ascribed to the Bodhisattva, *Thgy.*: tsé-la dbañ-ba (respecting this form v. below) power over the length of one's own life; séms-la dbañ-ba power according to one's own pleasure to enter into any meditation; yo-byád-la to shower down provisions for the support of creatures; lās-la to mitigate the punishments for their sins; skyé-ba-la to effect one's own re-birth in the external world, without danger of being infected by its sin; mós-pa-la at pleasure to change one object into another; smón-lam-la to see every prayer for the welfare of others fulfilled; rdu-prül-la to exhibit wonderful feats for bring-

ing about the conversion of others; *ye-śe-la* to understand all writings on religion (nif.); *śeś-la* to convey the publication of religion to all creatures at the same time and in every language. 3. in practical mysticism: various supernatural powers (v. *skur-ba*), e.g. *pyi nañ ysān-gi dbaṅ skūr-ba* Pth. is alledged to signify: to convey externally, i.e. into the mouth, the power of *śnañ-ba-mṭa-yās* (this and the two following are names of Buddhas and demons), internally, into the body, the power of *spyān-ras-yzigs* and lastly into the mind perfect purity, i.e. the *rta-mgrin*, and together with it power over the demons. — 3. regard, consideration(?). In later writings the composition of *dbān-du byās-na* (*mdzād-na* etc.) c. genit. (instead of which in C. also *dbān-du śor-na*, *śōn-na* are said to be in use), is frq. to be met with, signifying as much as: when... is concerned, when... is in question, for the purpose of, or merely: respecting, as regards: *lēgs-pai*, *jigs-pai*, *btsān-pai* when beauty, firmness, formidable appearance (of a royal castle) are concerned, are the points in question Glr.; *śnāgs-kyi dbān-du rtsis-pai ślō-ka* prob. the Slokas being numbered with a regard to the Mantras, i.e. including the latter Tar. 127, 16. — 4. symb. num.: 5 (*dbaṅ* being taken for *dbān-po*).

Comp. and deriv. *dbaṅ-bskūr* consecration, inauguration, initiation Was. (189), = *dbaṅ-bskyūr* might, power, e.g. *sañs-rgyās-kyi* Glr. — *dbaṅ-grāl* the row of those that are to be ordained or consecrated. — *dbān-čan* mighty, powerful Cs. — *dbaṅ-tān* 1. might, = *mñā-tān*, *dbaṅ-tān-méd-pa* low, mean, of inferior rank Dzl. 2. time, chronology Lexa. 3. destiny, fate, predestined fate, or rather the destiny of any creature consequent to its former actions, *tse dan dbān-tān*, frq.; *dbaṅ-tān-méd-pa* may therefore imply: having no destiny, i.e. no particular destiny. — *dbaṅ-dus-po-brān* 'Angdophorung' of the Indian papers, n. of a fort in Tibet. — *dbaṅ-lān* mighty, powerful; *dbaṅ-lān-gyi pyogs Doman*, *dbaṅ-poi pyogs Sbh.*,

is said to be north-east. — *dbān-po* v. the next article. — *dbaṅ-pyūg* 1. adj. mighty, also sbst.: *dbaṅ-pyūg yžān-las śé-ba* Glr. 2. symb. num.: 11. 3. noun proper a. Isvara, Siva Glr., hence also the Lingam as his emblem Glr. b. Avalokitesvara Glr. — *dbān-ba* 1. vb. c. *la* = *dbaṅ byéd-pa*, e.g. *rgyal-srid-la mi dbaṅ* he does not succeed to the throne; gen. with accus. *yčig di dbān-ba yin* one... belongs to this one Mil.; *bdag dbān-bai rgyal-prān* the vassals under my sway Dzl. 2. sbst. = *dbaṅ*, e.g. *tsé-la dbān-ba* (v. above). — *dbaṅ-ris* prob. domain, dominion. — *dbaṅ(-po)-lāg(-pa)* a medicine, said to be prepared from a viscid, aromatic root, shaped like a hand. — *dbaṅ-śes* perception, by means of the organs of sense Was. (278).

དབང་པོ་ dbān-po 1. possessed of power, dominion, *nór-gyi dbān-por gyur* Dzl. (Ms.); lord, ruler, sovereign, esp. divine rulers: Indra, also *lhat dbān-po*; further *rgyāl-bai dbān-po*, *tūb-pai dbān-po* the highest of the Buddhas Glr. — 2. organ of sense, *dbān-po lña(-po)* a. the five organs of sense, eyes etc., also *dbān-poi sgo lña* Med. b. Trigl. 17, 6, five immaterial, transcendent senses of Buddha, which are in unison with his five powers, *stobs lña*, as stated by Burn. II, 430, v. Köpp. I, 436. In natural philosophy six organs of sense frq. are mentioned, *མཉམས* being added as the sixth; medical writings also treat of *dbān-po dgu* or *dbān-poi sgo dgu*, v. *bū-ga*. — 3. sense, intellectual power, *dbān-po rnōn-po* of acute intellect, *dbān-po rdul-po* of obtuse intellect, also as common expressions for sagacious or dull Dzl.; *dbān-po nyams* the senses are weakened, become dull Med.; *lus sems dbān-po* body, soul, and senses (are glad, are pure etc.) Dom.; *dbān-po yśō-ba* to gladden, strengthen, revive, the senses Mil.; *rān-gi sēms-las dbān-poi rnam-śes byun* out of the spirit (of the personality which during the time between two periods of existence is in a disembodied state) the sense-endowed soul (of the new individual) is generated (in the process of conception)

S.g. — 4. **genitals**, *Wdn.* and elsewh.; *dbān-po lāg-pa* v. *dbān-lāg* sub *dbān*.

དབར་མི *dbār-mi* *Sch.* a faint-hearted, timorous man.

དབའ *dbal* *Lex.* = *tog* and *rtśé-mo* top, summit, point e.g. of a *mčod-rten* *Glr.*; the point, or acc. to some the grooves of the *pūr-pa* or exorcising dagger; *rtai dbal bzan-nan* *Lex.*? — *dbāl-ba* v. *bal-ba*.

དབུ *dbu* resp. for *mgo*, head, frq.; **beginning, commencement**, e.g. of holy doctrine *Glr.*; **u lān-čé** *W.*, the mode of greeting between Lamas, by touching each other with their fore-heads; to bless (a layman by imposition of hands); *dbu mdzād-pa* to be the head, the principal person, e.g. in an assembly of believers *Mil.*; more definitely: *dbu mdzād-do* he was my instructor *Mil.* — *dbu-skrā* the hair of the head. — *dbu-rgyān* ornament of the head, diadem *Mil.* — *dbu-rnās* *Sch.* pillow. — *dbu-čan* furnished with a head, i.e. with a thick stroke at the top (of a letter), hence the name of the Tibetan printing characters. — *dbu-čen* 1. **higher officer**. 2. *dbu-čün* **subaltern officer** *Cs.* — *dbu-rje* **Reverence, Reverend**, title of Lamas. — *dbu-snyün bzés-pa* *Sch.*, *dbu-snyün dan bro* *ḡór-ba* *Glr.* resp. to swear by one's head. — *dbu-tód* royal cap, crown. — *dbu-mtün drün-du* resp. the same as *zabs drün-du* in directing letters: To... — *dbu-ḡpān* **elevation, high rank, dignity**, *stód-pa* to praise, *smád-pa* to despise, to revile (dignities). — *dbu-ma* 1. n. of the goddess *Durga*, the wife of *Siva*. 2. **principal vein**, v. *rtśā-ba*. 3. **the middle** (-doctrine), **middle-road**, མཇུག་མཐོག་, which endeavours to avoid the two extremes *Was.*, also *dbu-mai lam* or *ltā-ba*; *dbu-ma-pa* an adherent of this doctrine *Sch.*, cf. however *mdo* extr. — *dbu-méd* the Tibetan current hand-writing, cf. *dbu-čan*. — *dbu-rmóg* *Zam.* w.e.; in *W.* **gyāl-po ū-móg čö zig** is said to signify: Long live the king! — *dbu-rtśé* the top, pinnacle, of a temple, monastery *Glr.* — *dbu-mdzād* (cf. *dbu mdzād-pa* above) **chairman, principal, warden**, in convents an official that takes the lead in performing the

prayers. — *dbu-ḡwod* cap. — *dbu-ḡóg* title-page *Sch.*

དབུབ *dbu-ba* v. *lbu-ba*.

དབུགས *dbugs* 1. **breath, respiration**, *dbugs rriüb-pa dan byin-pa* or *byün-ba* to respire, to inhale and exhale air *Med.*, *W.* **tön-čé** for *byün-ba*; *dbugs byin-pa* to stop for rest, to recover one's breath *Sch.* (and perh. *Pth.*); *dbugs-dbyün töb-pa* to be eased in one's mind, after despondency *Tar.*; **ug gyan bór-čé** *W.* to stop, to keep back one's breath; **ug sub* or *kor tán-čé** *W.* to choke, suffocate, strangle, throttle; *skye-ḡro tams-čád-kyi dbugs lén-pa* to take away the breath of beings (which is ascribed to the demon *pe-dkār*) *Glr.*; *pyi-dbugs* seems to be the last breath of a dying man, but *nān-dbugs* is some fantastic physiological notion *Thgr.*; *dbugs mdé-ba* and *mi-bdé-ba* an easy and a hard breathing *Med.* frq.; *dbugs-fün* short breath; *dbugs rdzān-ba* or *brdzāns-pa* shortness of breath, asthma, as a complaint of old age *Thgy.*; *dbugs lheb-lheb byéd-pa* to pant, to be pursy *Med.* — *dbugs-rgód* *Lt.*? — *dbugs-nān* *Sch.* flatulence. — *dbugs tebs-rél* *Sch.* 'in one breath'? — 2. **a breath, one respiration**, as smallest measure of time = 1800 *Kyim* = 4 seconds.

དབུང *dbuñ* *Lex.* = *dbus*.

དབུབ་བ *dbub-pa* v. *bübs-pa*.

དབུར *dbur* termin. of *dbu*, *Sch.* first, at first

དབུར་བ *dbür-ba*, also *ur-ba*, **ur-ba* to smooth, *ḡóg-bu* paper, *ras* woollen stuff, *ḡāl* a pavement *Cs.*; **ur gyág-pa** *C.*, **gyáb-čé** *W.* to iron, to smooth linen etc., **ur-čag** smoothing-iron.

དབུལ་བ *dbül-ba* I. vb. v. *bül-ba*. — II. adj. poor, indigent *Dzl.*; sbst. **poverty, want, penury**, *dbül-ba sel-ba* to relieve want *Glr.*; *dbul-zin ḡóns-pai rigs* a poor and indigent generation *Dzl.*; hence frq. *dbül-ḡóns* poor, a poor man, pauper *Mil.*; poverty *Glr.*; usually *dbül-po*, fem. *dbül-mo*, poor.

དབུས *dbus* (*Ld.* **us**, *C.* **ḡ**) 1. **middle, midst, centre**, *tág-pai dbus tsām-du*

pyin-nas having proceeded about to the middle of the rope *Dzl.*; *skyé-boi dbús-su* in the midst of the people *Tar.*; *tan ynyis-kyi dbús-ri* the hill (mountain) in the middle between the two plains *Glr.*; *dbús-kyi ri-rgyál Sumeru* standing in the centre (of the world) *Mil.*; seldom relative to time: *bžugs-pai dbús-su* whilst he was sitting *Glr.*; in metaphysics: *dbus dan mta* 'the medium and the extremes' *Cs.* *Asiat. Researches XX*, 577 — *dbús-ma* the middle one (of three or more persons) *Mil.*, (of inanimate things) *Glr.* — 2. in a specific sense: the central province of a country, a. of India, hence = Magadha, the holy land, land of Buddha *Thgy.* b. of Tibet, the province Ü; *dbús-pa* an inhabitant of it; *dbus-ytsán Ü* and *Tsani*.

དབེན་པ་ *dbén-pa* solitary, lonely, e.g. a road *Dzl.*; solitude, loneliness, *dbén-pa dt-na* in this solitude *Dzl.*; *dbén-par gró-ba* or *ynás-pa* frq.; *dben*, id.: *dbén-la dga Ma.*; *dben(-pai) ynas*, sa solitary place, esp. hermitage; *dbén-ynas čén-po bgyád-kyi sa* earth from the eight great hermitages, sacred places of pilgrimage in India *Glr.*; like *batois-pa* the word is construed with the instrum. case: *mas dbén-pa*, solitary as to a mother, i.e. motherless; *snyin-pos dbén-pa* = *snyin-po méd-pa Tar.*

དཔོ་ *dbo* 1. n. of a lunar mansion, v. *rgyuskar*, no. 22. — 2. the belly-side of fur.

དཔོ་བ་ *dbó-ba* v. *bo-ba*.

དཔོན་པོ་ *dbón-po* (*W.* **ón-po**, *C.* **om-po**) 1. *B.* resp. for *tsá-bo* grandson; nephew; *dbon-srás* id. *Glr.*; *dbán-mo* fem.; *mes-dbón* ancestor and grandchild *Glr.*; *dbon-zán Glr.* 95 seems to denote son-in-law and brother-in-law, with which also *Sch.*'s Mongol transl. agrees, *Geschichte d. Ost-Mong.* p. 359 med. — 2. Lama-servant *C.* — 3. a certain sect of Lamas, clad in red, shorn, and married, = **sor-kyim-pa**, *C.*, *W.* — 4. a Lamā skilled in astrology, who for instance, when a person has died, performs those ceremonies, that serve to avert harm from the survivors *W.*

དཔོན་པོ་ *dból-ba Cs.* — *rtól-ba*, *Lex. rdzin dból-ba*.

དབྱངས་ *dbyañs*, **yañ(s)** 1. singing, song, tune, melody, *glu-dbyañs* id.; *luñ-bstán-gyi dbyañs* prophetic song, psalm *Mil.*; *dbyañs(-su) lén-pa*, *dbyañs byéd-pa* to sing *Dzl.*; *stód(-pai) dbyañs* song of praise, hymn of thanksgiving, **jhé-pa** *C.*, **pül-čé** *W.*; *γduñ-dbyañs* a song of aspiration *Mil.* — *dbyañs-čan Glr.* a deity, prob. = *jam-dbyañs-čan-ma Saraswati*, goddess of euphony. — *dbyañs-snyán* sweet singing. — *dbyañs-pa* singer *Cs.* — **yañ-žü** bow for a violin, fiddle-stick *W.* — 2. vowel, hence *dbyañs-yig* 1. the (four) signs of the vowels, *Gram.* 2. *Cs.*: notes (of music) or any contrivance for marking the modulation of sounds; so perh. also *Glr.*

དབྱར་ *dbyar* summer, in India: rainy season (cf. *das*); also *dbyar-ka*, *dbyar-ka Mil.*, *W.*, *dbyar-dus*, *Cs.* *dbyar-mo*; *dbyar-dgun-méd-par* summer and winter *Mil.*; *dbyar B.*, *dbyar-ka-la* col. in summer; *dbyar-ynás* 1. summer-abode, *Sch.* 2. the solitary summer-fasting of the monks; *dbyar-skyés* 'summer-born'; *dbyar-rnád* summer-drum, po. expression for thunder *Cs.* — *dbyar-čár* summer-rain *Cs.* — *dbyar-žwa* summer-hat.

དབྱར་པ་ *dbyar-pa* (*Pur.* **sbyar-pa**, elsewh. **yár-pa**) poplar, various kinds of which tree are found in the vicinity of villages, cultivated or growing wild. (*Wdn.* also *sbyar-pa*.)

དབྱི་ *dbyi* (**yi*, com. **i**) 1. lynx, *dbyi-mo* the female of this animal, *dbyi-prüg* a young one; *dbyi-tsán* lair of it. — 2. in Ü: beer, = *čan*.

དབྱི་གུ་ *dbyi-gu* = *dbyig-gu* little stick, cf. *dbyig-pa*.

དབྱི་བ་ *dbyi-ba*, prob. only fut. to *pyi-ba*, to wipe off, to blot out, to efface, *Lex.*: *ri-mo*, a drawing. *Sch.* however notices also a perf. *dbyis*.

དབྱི་མོ་ *dbyi-mo* flax (?).

དབྱི་མོ་ *dbyi-mo* medicinal herb, used against delirium *Med.*; *Cs.*: 'a plant

of an acrid taste, used as tea'; in *Lh. Potentilla Salesovii*, of which neither the one nor the other fact is known to me.

དབྱིག(ས) dbyig(s) 1. = *nor* wealth, riches, treasures, *nor* - dbyig id. *Dzl.*; dbyig-*can* rich, dbyig-*med* poor *Cs.*; dbyig-*mán* *Lex.* — 2. prob. = dbyig-*nyén*, precious stone or a kind of such *Glr.* and elsewh.

དབྱིག་པ་ dbyig-pa stick, = dbyig-pa.

དབྱིག་པུ་ dbyig-pu *Sch.*: 'implement for cleaning, scouring, polishing'.

དབྱིང་ཞ་ dbyin-za *Sch.*: summer-hat (?).

དབྱིངས་ dbyins 1. syn. with *klon*, com. *nám-mkai dbyins* or *dbyins* alone: the heavens, celestial region, *rgyab-la brag dmar nám-mkai dbyins* red rocks behind and the expanse of heaven *Mil.*; *Kyeu dbyin-su yal* the youth disappearing was carried up to heaven *Pth.*; *dbyins-na bzugs-pai dā-ki-ma Mil.* — 2. height *Schr.*; the above passage was also rendered: red rocks behind, as high as heaven. — 3. in metaphysics an undefined idea of extent, region, space, གཞུག (cf. *klon*), *čos-kyi dbyins*, བསྐྱེད་པུ་, not 'the wide diffusion of religion' *Sch.*, but a mere fanciful notion, or as it is expressed *Wts.* 143: le monde intellectuel de Bouddha; of highly learned Lamas the words are used: *tugs-dgóns čos-dbyins-su tim C.*; and also *dbyins* alone: *bló-yi byéd-pa dbyins-su sbos Glr.* hide your mental activity in the heavens, i.e. let it be reduced to nothing; so prob. also *Tar.* 38, 10, *pün-po lhág-mo méd-pai dbyins-su*, where nothing of the skandha is left remaining. *Sch.*: *dbyins-su* in a body, in one mass, whole, entire(?).

དབྱིན་ dbyin or *ryin byéd-pa Sch.*, to incite, instigate, set on.

དབྱིབས་ dbyibs shape, figure, form, *byá-dbyibs-can* having the shape of a bird *Lt.*; *šin-rtai dbyibs dan dra* shaped like a waggon or carriage *Glr.*; *skyés-pai dbyibs-la nós-bzun-ba* to learn the nature (of plants) from the shape in which they grow; **ā-me yib dug** he quite resembles his mother in shape *W.*; *dbyibs légs-pa B.*

a fine figure, **sóg-po** an ugly figure *W.*, or also: of a handsome (or ugly) form; *dbyibs zlum-por yod* it has a round shape *Glr.*

དབྱུག་གུ་, དབྱུག་ཀྱུ་ dbyüg-gu, dbyü-gu 1. small staff, wand, rod, e.g. used as a magic wand, sun-dial etc. *Cs.* — 2. *Lex.*: = *ču-tsod* q.v.; *Sch.*: *dbyüg-gu re-bzi*, '64 equal parts of weight or measure; 64 quarters of an hour, or 16 hours'; but 64 *ču-tsod* would make as much as 25½ hours.

དབྱུག་རྩོ་ dbyüg-rdo *W.* sling-stone; *B.*: *rdo-ryüg*.

དབྱུག་པ་ dbyüg-pa I. vb. pf. *dbyugs* 1. to swing, brandish, flourish, a stick, a sword; to wag, *rnā-ma* the tail *Cs.*; **yug yug jhé-pa** *W.*, to swing to and fro, to dangle; **yug ton** *W.*, swing! dangle! — 2. to throw, cast, fling, **gyāl-kar-ne do** *C.*, to fling a stone through a window; to throw away, to throw down, **yüg-le zog** *C.* (= **pān-te bor** *W.*), throw it away! — II. sbst, stick, *C.*; **yüg-pa gyāb-pa** *C.* to strike, to beat with a stick. *dbyüg-to Glr.*, *dbyüg-to*, id. (*Sch.* club?) *Lex.*: = *bér-ka*, རེ་ར་ཀ་; *dbyüg-to-can* wielding a stick; n.p.

དབྱུང་པ་ dbyün-ba, fut., and in *C.* secondary form to the pres. *byin-pa*.

དབྱེ་བ་ dbyé-ba, (regular pronunciation **yé-wa*, com. **é-wa**). I. vb. fut., and in *C.* secondary form of *byéd-pa*. — II. sbst. 1. parting, partition, division, distinction, classification *Thgy.* — 2. section, part, class, species, *dbyé-ba nyi-su ysuns* twenty different species are named *Lt.*; *yi-ge di dbyé-ba nyis* these letters are divided into two classes; hence like *sna-tsogs: sgyu-rtad dbyé-ba* manifold arts, artifices *Smbh.* — *dbye-brāl Lex.*: discord, dissension.

དབྱེན་པ་ dbyén-pa (**yén-pa*, com. **én-pa**, = *dbén-pa*), difference, dissension, discord, schism, *dge-dün-gyi dbyén-pa byéd-pa* to create discord, to cause a schism among the priesthood *Dzl.*; *dbyen byéd pa* to make a difference, to discriminate *Sch.*

དབྱེར་མེད་, དབྱེ་རུ་མེད་པ་, དབྱེར་མི་ཤྱེད་པ་, dbyer-méd, *dbye-ru-méd-pa*, *dbyer-mi-šyéd-pa in*

separable, not to be distinguished, quite the same, identical *Glr.* and elsewhere.; *blá-mar dbyér-med* prob.: identical with a Lama; esp. in the higher philosophy in reference to the impossibility of distinguishing between good and evil (!).

དབྱེས *dbyes* *Schr.*: magnitude, size, dimensions, so perh. where *dprál-bai dbyes* ཇེ is mentioned as a characteristic of beauty.

དབྱུག *drag*, v. *prag*, intermediate space, interstice; ravine, glen, defile, C.; *Sch.* also: vise, handvise.

དབྱེད་པ་ *dbrád-pa* v. *brád-pa*.

དབྱེད་པ་ *dbráb-pa* v. *bráb-pa*.

དབྱེད་པ་ *dbrál-ba* v. *brál-ba*.

དབྱི་བ་ *dbri-ba* v. *bri-ba*.

དབྱེ་བཅོམ་ *dbre - btsón (?) Sch.*; *Lex.* *dbre btsog* dirt, filth.

དབྱེག་པ་ *dróg-pa* v. *próg-pa*.

འབད་ *ba* *Sch.*: 'seizure, distraint'; or rather the liability of paying higher interest, payment not having been made at the appointed time; *ba-gan*, *ba-gan-yig* warrant for thus proceeding against a debtor C.

འབད་ཆ་ *ba-ča Wdn.*; *Sch.*: lees from distilling brandy.

འབད་ཅོ་ *bá-po* magician, sorcerer, conjurer; *bá-mo* sorceress, witch Cs., *W.*

འབད་བ་ *bá-ba* 1. to bleat, *W.* **ba tán-čé*. — 2. to bring, to carry, *bū - šog* bring it hither! *Sik.*, *ba-son* take it there! — 3. to commit adultery C.

འབད་བོ་ *bá-bo*, Cs. = *pug-pa*, hole, cave, cavern, *brág - gi* cleft in a rock, grotto; *bá-bo-čan* hollow, excavated.

འབད་བྱི་ *bá-byi* a kind of cake, baked of parched rice or maize meal, frequently eaten with the tea C.

འབད་ཞིག་ *bá-zig* B. only, solely, alone, *bdag bá-zig tár-ro* I alone escaped *Dzl.*; *rkán-pa bá-zig* the foot alone (appeared party-coloured) *Dzl.*: *blón-po de bá-zig-gi čün-ma* only this officer's wife *Dzl.*;

mere, nothing but, *γser dan dñul bá-zig-gis gan Sbh.*

འབག་ *bag* 1. mask, guise, disguise; cf. also sub *sgo-lo*. — 2. imitation, effigy, likeness, figure, *dra-bág* resp. *sku-bag*, *žal-bág* id.; *dra-bag-gyon-mi* masked persons *Pth.* — *bag-čam*, prop. masquerade, masked ball; Cs.: buffoonery, grimaces.

འབག་པ་ *bág-pa* I. vb. pf. *bags*, fut. *dbag?* cf. *sbág - pa*, to defile, to pollute one's self, *bud-méd dan* with women *Dzl.*; *dod-čags-la* through lust *Dzl.*; to defile, to soil, to dirty, *snód-la* a vessel *Dzl.* 222, 7? — 2. C. to take away, to steal, to rob; to covet, to wish to take, c. *la Mil.* (acc. to oral information).

འབག་འབོག་ *bag-bóg* a slight elevation, hillock *W.*

འབག་རྩ་ག་ *bag-rág* spider, *bag-rág-gi tsan* cob-web *Sik.*

འབག་སྐྱུ་ག་ *bags-lhag* rest, remainder, remnant (of food) *Mil.*

འབད་བ་ *bán-ba* to be soaked, macerated, softened by soaking Cs., cf. *sbán-ba*.

འབད་སྐྱུ་ *báns* subject, *rgyál-po báns-su on* the king turns into a subject *Ma.*; *báns byéd-pa* to obey, *bkai báns bgyid-par* (or *bka-báns-su*) *kas-bláns-so* they promised to obey, to perform the commandment *Mil.* frq.; *báns-su byéd-pa* Cs. to reduce under one's dominion; gen. collectively: the people, the subjects, opp. to *blón-po* officers, magistrates, or *rje, rgyál-po* etc. — *lha-báns Tar.* 165, 22 *Schf.*: slaves belonging to a temple.

འབད་བ་ *bád-pa* I. vb., imp. *bod*, to endeavour, to exert one's self, apply one's self, c. *la* or the termin.; *dus-rgyün-du čós-la bád-pa de* this (habit of) constantly applying one's self to religion *Mil.*; also c. acc.: *dká-ba brgya-prág* to perform a hundred exercises of penance; col. to cultivate, raise, rear, take care of, *žin* or *sa-γzi* to cultivate the ground, *rgun-brüm* to grow vines, *dúd-gro* to breed cattle; *slób-par* to apply one's self to learning, *glén-mo kó-nar* to devote one's self exclusively to public speaking, preaching C. — II. sbst.

application, study, exertion, *bad-pa drag-pos* with most persevering application; *bad-pa dan rtsöl-ba méd-par* without any exertion *Glr.*; hence *bad-rtsöl* id.; *skyés-bus srub-pai bad-rtsöl* an assiduous rubbing with a human hand *Wdn.*; *dei bad-rtsöl-gyis* through his endeavours *Thgy.*; prob. also: volition, energy of will *S.g.*; the passage in *Thgy.*: *byan-čub či töb-la bad tsäl-lo*, is perh. not quite correct.

འབབ་ *bab* 1. a fall of snow *Mil.* — 2. tax, duty *Sp.*

འབབ་བ་ *báb-pa*, pf. *bab(s)*, imp. *bob Cs.*, *bobs Glr.*, to move downward 1. to descend, *lá - nas* col., a defile, in *B. gen.* with *las*, e.g. *rtá-las Dzl.*, also *rtá-ka-nas Glr.* to alight from a horse, mostly with *la*, although *ri-la báb-pa* may also mean: to alight (flying) on a mountain *Dzl. 3v2, 2.* — 2. to fall down, *ynám-la ká-ba bab* snow falls from heaven *Dzl.* — to flow, the usual word; to flow off; *mi-ytsán báb-pai ytor-kun* sink-hole, for dirty water to run through *Lex.* — 4. to alight on, to enter into, of demons *Lt.* — 5. in a general sense, like to get: *nya skám-la báb-pa* a fish that has got on dry ground; *ná-la ré-mos bab Pth.*, or *res bab Tar.* it is my turn; *sróg-la báb-bo Dzl.* life is at stake; frq. in reference to time: *či-bai dús-la báb-bo* it has come to the time of dying, the hour of death has arrived; without a genit.: it is time; *skábs-la báb-bo* there is now an opportunity *Dzl.* — *bab-ču* river, rivulet, brook; also rain. — *bab-stégs* access or descent to the water, steps leading to a bathing-place *Hind. *ghāt.* — *báb-mo** *W.* condescending, affable.

འབས་ *bam* 1. *rkañ-bám* a disease of the foot *Sch.*: gout. — 2. *bám-yig v. yi-ge.*

འབས་བ་ *bám-pa Cs.* putrefaction, rottenness; to be putrid, rotten, cf. *bám-pa.*

འབབ་ *bár-ba* (vb.n. to *sbár-ba*) 1. to burn, *me bár-bai kán-pa* a burning house *Thgy.*; to catch fire, to be ignited; to blaze *Dzl.*; also in reference to the passions frq.; to beam, radiate, *śod-du* in light *Tar.*;

bár-du rñn-ba Cs. combustible. — 2. to open, to begin to bloom, to blossom, frq. — 3. to talk, tattle, to be garrulous, babbling, **bar g-pa me** it is not worth while to talk about it *C.*; *ko ná-la mán-po bar dug* he treats me to a long gossip *C.*; esp. to brawl, quarrel, chide, *ka-bár* quarrelsome, brawling *Mil.*; *mán-du bár-du byün-ba-las* as she was going to brawl still longer *Mil.*; **bar-kád tán-čé** to rail at a person *W.* — 4. *dpal bar-ba Cs.* to be celebrated, famous.

འབར་འབར་ *bar-bár* 1. sbst. a high, pointed hill, cf. *bag-bóg.* — 2. adj. uneven, rough; pock-marked.

འབལ་བ་ *bal-ba*, used only with *skra*, 1. to part, dress, arrange, the hair, as it is customary with the monks and nuns of certain sects; in Kham also national costume; *skra rvas bal ryon bal byéd-pa* (of a nun) *Pth.*; **bál-go-čen** a person wearing the hair thus dressed *C.*; *skrd-bal-čan*, prob. id.; *C.*: name of an old Indian sect. — 2. as a sign of mourning, to have the hair disheveled, hanging down in disorder *Pth.*; so also *Dzl. 2v, 17*, acc. to correct reading; *bal-bál* shaggy *Sch.*

འབི་འབི་ *bi-bi* small lumps of clay *Cs.*

འབིག(ས)་བ་ *big(s)-pa*, pf. *pigs*, fut. *dbig*, imp. *pig(s)* and *büg(s)-pa*, *þug*, *dbug*, *þug*, also *þig-pa*, *þüg-pa*, 1. to sting, of insects *Seg.*; to pierce, *rdó-rje-gyis ni rin-čen þug* the diamond pierces the precious stone *Pth.*; to bore, *ši - la büg-pa büg-pa* to bore holes into wood *Glr.*; in a gen. sense, to make a hole, *rkán-pa kyis þug* the dog bit my foot *Mil.*; *kán-pa big-pa Thgy.* and elsewh., to break into, to break open; **big gyáb-pa**, id. *C.*; *ču-gágs bigs* it removes strangury *Med.* — 2. *C.* to de-flower, to lie with, obscene. — **büg-čé** *W.* to make remarks on an absent person, to criticize. — *biys-byéd*, n. p., n. of the Vindhya mountains (v. *विन्ध्य*).

འབིང་ *biñ*, **jham-bñ** *C.*, resp. **sol-bñ** tea-pot.

འབིབ(ས)་བ་ *bib(s)-pa* = *búb(s)-pa* *Sch.*

འབྲུ་ *bu*

བ

འབྲུམ་ *bum*

འབྲུ་ *bu* worm, insect, any small vermin, esp. euphem. for louse; *bu-srin*, *srin-bu*, id.; *bu-skyogs* snail *Med.*; *bu-tags* *Cs.*, cob-web; **bu-yán** (prob. a mere corruption of *bün-ba*) humble-bee *W.*; **bu-rin** snake *W.*

འབྲུབ་ *bü-ba*, pf. *bus* 1. to open, to unfold, of flowers, esp. with *Ka Pth.* — 2. *Cs.*: to be lighted, kindled, set on fire.

འབྲུམ་ *bü-ma* *Sch.*: tool used in forging nails.

འབྲུར་མ་ *bu-rás* a coarse silky material, stated to be imported into Tibet from Nepal, and to come from some other insect than the silk-worm.

འབྲུལ་ *bü-la* 1. *C., W.* shoe of plaited straw. — 2. *C.*: **kó-wa bü-la**, a kind of leather, resembling chagreen.

འབྲུ་སྐྱ་ཁ་ *bu-su-hán* medicinal herb *Med.*

འབྲུག་ *bug* *Sch.* awl, puncher; chisel.

འབྲུགས་པ་ *bügs-pa* v. *bigs-pa*.

འབྲུངས་པ་ *büns-pa*, prop.: to fall upon in a body, to rush in upon, = *rüb-pa*; *čós-la büns* apply yourselves with might and main to religion! it is also used of one person: *bad büns* he summons all his strength, strains every nerve *Dzl.*

འབྲུད་པ་ *büd-pa* I. pf. *bus*, *pü(s)* (the latter form prob. transit., the former intransit.) fut. *dbu*, imp. *pü(s)* 1. vb.n to blow, *lās-kyi rluñ bud-čün* whilst the wind of works is blowing; *čós-kyi duñ bus* the trumpet of religion blew (was blown). — 2. vb. a. to blow, *duñ* the trumpet; to blow away, *rluñ-gis sbür-ma büs-pa ltar* like chaff blown off by the wind *Dzl.*; to blow up, to fan, *me* the fire, frq.; to blow into, to inject, e.g. to apply a clyster *C.*; to blow or breathe upon, *bser-bus* to be encountered by a cold wind *Med.*; to inflate, to distend by injecting air, *lus kun büs-pa ltar skrañs Mng.*; *bud-čün Wdk.* = *duñ* trumpet. Cf. *sbüd-pa* and *pü*. — *W.* **pü-čē**. — II. pf. imp. *püd*, fut. *dbud* *W.* **püd-čē**, trs.: 1. to put off, pull off, take off *C., W.*, the turban, hat, coat, ring etc. *Glr.* and elsewh.; to throw down, *püd bžág-go Glr.*, = **pañ-ste** *bor W.*, v.

sub *pén-pa*. — 2. to drive out, expel, cast out, chase away, with the accus. of the person and place, *yul* out of the country *Tar.*; *yul-püd* an exile *Schr.*; *drag-pos* by force *Mil.*; to let out (out of a cage); to set free, to set at liberty, to allow to pass *W.*; to lay out, to spend, **niul tsam püd son** how many rupees have been laid out, spent? — 3. to pull out, tear out, extract, uproot, so a tooth, *C., W.* — 4. to take away, to subtract, **gü-ne* (or *gu tóg-ne*) *zi püd-pa* (or *püd-na*) *ña lus** 4 taken from 9 leaves 5 *W.* — III. pf. *bud*, vb. n. (limited perh. to *W.*) 1. to fall from, escape from, drop, fall down, **láy-pa - ne bud son** it escaped, dropped out of my hand; to fall off, of leaves; to fall through, **söl-wa da - mig-ne bud son** the coals are fallen through the grate. — 2. to go away, to leave, e.g. to leave the service. — 3. to go out of sight, to disappear, **nyima bud son** the sun is gone down; **büd-kan** a departed (deceased) person; the ancients, those of old, *pristini*; to pass away, **dus - tsód bud** time passes away (make haste!); **pid-ka ðar-na gun bud son** when spring begins, winter has passed away; **bud čug - čē** to cause to be lost, or to suffer to be lost, to lose.

འབྲུན་པ་, བྲུན་པ་ *bün-pa, bün-pa* to itch; **bun, zá - bun** the itch, itching *W.*; **bun rag** I feel an itching (*B. ryá-ba*).

འབྲུབ་པ་ *büb-pa*, pf. *bub*, imp. *bub(s)*, 1. to be turned over, upside down, frq. with *ka*, *ka-büb-tu nyal* he lies with his face undermost; *ka-bub-tu bžag* or *bor* it is placed with its top lowermost, inverted, tilted, turned over; *lag-büb* (or *-bubs*) *byéd-pa Sch.*: stumbling to fall on the hands. — 2 fig., to be overthrown, destroyed, spoiled, with regard to meditation *Mil.*

འབྲུབས་པ་ *bübs-pa*, pf. imp. *püb(s)*, fut. *dbub*, *W.* **püb-čē**, to put on a roof, or something for a roof; *tog* to make, construct a roof; *gur* to pitch a tent; *gru-pübs* corner-pavilion *S.g.*

འབྲུམ་ *bum* one hundred thousand, *büm-tso* id.; *rgyai dmag büm-tso lña*

500,000 Chinese *Glr.*; *büm-präg yčig* a hundred thousand; *büm-tso drug* 600,000; *mgur-büm* the 100,000 songs, v. *mgür-ma*.

འབྲུག་པ་ *büm-pa* tomb, sepulchre *Cs.*, *sku-büm*, *yduñ-büm* *Cs.*, id.; *sku-büm* (**kum-büm**) n.p., a large monastery on the Chinese frontier, v. Huc, also *Köpp.*, who traces the name back to the preceding word.

འབྲུག་པ་ *bür-ba*, I. vb. 1. to rise, to be prominent, *shán-la brág-ri бүр-ба чиг* a rocky hill rising from the green-sward *Mil.*; *bür-du dód-pa* v. *dód-pa*; *bür-du rkó-ba* to emboss, to work out relieves *Glr.*; **bür-kó gyáb-pa** *C.*, **bür-la tón-čē** *W.* id. — 2. to spring up, come forth, bud, unfold, **no bur dug** it is getting green *W.* — 3. to increase, augment, **no kyé-na ō-ma bur dug** when the fields are getting green, milk becomes more plentiful *W.* — *kyon-bur* gold and silver ornaments in relief on some other metal. — *glo-bür*, *blo-bur* seems to be a technical term for some part of a building *Glr.* — *bris-bür* paintings and sculptures. — *bür-rko-mkan*, *bür-bzo-pa* engraver. — *bür-sku* relief-picture — *bur-rgód* (s.l.c.) *Ld.-Glr.*, *Schl.* 17, b., mentioned among various musical instruments(?). — *bür-joms* with *byéd-pa* to reduce elevations, to smooth uneven ground; fig. *Mil.*, to prostrate an opponent in disputation. — *bür-po* 1. *Sch.*: projecting, prominent; a protuberance, tumor, *rás-pai бүр-пой ледьба* near the protuberance of the bone *Med.* 2. having protuberances, uneven, rough, opp. to *jám-po*, of the skin *Med.* — *bür-ma* embossment, relief. — II. sbst. protuberance, e.g. a boil, pustule etc.

འབྲུག་པ་ *bül-ba* I. vb., pf. imp. *ful*, fut. *dbul* (**ul*, *yl**), *W.* **ful-čē** 1. to give, when the person receiving is considered to be of higher rank (cf. *ynán-ba*), *či tsam zig dbül-bar bgyi* how much shall we give you? *Feer Introd.* p. 70, 18; to bring in, e.g. to place a criminal before the king *Dzl.*; *gar dan rtséd-mo rgyál-po-la bül-ba* to perform dances etc. before the king *Dzl.*; *rtsug-lag-kan rgyál-po-la yzigs-par bül-ba* to show the king the convent-temple *Glr.*; to

lay before, represent, report, like *ysól-ba*, *tsul rgyas ful-bas* as they had given him a minute report of the manner in which... *Mil.*; *ful zig* communicate it to me *Mil.*; *bül-bar ful-nas Mil.*, prob. proposing to give, offering; *lam* to put a person in the way of, to put in a condition, to enable *Mil.*; specifically in dating letters: *dkar-mdáns-nas ful* given at Kardang. — 2. to add (arith.) *Wdk.* II. sbst. offering, gift, present, *bül-ba man-po ful Mil.*, also *byéd-pa Pth.*

འབྲུག་པ་ *büs-pa* 1. v. *bü-ba*. — 2. = *bür-bar*, prominent.

འབྲུག་པ་ *bus-in Sch.* a coppice of young trees.

འབྲུག་པ་ *be-dha* (**bé-da**), a class of itinerant musicians, cf. *mon W.* (This seems not to be a Tibetan word, but to belong to one of the mountain dialects; its spelling also — acc. to *Ld.-Glr.*, *Schl.* 25, b. p. 15 — may be wrong).

འབྲུག་པ་ *ben Pth.*, **bem** *W.*, *C.*, 1. aim, goal, target, *ben dzugs-pa* to set up a target; *bén-la ytod-pa* to aim, to take aim; *bén-sa* the place where the target is to be set up; specifically: the central part of the target, the mark. — 2. scope *Cs.* — 3. putrefaction *Sch.*, = *bam*.

འབྲུག་པ་ *ben-dug Cs.* rags, tatters.

འབྲུག་པ་ *bébs-pa*, pf. *pab*, fut. *dbab*, imp. *pob W.* **páb-čē**, causative to *báb-pa* 1. to cast down, throw down, *ltó-ba sa-la* to cast one's self on the ground *Dzl.*; *sardül bébs bčug* he made (the pigeon) throw down dust *Glr.*; to cause to rain (e.g. jewels) frq.; *kyeu ču bébs-kyi ri-mo* a picture representing two youths who, driven by piety, conveyed by means of an elephant skins filled with water to the fishes in a dried-up pool *Glr.*; *mig sna-rtšér* to keep one's eyes directed towards the tip of the nose. — 2. to subject *Dzl.* 250, 12. — 3. to put off, to lay aside, e.g. *bag I.* — 4. used in a variety of phrases: *ynas bébs-pa W.* **zi páb-čē** to take up one's residence in a place; *dpya bébs-pa*, with *la*, to impose

taxes *Tar.*, cf. *bab*; *skyon bébs-pa* to impute a crime to a person, to calumniate *Glr.*; **(s)kad páb-če** *W.* to translate; *blo*, resp. *tugs*, e.g. *yul-pyogs dā-ru bébs-pa* to direct one's thoughts to a certain place, to have a mind to settle there; *ytán-la bébs-pa v. ytan*; **nā nūl-la páb-ča** to turn the barley into money *Kun*.

འབེས་ *bem* v. *ben*.

འབེར་ *ber* *Cs.*: 'a sort of plastic mass used by smiths'.

འབེལ་(ས་) *bel(-ma)* the hair on the forehead of a horse *Cs.*

འབེལ་ཤོ་ *bél-po* *Sch.*: 'temperate, saving, economical; *bél-po dug* a good deal has been saved (by economy), ample provision has been made; *bél-du jug-pa* to enjoin temperance, frugality' (?).

འབོ་ *bo* a dry measure, which seems to be very variable as to quantity, and little used; *Kal-bó Cs.* bushel.

འབོབ་ *bó-ba*, pf. *bos*, *bo*, *pó*, fut. *dbo W.* **bo-če, pó-če**, to pour out, *krag bó-ba* to shed blood *Ma.*; *ma bó-ba byūn-nas* there being no spilling *Glr.*; *bdūd-rtsi pób-bas* pouring out nectar *Glr.*; **pós ton** *Ld.* pour out! — 2. to swell (up), to rise, **bós-te rag** I see it has swelled *W.*; *bós-pai nas Sch.* swelled barley; *srán-ma pós-pa tsam* as big as a swelled pea *Lt.*; *srád-ma pós-pós* grain swelled, and afterwards parched. — 3. to sprout, shoot forth, of wild-growing plants, *sa bo dug* the ground is verdant *C.*

འབོག་ *bog*, a kind of upper-garment, *pó-bóg*, for men, *mo-bóg* for females *Cs.* — 2. *W.*: a square cloth, for wrapping up and carrying provisions, also **bog-ča**, hence **bog-fes** a burden thus formed. — 3. *W.*, a small hillock; **sa-bóg*, *be-bóg** a sand-hill; **ri-bóg** a projecting hill, also a clod; **pan-bóg** a piece of turf.

འབོག་ཆོལ་ *bog-čol* v. *sbug-čol*.

འབོག་ཁྱོ་ *bog-tó*, *zud-mo bog-to Cs.*, hat with a broad crown of yellow cloth, and trimmed with long-haired fur.

འབོག་(ས་)པ་ *bog(s)-pa*, pf. *bog*, *pog*, fut. *dbog?* *W.* **bog-če**, to be rooted out, uprooted, pulled out, of teeth *W.*; to be put out of joint, *tsigs W.* — 2. to be taken down (opp. to *gél-ba*), *kāl-rnams póg Glr.* the loads were taken off; **zan mé-ne** the kettle from the fire *W.* — 3. to grow loose, to come off, to drop off, leaves from a tree *C.* — 4. to sink down, to fall to the ground, esp. in a fainting-fit, *bog - čin brgyál - ba Thgy.*, *brgyál(-zin)* *bóg-pa Pth*, id.; *bog yun-rin-na Lt.* prob.: when the fainting-fit has lasted a long time; *amyo-bóg* madness, insanity, *byun* sets in, takes place *Glr.*; *bog-ai* being quickly carried off, by cholera etc. *W.* — 5. to wade, to dip into, to submerge, *ču-la Dzl.* also *ču Lex.* to wade through the water.

འབོག་ས་པ་ *bógs-pa*, pf. *póg*, fut. *dbog, dbag*, imp. *póg*, 1. to give, to impart, *ydams-nág, lun* counsel, advice, directions *Tar.*; *krid, bsalab-pa Mil.* instruction; *sdóm-pa* to impose religious duties, i.e. to receive into holy orders *Glr.*; to bequeath, to give (?), *nor Lex.* — 2. *yzi-ma* to fit up a dwelling, = *bébs-pa Glr.*; *gro bógs-pa* to take breakfast. — 3. to blot, stain, pollute, v. *báŷ-pa*. *འབོང་བ་* *bón - ba Cs.*, roundness, rotundity, *bón - bôn*, round; acc. to my informants **bón-bón** loose, slack, incoherent *W.* —

འབོད་ *bod* 1. v. *bód-pa*. — 2. v. *bád-pa*.

འབོད་པ་ *bód-pa, bód-pa*, pf. imp. *bos*, *W.* **bo-če, bos (boi, bō)**, 1. to call, to exclaim, *sdod čig čes bós-so* he exclaimed: wait! *Dzl.*; *mi žig B.*, *mi žig-la col.* to call a person; *rtsar Glr.*, *mdun-du Pth.* to call near; *nán-du* to call in; *bód-pai brda* or *tsig interjection Gram.*; *čin-la bod-pa* to call, to invite, to a cup of beer *Dzl.*; *ma bós-par ón-ba* to come uninvited *Dzl.*; *kú-čos bód-pa Wdn.*, *bod-grógs-pa Dzl.* to cry repeatedly; **bós-ra** *Ld.*, **boi-ra, bō-ra** *Lh.*, **tán-če* or *gyab-če** id. *W.*; *niu-bód* howling, v. *nū-ba*. — 2. to call, to name, to denominate, *yul-skad...* *bód-pa* commonly called, styled... *Wdn.*

འབོབ་ *bobs*, not exactly 'stocking' (*Sch.*), but a soft, warm stuffing of the stockings; **bob-zün** a shoe provided with such stuffing *C.*

འབྱར་བ་ *bór-ba*, pf. imp. *bor*, 1. to throw, cast, fling, e.g. the mendicant's bowl up in the air, the sword to the ground *Dzl.*; *zám - pai óg - tu* to precipitate a person from a bridge *Dzl.*; *pyir* to cast out *Thgy.*; **ma bhor-ua jhe** *C.* don't throw it away! **bhor son** I've lost it *C.* *bor-ýtór*, *bor-stór*, *bor-dór*, *dór-bor-ba* *Mil.* and elsewh. id.; to throw away, pour away, *ču* water *C.*; to waste, to squander *Dzl.* — 2. to leave, forsake, *Kyim-tab* husband or wife *Dzl.*; to leave behind, *mi zig bód - du* to leave a person behind in Tibet; *yáb-kyis bór-bai tse* when I was left by my father, when my father died *Pth.*; *de bór-la ton* let that alone, give it up, keep away from it *Mil.*; **na lé-ka bor tañ yin** *W.* I shall now leave off working, I shall put aside my work. — 3. = *jóg-pa*, to place, put, lay, in *W.* the word commonly used, in *C.* and *B.* only in certain phrases: **ru bor** put it here! **tán-ni kar bór-če** to seat a person on the carpet, to invite to a seat on the carpet; **mii lág-tu fin bór-če** to place a charge into somebody's hands; **nyér-pa só-ma bór-če** to appoint a new manager; frq. with gerund: **kyi tág-te bór-če** to fasten a dog (to a chain). — 4. in particular combinations, e.g. *góm-pa*.

འབོབ་ *bol* (v. *bol*) cushion, bolster, mattress; *snye-ból* pillow, v. *snye-ba*.

འབོབ་པོ་ *ból-po* *B.*, *C.*, **ból-mo** *W.* 1. soft, of the ground, beds, leather, fruit etc.; soft, gentle, pliable, also as to disposition of mind; *ból-le sig-ge sdód-pa* to sit still, to remain quiet, tranquil *Mil.* — 2. *C.* = *mód-po*.

འབོབ་ *bos* 1. v. *bo*. — 2. v. *bo - ba*. — 3. sbst. boil, bump, tumour *C.*

འབྱུང་བ་ *byan-ba* to clean, cleanse, purify *Cs.*, *byan-kyád* custom *C.*, *W.*

འབྱུང་བ་ *byám-pa*, pf. *byams* *Cs.*, to flow over, to be diffused. *byam-klás-pa* *Lex.*, *Cs.*: unlimited, infinite; *rab-byáms*

Lex., *Cs.*: widely diffused, far spread; *rab-byáms-pa* *Cs.*: a man of profound learning, a doctor of theology or philosophy; also *Schr.*; *Köpp.* II, 253.

འབྱུང་བ་ *byár-ba* v. *byór-ba*.

འབྱི་བ་ *byi-ba*, pf. *byi*, also *jyi* and *pyis*, vb. n. of *pyi-ba* to be wiped off, blotted out, effaced *Cs.*; to fall off, of the hair *Dzl.* and elsewh.

འབྱིང་བ་ *byin-ba*, pf. *byin* 1. to sink in, to sink down, to be swallowed up, *šin-rta byé-ma-la byin* *Glr.* the carriage sticks fast in the sand; *gru ču-la* the ship sinks in the water *Dzl.* and elsewh. — 2. to grow faint, languid, remiss, *rig-pa byin-ba bsér-ba* to lift up again one's fainting soul *Mil.*; *byin-rgod* seems to signify languor, distraction, *byin-rmugs* *Mil.*, id., *byin-rmugs-méd-pai syom*; so also *byin-tibs* *Lt.*; *sems-byin-ba* drowsiness, indolence, depression of spirits. — 3. *C.* **jhin son*, *jhin log son**, they have dispersed, separated, are all gone home. — 4. v. *jín*, 2.

འབྱིད་བ་ *byid-pa*, pf. *byid*, *jyid* 1. to glide, to slip *Lex.* = *dréd-pa*. — 2. to disappear, to pass away, e.g. *mi-tse byid* human life passes away *Lex.*; in *W.* **tse jid-če** vb. a., to earn a livelihood, **gar-ra čó-te** by smith's work (*C.* *lto zá-ba*).

འབྱིན་བ་ *byin-pa*, pf. imp. *pyun*, fut. (in *C.* also pres.) *dbyun* *Ld.* **jín-če**, trs. of *byun-ba*, to cause to come forth: 1. to take out, to remove, a pillar from its place *Dzl.*; **jins(ton)** take it out (out of your pocket, out of the box etc.) *Ld.*; to draw out, pull out, a sword, a thorn etc., frq.; to tear out, to put out, one's eyes etc., *mig dbyin-ba dé-dag* the men whose eyes are to be put out *Dzl.* p. 102, 10, acc. to an emended reading; to draw forth, produce, bring to light, something that was hid *Dzl.* — 2. in a more gen. sense: to let proceed from, to send out, to emit, rays of light, frq.; *lus-la krag* to draw blood by scratching one's self *Dzl.*; *mči-ma* *Glr.* to shed tears; *skad* to make the voice to be heard, of a bird *Dzl.*; *sdug - bsídl - gyi skad* to utter

འབྱུང་པ་ *byūḡ-pa*

complaints, lamentations *Dzl.*; *skad čén-po* to cry aloud *Dzl.*; to exhibit, to extol, *batán-pai čé-ba* the grandeur of the doctrine *Tar.* 48, 9, *Schf.*; to drive out, turn out, expel, *ṃnas byin-pa Tar.*, **yün-wa** *Ts.*, to banish. so also *Ld.* **pin-čé**; to cast out, throw away *Ts.*; to save, rescue, liberate, release, *nas* from, *Dom.*; absol. *Tar.* 121, 19. — 3. particular phrases, such as *kól-du pýün-ba*, *yid byin-pa* etc. v. in their own places.

འབྱུང་པ་ *byūḡ-pa*, pf. and imp *byugs* 1. to wet, moisten, smear, spread over, anoint, with *la*: *ša skám-la tsá-ŷu byugs-pa* salt-meat *Glr.*; *ydón-la sol-sñum byūḡ-pa* to daub one's face with coal-salve *Glr.*; also with accus. and instrum: *lha-rtén spos dan byūḡ-pas* covering the little temple with spices and ointments *Dzl.*; *ŷer byūḡ-pa* prob. to gild *Pth.* — 2. to stroke, to pat, *mgó la* a person's head *Dzl.*

འབྱུང་པ་ *byün-ba* I. vb.. pf. imp. *byun* (intrs. of *byin-pa*) to come out, to emerge, often with a pleon. *pýir* etc., from the water, from an egg, a vessel etc. *Dzl.*; *kór-ba-las* = to be set free, to be liberated *Dom.*; to go out, *kyim-nas Dzl.*; *pýi-rol-tu byün-ba* to go out into the open air *Dzl.*; to make one's appearance, to become visible *Dzl.*; to show one's self, to appear *ryyál-poi rmi-lam-du byün-bai lha-yčig* the princess that appeared to the king in a dream *Glr.*; also: *ná-la rmi-lam bzán-po byün* I have had an auspicious dream *Mil.*; *sgrén-mor byün-ba* to go abroad naked *Dzl.*; to be heard, to resound, *skad* frq.; to be said, to be told *Tar.*; to turn out, to prove, to be found, *ma bzi-ba su byün-ba* he who is found not intoxicated *Glr.*; *nán-pa byün* it proved to be ill founded *Mil.*; ... *pa su yañ ma byün* none was to be found that ... *Pth.*; to step forward, from the crowd; to step forth, to appear *Glr.*; to step up to, with *rtsar* to *Glr.*; *brgyüḡ-nas byün* they came running up or near *Pth.*; to go to, to proceed to, to come, *rñi rtse-mor Dzl.*; **ka-nán-wa ma jñi-na** *W.* if no order (permission etc.) comes; *dbugs pýir byün-nas* when breathing returned, when they recovered from faint-

འབྱུང་པ་ *byün-ba*

ing *Dzl.*; *mun-pai bskal-pa lña-brgya byün-no* then came, followed, 500 dark Kalpas *Pth.* — 2 to rise, as kings, frq.; to arise, to originate, to become, with *nas*, *las*, from, in consequence of, by, *dé-nas byün* it derives its origin from that *Glr.*; *brás-bu byün-bai šin* trees on which fruit is growing *Stg.*; *mí byün-bar gyür ba* not to come to a fair beginning, to be suppressed in its first beginnings *Glr.*; *kyeu zig byün dug* by that time a boy had become of it *Glr.*; *ŷnyis-su b,un* they became two, they split in two (systems of doctrine); *ráb-tu byün-ba* to become a priest, v. *rab*; to come in (money); to happen, to take place, very frq., *ltas či byün* what signs have taken place? *Dzl.*; *mí zig-la nyés-pa čén-po byün* = a man has committed etc. *Dzl.* frq.; *ro dí-rnams-la či byün-ba yin* what has happened to these corpses, what is their history? *Glr.*; *šiar byün ba* and *ma byün-ba* things heard of and unheard of *Tar.*; *ká-pýe-nas yód-pa dé-añ de dús-su byün-no* 'at that time also the opened position (of the hands of the image) took place' *Glr.*; *blá-ma-la yañ byün lágs-sam* did the same thing happen to your Reverence? *Mil.*; *néd-kyis dí-bžin byün* it is I that brought this thing about *Glr.*; *pýis-byün* or *byün* the later time, time to come, also adv. afterwards, latterly, *Tar.* — 3. The word more and more assumes the character of an auxiliary in such phrases as the following: *gro-tub-pa byün* they were able to proceed (the possibility of proceeding was brought about) *Glr.*; *da bla-ma der bzugs-pa byün-na* in case your Reverence should stay there *Mil.*; with the supine: *búl-du, žér-du, stón-du byün-ba-la(s)* as they gave, said, showed *Mil.*; *tuḡs-dám pél-bar byün* meditation increased; lastly, with the root only: *bod dan brel byün* came into communication with Tibet *Glr.*; *sleb byün-ba-la* when he appeared *Mil.*; *rdo dbyug byün* he threw a stone; and so it is commonly used now, esp. in *Č.*; it supplies the place of a copula in: *ŷsun de kun sém-sa-la šin-tu tád-pa zig byün* this song was truly heart-affecting *Mil.*

Comp. *byün-küns* 1. = *ču-mig* a well, spring *Sambh.* 2. origin *Pth.* 3. ablative case *Gram.* — *byün-küns-kyi kams Cs.*, 'a mineral, *byün-küns-kyi kams-kyi bñud* a mineral elixir(?) — *byün-ynás* (ཡན་པོ་), place of origin (cf. *padma byün-ynás*); primitive source, *yón-tan tams-čád-kyi byün-ynás* source of all accomplishments; *byün-bai yži* id.; *pan-bdē tams-čád byün-bai yži* primordial source of all happiness. — II. subst. 1. a coming forth, an originating, the state of being, *byün-ba-nyid Tar. 4, 4 Schf.* the true state of a case. — 2. element, usually 4: *byün-ba bzii yñód-pa* damage done by fire, water, wind and sand *Glr.*; *byün-ba bzii lus* the physical body, very frq.; *byün-ba rgyo* the elements are in motion, are raging *Ma.*; higher philosophy numbers 5 elements, adding the ether, *mka*, as the fifth; accordingly physiology teaches, that in the composition of the human body earth constitutes the mucus of the nose, water the saliva, fire produces the pictures formed in the eyes, air the sensations of the skin, ether the sensations of the ear; even 6 elements are spoken of, v. *Köpp. I, 602.* — 3. symb. num. for 5.

འབྱུང་པོ་ *byün-po* (ཡུན་པོ་) 1. being, creature, *byün-po kun* all beings *Cs.*; *byün-po čén-po* the great being, Buddha *Cs.* — 2. demon, evil spirit, foul sprite, frq., *byün-po-srñn* a preservative, talisman, against such; *byün-mo* fem. *Cs.*

འབྱུང་བ་ *byé-ba*, pf. and imp. *bye*, *W. *be-čē(s)**, intrs. of *byéd-pa* 1. to open, *padma ká-bye-ba* a lotos-flower that has opened *Glr.*; *mñal ká-bye-nas* when the mouth of the womb has opened itself *S.g.* — 2. to divide, separate, resolve, *ska sla rnyis-su bye* it resolves into thick and thin matter *Med.*; *düm-bu stón-du dbyé-bar gyur* it separates into a thousand pieces *Glr.*; *bye-brág ma byé-bai bár-du* as long as the separation has not evidenced itself *Dzl.*

འབྱུང་བ་ *byéd-pa*, pf. and imp. *pye, pyed, pyes*, fut. *dbye*, *W. *pé-čē(s)**, pf. and imp. **pé(s)**, vb. a., 1. to open, **ka pé(s)*

ton W.* open your mouth; *sgo pyés-nas jóg-pa Pth.*, **pé-te bór-čē* W.* to open the door without shutting it again; fig. *čós-kyi sgo rdám-par byéd-pa*; *mig* to open one's eyes, opp. to *dzum-pa*; *lón-bai mig byéd-pa* to open a blind man's eyes *Dzl.*; to open again what had been shut or stopped, to restore, *dān-ga, yi-ga B., kam W.* the appetite; *ba-pyéd* the open b, b pronounced like w, *Gram.*; to get out, work out, fetch out, stone-shivers by means of a chisel *Glr.* — 2. to separate, to keep asunder, to disentangle, threads *W.*; to disunite, to set at variance, *dē-dag dbyé-bai pyir* in order to set them at variance, to create enmity between them *Stg.*; to part, separate, *byan-kóg-stod-smad mčín-drís dbyé-ba ste* the cavity of the chest and the abdomen being separated by the diaphragm *S.g.*; to divide, classify, *rigs-kyi sgó-nas dbyé-na* if they are classified according to the different species *Lt.*; to pick, to sort, pease; hence, to pick out, choose, select, **pé-te kyon** make your choice, and bring it here! *W.*; *séms-čan-rnams lās-kyis rdám-par pye* the beings are severed by their deeds *Thgy.*; *ká-pye-ba* to open, to separate, e.g. when hands, that were laid in each other, are separated again *Glr.*; *ká-pye-ba* also to open, to begin to bloom; *byéd-pa* to dissect, to anatomize *Thgy.*; esp. with *rdám-par*, to analyze, to explain grammatically and logically, *don*, the sense, import, *Stg.* frq.; as *sdūd-pa* is the opposite of it: *byed-sdūd analysis and synthesis Cs.*; *byed-sdūd-kyi sgra* term for the affix *am*, the disjunctive particle (ni f.) *Glr.*; *mī-pyéd-pa* inseparable, indivisible, imperishable, *sku Sch.*; unshaken, immovable, *dād-pa Mil.* frq.

འབྱུང་པོ་འབྱུང་བ་ *byed-dpyád Sch.* tongs, pincers.

འབྱུང་བ་ *byém-pa*, with *byéd-pa*, 'to act with promptness, determination and good success' *Sch.*

འབྱུང་བ་ *byér-ba* pf. and imp. *byer*, to disperse in flight, to flee in different directions *Dzl.* *tsón-dus byér-nas mī dūg-ste* the market-people having fled, and no body remaining *Pth.*; to give way, to be

འབྱེད་ *byé-ba*

removed, of diseases *Lt.*, opp. to *rgyas* and *bsags*.

འབྱེད་ *byé-ba*, pf. *pyé*, *pyos*, imp. *pyo*, *byo*, *byos*, to pour out, to pour into another vessel, to transfuse *Lex.* and *Cs.*

འབྱེད་པ་ *byóg-pa*, pf. *byogs* to lick *Lex.* and *Cs.*

འབྱེད་བ་ *byón-ba* I. pf. *byán-ba* 1. to be cleansed, purified, v. *byán-ba*. — 2. to be skilled, well versed, *rig-byéd-la* in the Vedas *Tar.* — II. pf. *byóns-pa* to be finished, perfect, complete, frq. with *snyin-rje* *Mil.* and elsewh., to exercise full compassion(?) cf. *sbyón-ba*. (The above arrangement is nothing more than an attempt; in order to arrive at any certainty as to these roots, a far greater number of observations would be required.)

འབྱེད་པ་ *byón-pa*, pf. and imp. *byon*, resp. to go, proceed, travel, *dé-nas byón-pa-na* then in proceeding on the way *Glr.*; to arrive, appear, become visible; also for *byün-ba*, e.g. *ran-byón*; with root of the verb: *pür-byon-pas* preparing to fly *Mil.*; *ma-byón-pa* = *ma-óns-pa* future (Buddhas) *S.O.*; to rise, to appear; with dat. inf. = *jüg-pa* to begin, to set about a certain work *Tar.* 125, 16.

འབྱེད་པ་ *byór-pa* wealth, riches, goods, treasures, *byor-pa zád-mi-šes-pa dan ldán-pa* one possessing inexhaustible wealth, *bdé-ba dan byór-pa* joy and treasures *S.O.*; *byór-pa drug Pth.*, prob. six kinds of temporal goods; *rán-gi byór-pa lia* and *yzan-gyi byor-pa-lia* five subjective and five objective goods, of a similar nature as those mentioned sub *dal-byor*, yet without any evident reason for being thus divided *Thgy.*; *byor-ldán* rich, mostly used as a noun personal.

འབྱེད་བ་, འབྱེད་པ་ *byór-ba*, *byár-ba* I. intrs. of *sbyór-ba* 1. to stick to, adhere to *Med.*; **kyág-la jar son**, it is frozen fast *W.*; *byár-byed spyin* glue *Lex.*; *byor-smán* sticking-plaster *W.*; to infect, of diseases, *byor-nad* an infectious disease *Cs.* also mentally: **lo* or *sém-la jar** it sticks fast, is remembered, borne in mind.

འབྱེད་པ་ *bráb-pa*

2. to be prepared, ready, at hand, extant, *ša ma byór-nas* there being no meat prepared *Dzl.*; *grál-du byór-ba ma yin* that is not at once in readiness *Dzl.*; *ši byór-ba des mičód-pa byéd-pa* to offer sacrifice of such things as are at hand *Dzl.*; *ši-ste byór-bar mi gyúr-na* but if he has not such a thing at his disposal *Sambh.* — 3. to agree, *mi-byór-ba ká-tig* some disagreements, contradictions *Tar.* — II. resp. to come, arrive, *W.*, *C.*; **kyi-kyi ku dún-du jar-gyu yin** I shall appear before your Honour *C.*; **nyir-du jar yon** I shall immediately attend *C.*

འབྱེད་བ་ *byól-ba*, pt. and imp. *byol*, fut. (and pres. in *C.*) *dbyol* to give or make way, to turn out of the way, to step aside, *γcig-gis γcig-la Dzl.*; *byót-te gro* in walking I make way (to people) *Dzl.*; *W.* with accus.: **rul, las, dig-pa jól-ts** to step out of the way of, to shun, a serpent, toil, sin. Sometimes *jól-ba*.

འབྱེད་པ་ *brá-go* n. of a medicine *Med.*

འབྱེད་ *brañ* v. *brañ* II.

འབྱེད་ཀྱིས་ *brañ-rgyás* *Mil.* sacrifice, offering of eatables.

འབྱེད་བ་ *brán-ba* 1. pf. *brans*, imp. *bron*, to bear, bring forth, give birth; to litter, *brán-mo* an animal going with young, bearing *Cs.* — 2. also *brén-ba*, pf. *brans*, imp. *breñs* *Mil.* (*bron* *Sch.*?) to follow, to walk at another's heels, with *pyir*, *pyi-bzin* (*-du*), *rjes-su*, *W.* **tiñ-la** with genit., to follow, pursue, hunt after, *dbyug-pas* with a stick *Pth.*; to pursue, in one's thoughts.

འབྱེད་པ་, འབྱེད་པ་ *brád-pa*, *drád-pa*, pf. *brad*, imp. *brod* to scratch, to scrape, with the nails, claws etc.; to lacerate by scratching, *γdon Dzl.*; also to gnaw, nibble at.

འབྱེད་པ་ *bráb-pa*, pf. *brab*, imp. *brob* 1. to catch suddenly, to snap away, snatch away, a fly with one's hand, the prey with a bound. — 2. to beat, to scourge, *tsér-lág-gis* with thorns *Thgy.* — 3. to throw out, to scatter, magical objects, such as grains of barley etc.

འབྲས་བ་ *bral-ba*, pf. *bral*, imp. *brol*, intrs. of *prál-ba*, to be separated, parted from, deprived of, c. *dan*, e.g. from one's retinue, of the light of doctrine *Dzl.*; *brál-bar mi pod bú-mo kyod* thou, my daughter, from whom I am not able to part *Glr.*; *čün-nu-nas pa-má ynyis dan brál-te* from a child bereft of parents, an orphan from infancy *Pth.*; to lose, to be bereft, frq. used in reference to the death of near relations; *mdo-sde dan lág-pa mi brál-zin* as the sacred writings never came out of his hands; *skóm-pa dan brál-bar gyür-to* he got rid of his thirst; *nad dan brál-bar gyür-to* he recovered from his illness, frq. (in such cases often confounded by the illiterate with *nád-las begral* etc.); more particularly: *srog dan* etc. to die, perish, frq.; *gyig-čün brál-bar gyür-ba* to be dissolved, of the human body *Dzl.*; *du-ba yód-na bral-bar on* what was solid, is dissolved in dust *Dzl.*; *bral(-bar) med (-pa)* inseparable, indissoluble, frq.

འབྲས་ *bras*, C. also *brás-mo*, resp. *bsan-brás* (*Pur.* **bras**, *Ld.* **las**, *Lh.* **dai**, C. **dé**) 1. rice; *bras-dkar(-mo)* white rice, *bras-dmár* red rice (the inferior and cheaper sort); of the former there seem to be distinguished: *bo-tsa-li* (*Hd.* **basmati**), *rgyal-mo-šan*, *ham-dzém*, *dzin-dzin* the second sort, acc. to *Cs.*; *brás-kyi srus* peeled rice *Sch.*; *bras-sá-lu* 'wild rice' *Sch.*; *bras-so-ba* *Sch.* and *Schr.*, rice not husked *brás-mo spos-šél* or *dkar-dzóm Ts.* maize.

Comp. *bras-čan* rice-wine, rice-beer. — *bras-čan* boiled rice. — *ša-brás* rice mixed with small pieces of meat. — *bras-fug* rice-soup. — *bras-zin* rice-field. — *bras-zán* dish of rice. — *bras-yós* parched rice *Med.* — *bras-sil* C. boiled rice, got up with butter, sugar, apricots etc., *W.* **pu-lá*, *pó lá**, *پولا*. — 2. tumour, esp. larger swellings in the groin etc.

འབྲས་ལྗོངས་ *bras - ljon* (**le-jón**) n. p., **Sikim.**

འབྲས་སྐྱངས་ *bras - spün* n. p., monastery near Lhasa.

འབྲས་བུ་ *brás-bu* 1. fruit, e.g. *šin-gi Mil.*; *brás bu ye-méd-kyi sa* a country

producing no fruit *Thgy.*; corn, grain, *brás-bu zür-bas bría-ba Mil.*; *bras-nan* a failure of fruit. — 2. testicle *Wdn.* cf. *rlig-pa*; *mig-brás* apple of the eye. — 3. fig. effect, consequence, esp. as opp. to *rgyu*, hence *rgyu-brás* cause and effect, more esp. in moral philosophy = retribution, requital, recompense, reward, three grades being distinguished: 1. *rnám-par smín-pai brás-bu* full recompense, in the worst case by the punishments of hell; 2. *rgyu btün-pai brás-bu* by adversity during life; 3. *dbán-gi brás-bu* by unpleasant local circumstances, — so *Thgy.*; *rgyu-brás* and *brás-bu* also directly denote the doctrine of final retribution, *brás-bu mi bden* the doctrine of requital is not true *Thgy.*; further: *brás-bu* reward of ascetic exercises, the various grades of perfection, of which four are distinguished: a. *rgyün-du-zugs-pa* **ओतायन्ति** or as partic. **एतन्**, he who enters the stream (that takes from the external world to Nirwana); b. *lan-yèig-pyir-on-ba* **सकदाबामिन्**, he who returns once more (for the period of a human birth); c. *pyir-mi-on-ba* **चनावामिन्** he who returns no more, being a candidate of Nirwana; d. *dgra-bcom-pa* **आर्हत**, the Arhat, the finished saint; v. *Köpp.* I, 398.

འབྲིཁ་ or **བུང་** *bri - kün* or *-gun* sect of Lamas and monastery in Tibet, *bri-kün-pa* member of that sect.

འབྲིད་ *bri-ta* a form of medicine, prob. a kind of extract *Med.*; *bri-ta-sa-dzin* medicinal herb, an emetic, *Med.*; in *Lh.* *Cuscuta*, which however does not agree with the descriptions.

འབྲིབ་ *bri-ba*, I. pf. and imp. *bri*, intrs. of *pri-ba* to lessen, decrease, diminish, of water, frq. in conjunction with *ka*, at the surface, used with regard to size, number and intensity (synon. *grib-pa*). — II. pf. and imp. *bris* (*Glr.* also *bri*) 1. to draw, design, describe, *dkyil-kor zig* to describe a circle or other figure; also to paint *Glr.* 2. to write, *yi-ge* letters, a letter (epistle); *yi-ger* 'literis mandare', to record, to write down, something from hearing *Dzl.*: *bri-smyug* writing-reed, pen, pencil etc.

འབྱིམ་ *brī-mo*

བ

འབྱུམ་པ་ *brūm-pa*

འབྱིམ་ *brī-mo*, བཟའི་, tame female yak; *rgod-brī Pth.*, or *broñ-brī Cs.*, wild female yak; *brī-zal* young female yak *Ld.-Glr.*, *brī-o* yak-milk; *brī-mar* yak-butter; *brī-mdzo* (W. **brim-dzo**) bastard of bull and yak.

འབྱིམ་གྱི་ *brī-móg* medicinal herb *Med.*

འབྱིང་ *brīñ* middle, midst, mean, middling, moderate, *brīñ zig* something moderate, of middling quality, = *tsád-ma* or *tig-tsád W.*; *brīñ-po* the middle one, of three sons *Dzl.* and elsewh.; between *stobs-èé* and *čün-nu Lt.*; *bsañ nian brīñ ysum*; *rnal-byór brīñ-po* one that is moderately advanced in contemplation *Thgr.*; *zlá-ba brīñ-po v. zla-ba*; *brīñ-gis* middling, moderately, adv.

འབྱིང་བ་ *brīñ-ba*, in *zabs-brīñ byéd-pa* for *brāñ-ba Mil.*

འབྱིང་བ་ *brīd-pa* 1. also *drid-pa*, pf. *brīd*, to deceive, cheat, impose upon, *blo brīd-pa* id. *Glr.*; *brīd-de riód-pa-las Tar.*, as she wanted to seduce him deceitfully; *ka-mñar-brīd* deceitfully, insidiously sweet, being followed by a nauseous, acrid or burning taste *Med.* — 2. *Cs.* = *prī-ba*.

འབྱིམ་པ་ *brīm-pa*, I. vb., pf. *brīm(s)* 1. to distribute, deal out, hand round, sweet - meats, flowers, poems *Dzl.*, *Tar.*; ... *la*, to ... — 2. *Ld.* to throw away, what is worthless, = **pán-čes**. — II. sbst. distributor, dispenser, waiter at table *Dzl.*; *brīm (-pa)-po*, id. *Cs.*

འབྱུ་ *bru* grain, corn, seed, frq.; grain of sand, *byé-ma bru rei stén-na* on every grain of sand *Glr.*; *bru tag-pa* to pound grains *Lex.* — 2. a single grain, piece, letter, *yi-ge bru yčig* a single letter; also without *yi-ge*: *bru drug* the six letters = *yi-ge-drug-pa*, v. *drug*. — 3. collectively, grain, corn, in gen. *brui kal* a load of grain *Dzl.*; *brū-sna mi kruñs* no kind of grain is growing *Glr.*; *bru gān-bu-čan* pulse, legume *S.g.*; *nor dan bru-rnams pēl* money and corn multiply. — *bru-rdóg* grain of seed. — *brū-sna* v. above. — *bru-bāñ* granary. — *bru-bú* corn-worm, weevil *Cs.*

bru-mār oil extracted from seeds; lamp-oil *Dzl.* — *brū-tson-pa* oil-merchant.

འབྱུ་མ་ *bru-tāñ*, n. of a superior sort of tea.

འབྱུ་བ་, འབྱུ་བ་ *brū-ba, bru-ba*, pf. and imp *brus, drū-ba, drus* 1. to dig, *kün-bu, dur, doñ* (cf. *rkó-ba*). — 2. to chisel, carve, cut. — 3. *Sch.* to look through, *yig* a writing; to examine, *bru* grain; hence *mñsañ brū-ba* to spy out, smell out, faults, stirring up brawls and quarrels by it, *Stg.* to irritate, vex, provoke, *mñsañ brū-bai tsig* provoking words *Lex.*; *snyad, snyon brū-ba* to accuse *W.*

འབྱུ་མ་ *brū-ma* tumour, swelling, weal *Sch.*

འབྱུ་ཆ་ *bru-tsa* an angular kind of Tibetan current handwriting, v. *Csoma Gram.*

འབྱུ་ཤ་, འབྱུ་ཤ་ *bru-šāh, bru-šā* v. *bru-šā*.

འབྱུག་ *brug* (Bal. **blug**) 1. thunder, *brug-skād, brug-sgrā* id.; *skād-čen brug* loud thunder; *brug bód-pa Cs.*, *grág-pa Dzl.*, *ldir-ba Lex.* and elsewh., thundering. — 2. dragon (to which thunder is ascribed *Sch.*); *yyu-brug snón-po* blue dragon *Glr*

འབྱུག་པ་ *brüg-pa* I. sbst. 1. sect of Lamas, clothed in red, *Schl. 73.*, established in the province of Bhotan, acc. to *Sch.* = *ža-dmār, = sā-skyā*. — 2. Bhotan. —

II. vb. for *brub-pa Mil.* frq.

འབྱུང་བ་ *brūd-pa, = brū-ba*, also *drid-pa*.

འབྱུབ་པ་ *brub-pa* 1. gen. with *ču*, to cause to overflow, to gush, to spout forth to flow over, *Mil.*, *Tar.* and elsewh.; *ču-brub Lex.*, *brubs Sch.* water that has flown over(?). *brub-po* fluid, liquid; fluidity, a fluid, *Cs.*(?). — 2. *Cs.* to deal out. — 3. *Sch.* to shut up, wrap up.

འབྱུམ་པ་ *brūm-pa* 1. *Cs.* grain, minute particle, *brum-rdóg, bru-rdóg* a single grain, = *bru*; fruit, *rgun-brūm* grape; *se-brūm* hip (fruit of wild brier) *Sik.* — 2. pustule, pock, gen. *brūm-bu*; *brum-nad* small-pox; *brum-nág* black or deadly small-pox; *brum-dkār* white small-pox; *brum-krá* coloured small-pox *Med.*, *brum-*

pa and *brum-pa nág-po* as name of a disease of the groin, prob. bubo *Med.* — *brum-rjes* pock-mark. — *brum-po* a large grain *Cs.*; *brim-bu* a small grain; pock, pustule, v. above.

འབྲུམ་ལ་མོ་ *brum-lha-mo* *Sch.* a tutelary goddess of little children, worshipped by the Shamans.

འབྲེབ་ *bré-ba*, pf. and imp. *bres* to draw over or before, to spread, to stretch, a net *Glr.*, a curtain *Glr.*, a canopy, awning *Lex.*; to wrap a thing up in a cloth, in order to carry it, as books, a corpse *Thgy.*

འབྲེག་པ་ *brég-pa*, pf. *breg(s)*, imp. *brog(s)*, also *drég-pa* to cut off, *šin-ta-lai lo-ma bregs-pa* a plantain branch cut off, as representing a being irremediably cut off from its former state of existence *Mil.*; to mow *Sch.*; of parts of the body: *ské* to cut off a person's neck *Thgr.*, *pó-mtsán* the membrum virile *Schr.*, *rtai sùg-pa* the foot of a horse, prob. only the tendon of it, as much as to lame, to disable *Glr.*; also to sever with a saw; most frq. in reference to the hair, to cut off, to shave, with the scissors or a razor, *skra dan ká-spu* frq.; *brég-mkán* barber, hair-cutter *Dzl.*; *breg-spyád* a sharp small knife *Sch.*

འབྲེང་པ་ *brén-pa* *Cs.*, *brén-ba* strap, rope, *ko-brén* leather strap; *ša-brén* *Mil.*; *brén-tag* *Cs.* cane-ribbon, made of buck-leather; leading-rope, guide-line. — *brén-bu* *Cs.* cobbler's strap.

འབྲེང་བ་ *brén-ba* frq. for *brán-ba*.

འབྲེལ་ *brél* sbst. v. *brél-ba* II.

འབྲེལ་པ་ *brél-pa* connection, conjunction, yet only in certain applications: 1. connection between cause and effect, used also at once for effect, consequence, efficacy, *smón-lam-gyi brél-pa* the efficacy of prayer *Mil.* frq.; *jog-pa* to apply, make use of it *Mil.* — 2. the vascular and nervous system conjunctively, the two systems in their totality, ni f., *Med.* — 3. genitive case, the sixth case of Tibetan Grammarians, *brél-pai sgra*, the termination of it, *kyi.* — 4. a small quantity, a little, a bit, *zās-kyi brél-*

pa zig dgos I ask for a little bit to eat *Mil.* frq.; *čos(-kyi) brél(-pa) tób-pa* to snatch up a little bit of religion *Mil.*

འབྲེལ་བ་ *brél-ba* I. vb., intrs. of *sbrél-ba*, 1. to hang together, to cohere, to be connected, *rtsa dan rus-pa tsam brél-ba* connected only by veins and bones, nothing but skin and bone *Dzl.*; *od-zér-gyi drá-bas brél-te* covered with a continuous net of rays *Glr.*; gen. with *dan*, *bod dan rgyai brél-tsul* the connection with, or the intercourse between Tibet and China *Glr.*; *de dan brél-bai las* the functions connected with, and peculiar to (a certain organ) *Lt.*; *brél-mtsams* 1. joint, or rivet of pincers etc. *S.g.* 2. boundary, *W.* — 2. to come together, to meet, to join, *brél-ytam* gossipings in meeting on the road *Mil.* — 3. to meet sexually, to cohabit, *de dan lus brél-ba* to cohabit with (him or her) *Glr.*; (*lhan-du*) *brél-ba-la(s) bu skyes* they having cohabited, a child was born *Glr.* — II. sbst. *brél-ba* or *brél* union, communication, connection, *bod dan brél byun* the union with Tibet took place *Glr.*; *rgya bod ynyis brél čád* the union ceases *Glr.*; **nor-dél čó-če, nor-dél-la čá-če* *W.*, to form a mercantile connection, to enter into commercial intercourse. — *las-brél* = *las-pro* q.v. — *ynyis-brél, ysum-brél* a double, triple consonant, e.g. *sk, skr.*

འབྲེག་ *brog* solitude, wilderness, uncultivated land, esp. summer-pasture for cattle in the mountains; thus *brog-skyon-ba* *Ld.-Glr.*, *Schl.* 15, 6 might imply: to attend to a mountain dairy; *gám-brog* a near, *rgyán-brog* a remote summer-pasture; *brog-kyi* *Cs.* a large shaggy shepherd's dog; *bróg-dgon*, *bróg-stón*, *bróg-sa* = *brog*. *bróg-ynas* 1. pasture-land 2. people occupying it. — *bróg-pa*, *bróg-mi* id.; more particularly, inhabitants of the steppe, nomadic Tibetans *Sch.*, *bróg-mo* wife, *brog-prüg* child of such a nomad. — *brog-žád* *Sch.* rude, rough, boorish, *brog-žád stón-pa* to be rude etc.

འབྲེང་ *bron* 1. (ཐམར) = *pyag-rgod*, wild yak *Glr.*; *byán-kai bron*, the yak of

Jang-thang; *bron-bri* cow, *bron-prug* calf, *bron-ko* skin, leather, *bron-sa* flesh, *bron-ru* or *-ra* *Glr.* horns of the wild yak. — 2. v. *brán-ba*.

འབྲས་ *brom* noun personal; *brom-stón* a celebrated Lama and scholar in the 11th. century.

འབྲས་པ་ *brós-pa*, pf. and imp. *bros*, to flee, to run away (*W.* **šor-čé**), *brós-šin gáb-pa* to flee and hide one's self *Dzl.*; *pyir brós-so* (the army) took to flight *Glr.*; *brós-pai ynas* *Dzl.*, *brós-sa* *Glr.* place of refuge; fig. *mig kun-du bros* his eyes are sunk, hollow *S.g.* — *bros-sa* a large dorsal muscle *Med.* — *ynyid-brós-pa* = *ynyid-lóg-pa* (?) *Dzl.* 274, 9.

འབྲས་ *rba* v. *dba*.

རྩ་ *rbad* 1. *Sch.* a large species of eagles. — 2. *W.* crutch, = *pañ-ka*. — 3. = *rbab*. — 4. great (?) v. *ka-rbad*; *rbad-sgra* a strong voice *Sch.*; cf. *rbod-rbód*. — 5. quite, wholly, entirely (?) *rbád-yòd-pa*, *rbad-tér yòd-pa* *Mil.* to cut off entirely, to extirpate; **tag-čj be'-čj** resolute *C.*

རྩ་སྒྲིག་སྒྲིག་ *rbad-skyógs* *Sch.* residue, residuum, dregs, husks etc.

རྩ་པ་ *rbád-pa* 1. vb., imp. *rbod*, to set on, incite, *Tar.*, *C.*, e.g. *Kyi*; to excite, instigate, animate, *Cs.*; *rbad-ka* *S.g.* an inciting talk (?). — 2. adj. undulating, undulatory *Sch.*

རྩ་མོ་ *rbad-rbód*, thick, dense, close, strong, great *Cs.*, *skra rbad-rbód* *Lex.*

རྩ་ *rbab*, 1. *Med.*, *Sch.*: a kind of dropsy, *skya-rbab* *Sch.*, also *ša-rbab* *Lt.* id. (?) — 2. the rolling down, also *rbad*, e.g. *rdo-rbáb* loose stones rolling down, a frequent annoyance in high mountains *Pth.*, *rbab ži-bas* after the rolling of detritus had ceased *Mil.*; **bad póg son** a piece of rock rolling down hit him *W.*; *rbab sgril-ba* *Lex.* to roll down, *trs.*; *rbáb-pa* id. *intrs.*; *már-la rbáb-tu šor* it rolled down and away *Mil.*

འབྲས་ *rbe* *Sch.* 'the fur of the stone-fox'.

འབྲས་ *rbo* *Sch.* milt of fish.

རྩ་ *rbod* v. *rbád-pa*.

འབྲས་ *lbá-ba* 1. wen, goitre. — 2. knots, excrescences on trees, on account of their speckled appearance often worked into drinking-bowls; *lbá-tsa* *Med.*, prob. a kind of salt, used as a curative of goitre.

འབྲས་ *lbag* bubbles (?), **ču bag gyáb-čé** to strike the water, so as to make it splash and foam *W.*

འབྲས་, འབྲས་ *lbú-ba*, *dbú-ba* bubble, foam, froth, slaver; *ču-lbu* *Lex.*; *lbú-béas nyuñ* producing little froth *Lt.*; *lbú-ba bsál-ba* to scum or skim off *Cs.*; *grogs ču-yi lbú-ba dan dra* a friend is like water-bubbles.

སྤང་ *sba* v. *spa*.

སྤང་མ་ *sba-nág* *Sch.* a mean house, hovel, hut.

སྤང་པ་ *sbá-ba* 1. vb. fut. of *sbed-pa* q.v. — 2. sbst. privy parts, pudenda *Stg.*

སྤང་པ་ *sbág-pa*, pf. *sbags*, imp. *sbogs* (cf. *bag-pa*), to soil, stain, defile, pollute, *dri-mas* *Lex.* — 2. to mingle, intermix, *Lex.*

སྤང་བ་ *sbán-ba* v. *sbón-ba*.

སྤང་མ་ *sbán-ma* malt from which beer has been brewed, v. *čan*; *sbán-skóm* id. dried, *sbán-pyé* id. reduced to flour (of an inferior quality) *Cs.*; *glum-sbán* *Ts.* = *sbán-ma*; *sbán-ču* barm prepared from it *W.*

སྤང་སྤང་ *sbañs* dung of larger animals, *rtai sbañs* *Glr.* (**stal-bán(s)**) *Ld.*), *boñ-sbañs*, *glañ-po-čei sbañs* *Cs.*; *sbañs-lúd* id., used for manure; *sbañs-skám* id. dried for fuel.

སྤང་མ་ *sbáb-ča* *C.*, **sbáb-ja** *W.* a certain number or quantity of trading-articles, e.g. of paper, a quire of 10—100 sheets, a bundle of matches etc.

སྤང་པ་ *sbám-pa*, pf. *sbams*, imp. *sboms*, to put or place together, to collect, to gather, *pyogs yčig-tu* *Lex.*; *smýug-ma sbáms-pa dra* like reeds laid together *Wdn.*

སྤང་བ་ *sbár-ba*, v. *sbór-ba*.

སྤང་མོ་ *sbár-mo* v. *spár-mo*.

སྤྲ་ *sbal* (perh. the same as the following *sbal-pa*), *lág-pai* the soft muscles of the inner hand, cf. also *pyag-sbál*; the soft part of the paw of animals.

སྤྲ་བ་ and བ *sbál-pa* and *-ba* frog (rather scarce in Tibet), one *Lex.* ཁ་ཁྲེ, crab, crawfish(?); *sbál-pa dkár-po* *Stg.* stated to be a large species of frog; *nágs-sbal* *Lt.* prob. tree-frog; *rús-sbal* tortoise; *sbál-čün* or *-lön* *Pth.* 1. a young frog, tadpole *Cs.* 2. vulg. (from ignorance) lizard; *sbál-rgyáb* *S.g.* tortoise-shell.

སྤྲ་མིག *sbal-mig* bud, eye, gem, sprout, shoot, ཅོན comes forth, ཇུམ opens *Stg.*

སྤྲ་བ་ *sbid-pa* *Ts.* for *sbud-pa* bellows, instrument for blowing.

སྤྲ་བ་ *sbu-gu* hollow, cavity, in the stem of a plant or a grass-blade *Mil.*

སྤྲ་བ་ *sbu-ba* v. *lbu-ba*.

སྤྲ་ལ་ *sbu-la-ka* *Ts.* = *bka-blön-sram* sable, *mustela zibellina*.

སྤྲ་ལ་ *sbu-lhán* *Ts.* (**bu-hlén**) plane, tool used in joinery.

སྤྲ་ཆེ་ལ་, སྤྲ་ཆུ་ལ་, *sbug-čöl*, *sbub-čál* *Cs.*, **bog-čöl* (?) *Ld.-Glr.*; **sbug-žál*, *sbum-žól* *W.* large brass cymbal; **dün-če*, *páb-če* *W.* to play the cymbals.

སྤྲ་བ་ *sbug-pa* = *bugs-pa*, to perforate, to pierce.

སྤྲ་(སྤྲ་)འོ་ *sbug-(sbug)-po* *Cs.* hollow.

སྤྲ་(ས་) *sbug(s)*, more frq. *sbubs*, hollow, cavity, excavation, interior space, *Kün-bui* *Lex.* tubular cavity, in bones etc. *S.g.*; subterranean passage, conduit, sewer *C.*; *sbubs-su* *jüg-pa*, *sbubs-nas* *čön-pa* to put into an underground hole or recess, to come forth from it *Glr.*, *Mil.*; *sbug-tu* nor *sbá-ba* to hide money in such a place *Lex.*; hiding-place, hidden recess, = *sañ-sen*; hole for inserting the handle of some instrument *Sch.*; *śāns kyi sbubs ynyis* hollow, expanded nostrils *Cs.*; *sbubs-byár* *Med.* disease of the penis, prob. stoppage of its orifice by gonorrhoea, cf. *mje*.

སྤྲ་སྤྲ་བ་ *sbugs-hág* (**bu-hág**) 1. the panting of a dog *Sik.* — 2. bassoon with a large and nearly globular bell-mouth *W.* —

སྤྲ་བ་ *sbud-pa* 1. vb. to light, kindle, set on fire, seldom, *Lex.*: *mé-čas sbud-pa* q. v. — sbst. bellows, usually consisting of two skin-bags, the orifices of which are opened and shut by the hands, and which are then squeezed together, so that the compressed air passing through a tube is driven into the fire; *sbud-pa* *bud-pa* *Cs.* or *rgyán-ba* *Sch.* to blow or work the bellows; *sbud-rgyál* = *sbud-pa*.

སྤྲ་བ་ *sbün-pa* v. *spün-pa*.

སྤྲ་བ་འོ་ *sbun-yter* *Pth.* a small building in the style of a monument, in which sacred writings are deposited.

སྤྲ་ *sbur* ant *Cs.*, prob. identical with the following (cf. *grög-sbur*).

སྤྲ་བ་ *sbur-pa* beetle, *čü-sbur* *S.g.*; *sbur-čün*, *-čün*, *-dmár*, *-mgyógs* *Cs.*, denoting various kinds of beetles.

སྤྲ་མ་ *sbur-ma*, = *sbün-pa*, chaff, husks etc.; *rlün-gis sbur-ma būs-pa ltar* *Dzl.*, *sóg-sbur čus pyén-ba ltar* *Pth.* like chaff scattered by the wind, carried along by the water; *sbu-lén* or *-lön* amber *Wis.*

སྤྲ་བ་ *sbé-ga* *Lex.* w. e.

སྤྲ་བ་ *sbé-ba* *Sch.* to scuffle, wrestle.

སྤྲ་བ་ *sbég-pa* lean, lank, thin *S.g.*

སྤྲ་བ་ *sbéd-pa*, pf. *sbas*, fut. and common secondary form *sba*, imp. *sbo*, *W.* **sbá-če*, pf. *sbas*, to hide, conceal, *yer* a treasure, *mdeód-du* in a store-house; *má-mo sbéd-pai püg* cavern in which a Mamo is concealed *Mil.*; *dpün-gi tsogs tsál-du* to conceal troops in a wood *Dzl.*; *yer-du* to deposit as a treasure *Glr.*; *sai-óg-tu* in the ground *Dzl.*; also as much as to inter, to bury *Dzl.*; **sbás-te* or *bé-te bor-če* *W.* = *sbéd-pa*; **sbás-te* secretly, clandestinely, by stealth *W.*; *mi sdig-dan-la lus sba pyir* in order to hide our form before sinful men, in order not to be recognized by them *Mil.*;

to hide from, to guard, secure, protect from, *srñn-zin sbá-ba* id.; to keep, preserve, *sba-sri-med-par* (to bestow) freely, amply, without restriction.

སྒྲུབ་ sbéd-ma a veiled woman; name of a wife of Buddha Cs.

སྒྲུབ་ sbo Sch. the upper part of the belly; *sbo-tsil* bacon C.; *sbo-rkún-pa* pickpocket C.

སྒྲུབ་ sbó-ba pf. *sbo*s = *bó-ba* 2, to swell(up), to distend, *ltó-ba sbo*s Lt. the belly is swollen, turgid; *sbó-krog-pa* Sch. 'to wheeze from inflation' (?).

སྒྲུབ་(ས)་ར་ sbóg(s)-pa v. *sbág-pa*; *ráñ-gi bú-tsai tsig-sbóg* Mil., seems to imply a man that is receiving abusive language from his own sons (?).

སྒྲུབ་ sbón-ba, pf. *sban*s, fut. *sban* to steep in water, to soak, to drench; **bán-te bor** W. soak it in water!

སྒྲུབ་ sbód-pa tassel, tuft.

སྒྲུབ་ sbóm-pa, more frq. *sbóm-po* thick, *pra-ba-las zlog sbóm-po* Zum. the contrary to *pra-ba* is *sbóm-po*; *sbom-prá dan rin-tún mnyam* of equal length and thickness Dzl.; stout; coarse, clumsy, heavy, also applied to sins; *sbóm-ma* a stout woman Cs.; sbst. thickness, stoutness, heaviness.

སྒྲུབ་ sbór-ba, pf., fut. and secondary form *sbar*, trs. of *bár-ba*, to light, kindle, inflame.

སྒྲུབ་ sbór-lo Anemone polyantha Lh.

སྒྲུབ་ sbyán-ba v. *sbyón-ba*.

སྒྲུབ་ sbyár-ba v. *sbyór-ba*.

སྒྲུབ་ sbyár-pa Wdn., n. of a tree, prob. = *dbyar-pa*.

སྒྲུབ་ sbyig-pa, *sbyig-mo* Lex. w.e.

སྒྲུབ་ sbyin-pa, I. vb., pf. and imp. *byin*, 1. to give, to bestow (in B. a common word, in W. almost unknown; yet v. *smín-pa* II.), without any ceremonial difference between high and low; to hand, deliver; to give up, deliver over; to give back, give for a present; to offer, proffer, hold out, *rin-la byin-no* he offered as an equivalent Pth.;

ma byin-par mi lén-pa v. *dgé-ba*. — 2. to add, to sum up Wdk. —

II. sbst. gift, present, alms; the expression *sbyin-pa ysum* comprises: *zan-zin-gi* the bestowing of goods, *mi-jigs-pai* the affording of protection, and *čós-kyi sbyin-pa*, the giving of moral instruction Cs., *sbyin-ytón* distribution of gifts, *sbyin-ytón čen-po byed-pa* Dzl. — *sbyin-bdag* dispenser of gifts, more especially in the first beginnings of Buddhism a layman manifesting his piety by making presents to the priesthood, v. *Köpp.* I, 487, and in almost all legends; also the reverse, *lén-pa* the receiver of gifts, *Dulva* v. *Feer* Introd. p. 71. — *sbyin-sreg*, *霍姆*, burnt-offering, v. *Was.* (194), *Schl.* 251 sqq.

སྒྲུབ་ sbyu, sometimes for *sgyu* Sch.

སྒྲུབ་ sbyón-ba, pf. *sbyan*s, fut. *sbyan* རྒྱལ
1. to clean, remove by cleaning, clear away, as *dag-pa*, esp. *sdig-pa* Tar., *sgrib(-pa)* Thgy.; less frq. in a physical sense, e.g. removing phlegm by vomiting *Med.*, *kru-sbyóns* diarrhoea *Lex.*; to cleanse, *sbyón-byed* 1. cleansing, purifying, *rañ sbyón-byed-kyi des-rab* Mil. the knowledge how a man may be purified by his own doings. 2. *Med.*: purging medicine. — 2. to remove, take away, in a general sense Cs.; to subtract, *de-rnams tig-mtsams sbyan-ste* Wdk., 60 being subtracted, cf. *pri-ba*; to cease, of diseases *Med.* — 3. to exercise, to train, *blo* one's mind Cs., *ka* one's mouth, hence *ka-sbyán* eloquence *Mil.* (having reference also to *ka-yčár* q.v.); *snön yón-tan sbyánspá són-bai mñus* by dint of formerly cultivated abilities *Gl.*; *tugs yóns-su sbyánspai skyés-bu* Mil. a saint of a thoroughly cultivated (or purified) mind; to exercise, to practise, *da-rññ sbyan dgos* that must be practised still better; to study, *sde-snod-la* the holy scriptures *Mil.*, and with accus. *yžún-lugs* Tar. 14,9 (where *byan* stands); *rtsis-la sbyán-ba* to learn mathematics *Pth.*; to practise, to perform; to recite, to repeat, formulas, *bšar-sbyán byéd-pa* Mil., **kor jan čó-čé** W.; to accustom, familiarize, **mi dan*

*jan-kan** accustomed to man, tame, also without **mi dan** W.; **jan-kyád** custom, use, habit W. — 4. to accumulate(?) Cs. — 5. to conjure to the spot, to call by magic(?) Tar. 76, 15 Schf.

མྱེད་བ་ sbyór-ba I. vb., pf. and fut. sbyar, W. **žár-čé**, trs. of *byór-ba*, 1. to affix, attach, fasten, stick, a writing, a plaster W.: **žar gyab-čé**; to apply *lčé-rtse dkán-la Gram.*; fig. *bló-la, séms-la* to impress; **kár-ya dan** to solder W.; **zer gyáb-la žor** nail it fast! W.; **me-skám žar tsar** the trigger is drawn W.; to put on, a plaster, v. above, an arrow on the bow-string; to subjoin, take up, resume, a subject in a treatise Thgy., Tar. 127, 14; to put together, to join, unite, *rús-pa čág-pa Med.*, *dbán-po rnyis* v. sub II.; to compile, compose, a book; *ka* 1. to close, shut, one's mouth, = *čáms-pa Pth.* 2. to kiss C.; to insert, to dispose in proper classes or divisions *Gram.*, *byá-bai sgra ma sbyar yan* also without the word *bya* being added; *bde-ba-la, byan-čub-la Mil.*, like *gód-pa* 3; to join, connect, combine, words, letters; *tsig de don dan sbyár-tsa-na* if these sentences are joined with their significations, i.e. if their explanation is given *Mil.*; *rtsis-su* to count together, to sum up *Dzl.*; *sbyór-la*, gen. written *žor-la*, joined, connected, combined, **tsig nyi sum žór-la yon** two or three words are found joined to one another; this word is frq. used to express simultaneousness of action, where in English expressions as 'along with', 'together with', 'at the same time' etc. are used: *žór-la gró-ba* to go along with (another person) *Mil.*; *žór-la kur-kyer* take this also along with it! **ko čá-te žor dan kal son** W. as he was going, we sent it along with him; *žor-la gyel son* it fell at the same time (by coming in contact with some other falling body); **žór-la kyér-wa** to take hold of and take away at the same time; *kó-la žor jóg-pa* he was also (simultaneously) affected by (the loss); **žór-la zér-kan žig** or even **tsig-gi žor** a mere expletive, without any appreciable meaning C.; *bday sdig-sgrib čés-pai žór-la* (the ca-

lamity has befallen the others too), owing to their connection with such a great sinner as I am *Mil.nt.* — 2. to prepare, procure, to get ready, *yo-byád* the appurtenances *Dzl.*, *tsó-ba* victuals *Dzl.*; *rta dan sbyár-bai šin-rta* a carriage ready to start *Stg.* (or acc. to no. 1, a carriage attached to the horses); to mix, *ču dan* with water *Dzl.* and elsewh.; *žán-du* to prepare, to turn one thing into another, to change, transform *Thgy.*; frq. to prepare one's own mind, to compose one's self, *dád-pa-la sbyór-bar gyis* make up your mind to believe *Mil.* — to join, fit together, adjust, make agree, esp. one's course of action; to conform one's self to, with *dan*, *kó-moi yid dan sbyor čig* accommodate yourself to my wishes *Dzl.*; *krim dan sbyár-ro Dzl.* then we must conform to the law; most frq.: ... *dan sbyár-nas* or *-te* corresponding, agreeable to, according to, *krim* according to the law, to usage etc. *Dzl.*; *bú-moi yid* according to the wish of the daughter *Dzl.*; also to compare *Tar. 89, 16, Thgy.*; *žan-rgyúd-la sbyór-ba* seems to imply: to gain knowledge by observing others, opp. to *rañ-rgyúd-la brtág-pa*, to ascertain by one's own immediate judgment. — 4. to compose poetry, ... *kyis sbyár-bao* = *sdeb-pa* 5 — II. sbst. 1. adjunction, conjunction, union, *dbán-po rnyis-kyi sbyór-ba byéd-pa*, 'membrorum amborum conjunctionem efficere' *Wdn.*; hence coition, cohabitation, *bud-méd-la sbyór-babyéd-pa* to effectuate it with a woman *Pth.*; *sgra-sbyor-ba* a joining or combination of sounds (letters), orthography(?) *Zam.* — 2. a mingling, a mixture, e.g. of medicines, also *sbyar-tábs Med.*; *sbyor-sde-bži* the four departments of pharmacy *Glr.* (apparently the title of a book); preparation = *šón-gro Schl. 240*, also mental preparation, esp. the preparation of the mind for prayer, and the arrangement of it, meditation preparatory to it (nif.) cf. *mšams sbyár-ba*. — 3. syllogism *Was. (278).* — 4. comparison, agreement, harmony, *ytám-gyi* the harmony of history *Schf.*

མྱ sbra 1. W. **(s)bra**, C. **da** felt-tent, མྱ sbra-gúr id.; *sbra-tág* ropes, *sbra-šín*

སྒྲུབ་ *sbrág-pa*

བ

སྒྲོན་ *sbrón-pa*

frame-work, *sbrá-pa* inmate, of such a tent.
2. v. sub *γtsan*.

སྒྲུབ་ *sbrág-pa*, pf. *sbrags*, C. **ḍág-pa**,
W. **rág-ḍe** to lay, to put, a thing
over or by the side of an other, *pyogs-γtig-*
tu Lex.; gen. used only in the gerund: **tsa*
*dor rág-ne** together with salt and spices
W.; **ná-za dan rág-te mi dug** he does
not belong to us W., or in compounds: *nyi-*
rág double-barreled gun (one barrel beside
the other), W. **ran-bár dug-rág** six-barreled
pistol, revolver W., *bse-sgo bdun-sbrag Pth.*,
sevenfold skin-door, used as a target for
shooting at.

སྒྲུབ་ *sbrág-ma* hay-fork, Cs.

སྒྲུབ་ *sbrán-bu* C. **ḍán-bu**, W. **rán-nu*,
*ra-un** fly, and similar insects without
a sting; *sbrán-ma* 1. id. 2. C. bee, *sbrán-*
mai *tsogs* swarm of bees. — *sbrán-rtsi* W.
rán-si honey; **rán-si rán-nu** W. bee. —
sbrán-čan mead or something similar. —
sbran - tsán and *sbran - don* Cs. cells in a
honey-comb, the honey-comb itself. —
sbran-bug bee-hive Sch. — *sbran-byi* marten
Sch. — *sbran-yáb* flap, fly-brush Cs.

སྒྲུབ་ *sbrád-pa* = *brád-pa* to scratch Sch.

སྒྲོན་ *sbrán-pa* = *sbrón-pa*.

སྒྲུབ་ *sbrám-bu* unwrought gold Cs.

སྒྲུབ་ *sbrid-pa* 1. to sneeze Med.; *sbrid-pa*
byun I am seized with a sneezing
Med. — 2. to become numb, torpid, **kán-*
*pe nya did son** my foot is asleep W. —
3. Dzl. མཐོང་, 5 Sch. to flutter before one's
eyes (?).

སྒྲུབ་ *sbrid-pa*, pf. and imp. *sbrus*, fut. and
sec. form *sbru*, W. **rú-ḍe** to stir with
one's hand, *zan Lex.*; to knead (Cs.) is *rdzi-*
ba which is not identical with *sbrid-pa*,
at least not in W.

སྒྲུབ་ *sbrüm-pa* pregnant, big with young;
mi dan srog-čags sbrum-ma-rnams
Dzl. women with child and beasts with
young; *sbrüm-par gyúr-ba* to conceive, to
become pregnant, frq.; *sbrüm-par tsór-nas*
feeling pregnant Rñh.; *prü-gu sbrum byün-*

bas having conceived, being with child
Pth.

སྒྲུབ་ *sbrul*, Pur. *sbrul*, Lh. **rül**, C. **dul**
1. serpent, snake; *sbrul* and *sbrül-mo*
also mythical demoniac beings; *sbrul ydug-*
pa or *dug-sbrul* venomous serpent; *sbrul*
kas sdigs-po Sch. serpent-tamer; *sbrül-gyi*
snyin-po v. *tsán-dan*. — *sbrül-mgo* 1. a
serpent's head. 2. v. *an-ke*. — *sbrul-sgón*
a serpent's egg. — **dul-nyá** eel or some
other esculent snake-like fish C. — *sbrul-*
dug venom of serpents. — *sbrul-mig* 1. a
snake's eye. 2. n. of a certain vein Med. —
sbrul-tsil snake's grease Med. — *sbrul-žags* v.
žags. — *sbrul-ló* serpent-year, *sbrül-lo-pa*
one born in such a year v. *lo*. — *sbrul-*
šun slough, skin of a snake. — 2. symb.
num.: 8, = *khu*.

སྒྲོན་(ད) *sbré(d)* Lex. n. of an animal; Sch.:
stone-fox.

སྒྲོན་, རེན་, རེབ་ *sbré-bo*, *ré-bo*, *ré-ba* a
coarse material manu-

factured of yak's hair for tent-coverings.
སྒྲོན་ *sbrén-ba*, pf. *sbréns*, Cs.: to play an
instrument; acc. to Dzl. ཨ་, 16, to
jerk, a chord, a bow-string.

སྒྲོན་པ་ *sbrébs-pa* Cs.: resp. for *ltogs-pa*
hungry.

སྒྲོན་ *sbrél-ba*, W. **rél-ḍe(s)** to stitch to-
gether, paper; to stitch to, to sew on;
to fasten on, a package on a horse; *lčags-*
sgróg lág-pa sbrél-nas having one's hands
shackled together; *bar zám-gyis sbrél* the
chasm is overarched by a bridge Ghr.; (iron
chains) *sén-ge dan* fastened to (stone) lions;
in a gen. sense: to connect, to join, *ynyis-*
sbrél, *ysum-sbrél* two or three consonants
joined together, cf. *min-yži*.

སྒྲོན་པ་ *sbrés-pa* Cs. frozen, stiff, hard.

སྒྲོན་ *sbrón-pa*, pf. and fut. *sbran* 1. to call to
the spot, *rá-mda*, *grogs* for assistance
Lex.; to send for, the minister Ghr. — 2.
to call to Thgy.; to give information, notice,
intelligence, *rgyal-po-la rmi-lam-du* to warn
the king by a dream Dzl.; *mi žig sbrán-*
du btán-nas Dzl. to dispatch a man in order
to convey intelligence. — 3. to sprinkle, to
stain, to pollute, *fig-les* Sch.

མ

མ ma 1. the letter **m**. — 2. numerical figure: 16.

མ ma I. sbst. 1. **mother**, col. *ā-ma*, resp. *yum*; *mai rum* womb, matrix; *rdñ-gi ma yčig-pai srin-mo* full sister by the same mother, whilst *mas dbén-pai srin-mo* denotes half-sister, step-sister, by another mother. — 2. frq. used metonymically, e.g. **capital**, v. below; **ma tsam yod** *W.*, what is the amount of the sum advanced? **original text**, **copy to write after**, **pattern** v. below; a letter written above another. — **Comp.**: *ma-kāl* amount in bushels of grain lent out. — *ma-kū* mother and uncle, v. *kā-bo*. — *ma-rgyud* *Sch.* 1. **original**, **primary cause**. 2. **line of descent** by the mother's side, when however it should be spelt *brgyud*. — *mā-ču* the first infusion of malt or stronger beer, v. *čan*. — *ma-čün* *Cs.*: 'a mother's younger sister', perh. more correctly: a father's second wife, as to rank; *ma-čen* 1. *Cs.*: 'a mother's elder sister', or a father's principal wife. 2. v. the respective article. — *ma-pár* capital and interest *W.* — *ma-bu* mother and son; capital and interest; original and copy; *ma-bu mñun-pa bri-ba* to copy accurately *Schr.*; a letter written above and below another letter; principal and cross beam etc. — *mā-mo* v. that article. — *ma-tsáb* foster-mother *Sch.* — *ma-yži* v. sub II. — *ma-pyár* step-mother *Cs.* — *ma-ró* a mother's corpse *Pth.*

II. a root signifying **below**, opp. to *ya*: *mā-gi* the lower one, e.g. *ču-bo Mil.*; *ma-gi-na* below, at the bottom, *mā-gi-nas* from below, out of the valley, in *Sik.*: from, out of, the Indian plain (v. *mfa*); *mā-mču* lower lip. — *mā-fem* sill, threshold. — *mā-fog* v. *fog* I, 2. — *mā-rdo* = *rmān-rdo*. — *ma-rábs* mean descent, people of low extraction *Dzl.* — *ma-ri* *Sch.* downward(?) — *ma-ré* = *ma-tēm*, v. *re*.

III. negative adv. **not**, however only in some cases: a. in the simplest form of prohibition, where in the Tibetan language inst. of the imperative the root of the present with *ma* is used: *ma gro* do not go, *ma byed* do not do (it). With the form of the future *mi* is placed: *rjód-par mi byao* it shall not, should not be pronounced *Dom.*; *mi de dgrar mi bslan* they should not make the man their enemy *S.g.* — b. with the preterite: *ma soñ* he did not go, *ma byas* he did not do (it). — c. with the present tense also in conjunction with the words *yin*, *lags*, *mčis*, *red*. — d. without any evident reason, and perh. not always correctly, with many substantives and adjectives that are formed of infinitives or participles, and are conveying a negative sense: *ma-rig-pa* a not knowing, ignorance; *ma-rün-ba* v. *rün-ba* (v. *mi*).

IV. In the col. language of *Lh.* *ma* is used as an **interrogative**, when a question is returned by a question: **kyód-di mñi či zer** what is your name? **mñi ma?** my name?

V. Affix, so-called article, frq. denoting the fem. of the masc. in *pa*, if *mo* is not used inst. of it; gen. put to the names of inanimate things, utensils etc., as also to compound adjectives: *zañs ru - bži - ma* a four-handled kettle (cf. *bu lo - ynyis-pa* a boy two years old, sub *pa*).

VI. *mai nyin* two days before yesterday *C.*, = *snön-ma žag W.*

མ mā *W.* always with a marked accent and a long vowel, prob. abbrev. of *mañs* **very**, before adjectives and adverbs, **mā māñ-po** very much, **mā gyál-la** very good. མཁར ma-kár (Hind. مکار impostor) *W.* **deceit**, **imposition**, **intrigue**, **ma-kár čó-te zer** he speaks hypocritically, with some secret design; *ma-kar-dan*, **hypocritical**, **fawning**.

མཁར་ *ma-ka-ra*

མལ་ག་ *má-lag*

མཁར་ *ma-ka-ra* *Ssk.* sea-monster.

མཁ་ *ma-ká* 1. *Lt.* = *mtsán-dbye*. — 2. *Mecca* *Stg.*

མཁལ་ *ma-kál* v. *ma* I.

མཁལ་ན་ *ma-mkán* v. *ma-rgán*.

མཁལ་ *ma-gál* *Wdn.*, *W.* poplar-tree.

མཁི་ *má-gi* v. *ma* II.

མཁན་ *ma-rgád*, **mar-gád** *Glr.*, from མཁན་པ་, emerald.

མཁན་ *ma-rgán* *W.* **mar-gán** 1. matron, grandam. 2. *C.* also **ma-kén** cook; quarter-master.

མཚེན་ *ma-čén* 1. v. *ma* I. — 2. head-cook.

མ་ཌི་མུ་ཌི་མལ་འཕྲུ་ *ma-tri-mu-tri-sa-la-dzu* is said to be a form of prayer of the Bonpos, as the Ommanipadmehūm is of the Buddhists; *Desg.* p. 242 has: *ma tchri mou me sa le gou*.

མ་དང་ (?) *ma-dán* *Ld.* a place on the roof of a house cleared for spreading grain there.

མལ་དང་ *ma-ydán*, *W.* **mag-dán**, *C.* **ma-dén** ground, basis, foundation; also for *ma-ydán-gyi ri-mo* ground-plan.

མ་དུ་, མ་དུ་ (?) *ma-rdú*, **ma-dú* *W.* thorn, prickly, *má-rdu-čán* thorny, prickly.

མ་ར་ *má-rdo*, **mar-do** *W.* prob. a careless pronunciation of *rmán-rdo*.

མ་ནིང་ *ma-nin* 1. without sexual distinction *Med.* and *Gram.* — 2. impotent, unable to beget *Sg.* — 3. barren, childless *Wdn.* (explained by *bu-tsa-méd-pa*). — 4. *Cs.*: also hermaphrodite, *Wdn.* however denotes this explicitly by *mtsán-nyis-pa*.

མ་ལུ་ *ma-nu* *Med.*? *Cs.*: = མ་ལུ་, མ་ལུ་, *yid*; as symb. num.: 14.

མ་ལུ་པ་ *ma-nu-pa-tra* a medicine *Wdn.*; in *Lh.* *Bryonia dioeca*.

མ་ཎི་ *má-ni* (*Ssk.* precious stone) 1. abbrev. of Ommanipadmehūm; **má-ni tán-čé** *W.* 1. to mutter prayers. 2. to purr like a cat. Hence 2. praying-cylinder, prop. *ma-ni-čos-*

kor Schl. 230. — 3. consecrated stone-heaps or stone-walls (*Mongul Obo*) *Schl.* 196; *ma-ni bka-būm* title of a book; as to its contents v. *Schl.* 84.

མ་པ་ *ma-pán* *Mil.*, *ma-pám* *Cs.* = *ma-drós-pa*, v. *drós-pa*.

མ་མ་ *má-ma* children's nurse *Dzl.*, *Glr.*, *Cs.*: *nú-ma snūn-pai* wet-nurse, *dri-ma pyi-bai* nurse for cleaning, *pán-du kúr-bai* for carrying, *rtśéd-grogs-kyi* for playing.

མ་མུན་ *ma-mún* *Ld.* col. for *na-bún*, fog.

མ་མོ་ *má-mo* 1. *Sch.* grandmother. — 2. *Sch.* ewe, sheep that has lambed. — 3. *Mil.* and elsewh. frq., a kind of wicked demons.

མ་ཞི་ *ma-zi* *Lt.* medicinal plant (?).

མ་ཞུ་ *má-zü* v. *zü-ba*.

མ་གཞི་ *má-yzi*, *W.* **máb-zi** 1. ground-work, basis, elementary principle, component part; prime colour; principal thing, main point. — 2. *Sch.* originally (?).

མ་ཡ་ *má-yā* *Ssk.* = *Tib.* *sgyu-prul-ma* འཇམ་ལ་ 'delusion', n. of the mother of Buddha Sākyamuni.

མ་གཤོག་ *ma-gyóg* = *tab-gyóg* kitchen-boy, scullion *W.*

མ་རི་, མ་རེ་ *ma-ri*, *ma-ré* v. *ma* II.

མ་རུ་ *má-ru* n. of a castle, perh. = *rmé-ru*.

མ་རུ་ཅེ་ *ma-ru-rtśé* 1. n. of a medicine *Med.* — 2. n. of a country *Pth.*

མ་ལ་ *ma-la* *Sch.* excellent! capital! — In *Feer Introd.* p. 69 it was explained by our Lama as = 'é-ma ah, well! Also *Feer* has: *Eh bien!*

མ་ལ་ཁན་ *má-la-kan* *Ld.* snake-charmer, conjurer.

མ་ལ་ཡ་ *má-la-ya* the western Ghauts famous for sandal-wood; the tracts along their foot, Malayalim, Malabar.

མ་ལ་ལ་ཅེ་ *ma-la-la-tsé* *Ld.* small lizard.

མ་ལ་ག་ *má-lag* *Ld.* somerset; **má-lag lóg-čé** to perform a somerset, to play the tricks of a mountebank; to roll on the ground with legs turned up, of horses etc.

མ་ལམ་ *má-lam* high-road, broad passage *W.*

མ་ཤ *má-ša* 1. *Ssk.* མཤ, *pea*, *Phaseolus radiatus*, = *mon-srân* or *greu Wdi.* — 2. *W.* the contrary of *ya-ša*, *contempt*, *scorn*, *disregard*. — 3. *W.* trigger of a musket.

མ་ཤ་ཀ་ *ma-ša-ka* *Ssk.* མཤཀ, *Cs.*: a small gold weight and coin in ancient India.

མ་ཤི་ཀ་ *ma-ši-ka* name formed from the Hebrew *קריש*, for *Christ*, the Greek word not being adapted to the Tib. language *Chr. Prot.*

མ་ཤྲ་ *ma-hā* *Ssk.* great, used in names and titles: *ma-hā-kā-la* and *de-ba* = *Siva Glr.*; *ma-hā-tsi-na*, *ma-hā-tsin* the modern name of China, formerly *rgya-nág*; *ma-hā-tsi-nai skad* the Chinese language *Wdk.*; *ma-hā-rā-dza* the great king, title of some princes, particularly that of Kashmere.

མ་ཤེ་ *ma-he*, *Ssk.* མཤེ, *buffalo Glr.*, *ma-he-mo* female of it.

མ་ཤཱ་ *mag-pa* 1. son-in-law *Dzl.*, *mag-skud* son-in-law and father-in-law *Dom.* 2. bridegroom *col.*

མ་ཤཱ་མལ་ *mag-mal*, *Ar.* مخمل, *velvet W.*

མ་ཤྲ་ *man* 1. *C.* *col.* for *mi on*, *mi dug* (?); so also in some passages of the *Ma.* — 2. *v.* *mán-po*.

མ་ཤྲ་མལ་ *man-ga-lam* *Ssk.* = *bkra-šis*.

མ་ཤྲ་ *mán-po* 1. much, many, *mi man-po* (*rnams*) many people, also (like *oi πολλοί*) most people, the gross or bulk of the people, for which *W.* **mán - če**, e.g. **mán-če zer dug** most people say, or, mostly it is said etc.; *kor mán-po* (*rnams*) the numerous retinue *Dzl.*; *mán-por* adverb mostly (not frq.) *Zam.*; *ču man-nyün* *ltos* look after the height of the water, whether there is much or little of it; *yèig bagyúr-ba-la man-nyün med* if you multiply by 1, you will get neither more nor less *Wdk.* — 2. very, very much, with verbs, chiefly *col.*, *man-po jigs* I am very much afraid.

Comp. and deriv. *man-bkúr* = *mán-pos bkúr-ba v. bkúr-ba* I. and II. — *man-gé-*

mo long ago, long since (?) *Cs.* — **man-na** *W.* *col.* for *mán-por*, *mán-ba(r)*; **zag dan* *zag mán-na mán-na tán-če** to give a little more every day. — *mán-če v. above.* — *mán-ja* a liberal distribution of tea *Ld.-Glr. Schl.* fol. 27, a, and p. 72. *mán-du* is not only the termin. case, but also a compound of *man* and the synon. *du*, being used exactly like *mán-po*, both in the nomin. and accus. case, *ydams-nág mán-du bstán-pas brás-bu bzi tób-pa mán-du byun* as he gave manifold instructions, many became obtainers of the four fruits *Tar.* 14, 3.

མ་ཤྲ་ *mán-ba* I. vb. pf. *manis*, to be much, *di mán-nam de man* is this much or that? i.e. which is more, this or that? *Dzl.*; *dgra mánis-pas* as the enemies had become very numerous *Dzl.*; *smán-dpyidd mánis-pas pán-rgyu med* by making much of medical treatment he will not grow well *Mil.*; *ma mán-çig* be it not much, let it not grow too much *Mil.* and elsewh.; *mánis-kyis dogs - pa* fearing lest it should grow too much *Wdi.* — II. adj. 1. *mán-po*. — 2. having much, *bu man-bar gyúr-ba* to get many children, *bu-mánis* rich in children *Pth.* — *mánis-tsig* a sign of the plural number, e.g. *dag Gram.* — III. also subst. plenty. མ་ཤྲ་ཡུལ་ *mán-yul*, a province of Tibet bordering on Nepal, in which *skyid-grón* is situated, *v. skyid*.

མ་ཤྲ་རྩ་ *man-dzi-ra* *S.g.* a mineral medicine; perh. *man-dza-ri* *Ssk.* pearl.

མ་ཤྲ་མལ་ *maṇḍal* *Ssk.*, prop. Tib. *dkyil - kor* jewels, viands etc. presented as offerings, and arranged in a circle *Glr.* and elsewhere, cf. *tsogs*.

མ་ཤྲ་ *mad* 1. = *nad* (?) *lus mad - méd - èin* *Sambh.* — 2. sometimes for *smad*.

མ་ཤྲ་པ་ *mád-pa* true, *kyed mad ysün-zin* as you speak what is true *Mil.*; *ma nyés-pai bden-tsig mád-po smras kyan* although he solemnly declared not to have committed it *Pth.*

མན *man* I. subst., also *mán-na*, *má-na* *Hind.* a 'man' or Indian hundredweight, equal to about 80 pounds, anglicized *maund*. — II. *W.* for *ma yin* (*B. min*) 1. it is not;

i man this it is not; *mán-na* is it not so? isn't it? is it? In conjunction with a negative it is col. almost the only word for only, but etc.: *de mán-na mi yon, de mán-na med* only this one is to be met with, besides this there are none; *la-dág-gi lug čin-se mán-na mi yon* there are only small sheep in Ladak; *dún-la mán-na mi tón-kan* he who sees only what is close before him, a short-sighted person; *dé-bu lo gyad tin-la mán-na mi yon* fruit will appear only after a space of eight years; *di-rin mán-na ma tón* I have seen (him, it) only to-day, i.e. to-day for the first time cf. *min*. — 2. *no*. — III. = *ma* II., *man-yán* below and above *Cs.*; *man-čád, -čád, -čöd* 1. *adv.* and *postp.c. accus.*, below, downward, on the lower side of, as far as, *lté-ba man-čád ču nán-du nub Glr.*, he was immersed in the water below his navel, i.e. up to his navel; *inst.* of *man-čád* also merely *man*: *pús-mo goñ man Mil.*, lit below the parts over the knee i.e. higher than the knee; *de man-čöd*, below that *Glr.*; in reference to time, *from, do-nub man čad* from this evening *Mil.*; *de man-čád* since, *from that time forward Mil.*; *rman btin-ba man rab-ynás mdzad-pa yán-la* from the foundation up to the consecration *Glr.*; *even to* (the last man), (all) *except or save* (one), also *mán-pa, mán-pe, mán-kan, man-na* *W. (B. mín-pa)*. — 2. *sbst.* lower part of a country, *lowland*, thus in *Lh.* as a proper name.

མནངག man-nág, *Ssk.* ཕཔཏེག, advice, direction, information, *stón-pa* to give, *man-nag (-gi)-rgyud v. rgyud* 2; in later writings and in the mind of the common people, it coincides with *snags*, in as much as the esoteric doctrines of mysticism, i.e. magic art, are concerned, which are communicated in no other way than by word of mouth; cf. *ka-rgyan*.

མནཅད, མད, མོད, ང, ལྷག man - čad, čad, čod, pa, lhag, v. *man* II. and III.

མནད་ར་བ man-da-ra-ba, མཛཱར་བ, a tree in paradise *Stg.*

མན(ན)ལུན(ནེ) man(-na)-mún(-ne) *Ld.*, turbid, muddy, dingy, dim, dull, dusky, as to water, flames of light etc.

མནཙེ mán-tsi *Sch.* a kind of silk-cloth.

མནཛེ man-dzi 1. *Sch.* 'a small square table', *acc.* to others a tripod with long curved feet, for sacrificial purposes. — 2. *W. bed Hindi* मञ्ज.

མནཤེལ man-šel crystal, glass *Pth.*

མར mar I. *sbst.*, resp. *ysol-már* 1. *butter Thgy, C., W.* — 2. *col.* also *oil*. — *Comp.* *skya-már, Ld. kág-la mar* fresh, not melted butter; *ba - már* cow-butter; *brimár* yak-butter; *bru-már* oil from oleaginous seeds, rape-seed oil etc. *Dzl.* and elsewhere; *rtsi-már* oil from the stones of apricots etc.; *mdzo-már* butter from the bastard-cow; *žun-már* melted butter, *ghi (Hind.)*, the usual form of butter in India and frq. also in Tibet, highly esteemed both as food and as medicine; *žum-már-pa* *C.* lamp; *mar-dkár Med.* = *skya-már*. — *már-ku* melted, liquid butter. — *mar-rnyin* old, rancid butter, recommended by physicians for diseases of the mind, fainting-fits, wounds. — *mar-nág* *W.* oil, *nyun-dkar-mar-nág* rape-seed oil. — *mar-blug* *W.* a small urn-shaped vessel for butter or oil. — *mar-mé* lamp, at present only for holy uses, thus: *mar-mé ghyen-tšen* holy, heavenward burning lamp *C.* (formerly any lamp *Dzl. U.S.*, 11; *Glr.*); *mar me mdzad Buddha Dīpaṅkara, v. Dzl. XXXVII.*; — *mar-žogs Mil.* a part cut off, one half of a *mar-ril*, i.e. a globular lump of fresh butter, about one pound in weight, not unfrequently offered to travellers as a gift of courtesy. — *mar-ysár* fresh butter *Lt.* — II. *termin.* of *ma* I., to or 'into' the mother; *mar-gyur gró-ba* regarded as a mother, a creature loved like a mother, *Mil.*; v. *ma* II. down, downward, *már-la* id., *B.* and *C.*; v. *rbab* and *grib-pa*; *mar-rio* v. *rio* 5.

མར་ཀ་ལ་ག mar-ka-la-ga(?) a fine ochreous earth, found e.g. on the Baralasa pass between *Lh.* and *Ld.*, used

as ground-colour in staining houses with *dkár-rtsi* *Ld.*

མར་རྒན *mar-rgán* v. *ma-rgán*.

མར་རྩོ *mar-ró* v. *ró* 5.

མར་རྩོ *mar-dón* perh. *dmár-dón*.

མར་པ་ *már-pa*, n. of a holy Lama, teacher of Milaraspa, by whom he was highly respected.

མར་བ་ *mar-ba* provinc. for *dmár-ba* *Sch.*

མར་ཡུལ་ *már-yul* *Ma.*, n.p. = *la-dwags* *Ladak*.

མལ་ *mal*, the place where a thing is, its **site, situation**, **mál-du* *zág-pa** *C.* **bór-è** *W.*, to put a thing in its own place; also where a thing has been, its **trace, vestige**, *ñin-rtai* *rut*, wheel-mark, track; *mal yéig-tu mi dóg-pa* prob. to be unstable, changeable, fickle, restless; more esp. place of rest, **couch, bed**, *mál-gyi* *og-tu* under the bed *Glr.*; *dgons-mal* resp. for night-quarters *Dzl.* ༡༩, 3 (so acc. to the xylographic copy; *Sch.* having the less appropriate *dgons-lam*); **mal dóg-è** *W.* to live in a strange place, *ἐπιδημεῖν*; *mal bdé-ba* *Sch.* a quiet sleep, *ñai lus sems mál-du bde* I now may safely lie down, fig. for: the danger is now over *Glr.* — *mal-kri* bed-frame, bed-stead. — *mal-gós* *Cs.*, *mal-čá* *Lex.*, **mal-čé** *C.*, **-stán** *C.*, *W.* *Dzl.* bed-ding, bed-clothes. — *mal-ldan* *Sch.* 'cradle', rather improb., perh. hammock. — *mal-yól* bed-curtain. — *mál-sa*, resp. *yzims-mál* couch, bed.

མལ་ལ་སྤུལ་ལེ་ *mal-la-múl-le* *Ld.* lukewarm, tepid.

མལ་ལི་ཀ་ *mal-li-ka* *Ssk.*, properly name of a flower, *Jasminum Champaca*, used as an epithet in pompous titles of books.

མས་ *mas* 1. instrum. case of *ma* mother. — 2. v. *ma* II, the lower part, gen. however with terminative meaning, **downward, towards the lower parts**, *mas btán-ba* *Med.* to move downward, to purge; **backward, last** *Sch.*; used also as a sbst.: *más-kyi* the last,

e.g. *yi-ge* final letter *Cs.*; *más-la* downward, below *Sch.*, *más-nas* from below *Sch.*; cf. the contrary *yás*.

མི་ *mi*, I. num. figure: 46. — II. sbst. **man**, *mi ysod-pa* to kill men, to murder, *mi-méd ri-kród* uninhabited, desolate mountains *Mil.*; *mi-rnams ná-re* people said *Mil.*; *mi-la ma lab* tell no body else of it *Mil.*; *rán-gis bságs-pa mi-yis spyod* what we gathered ourselves, is enjoyed by others *Mil.*; *mi-nor ran slón-ba* to gather by begging what belongs to others *Mil.*; *mi bú-mo* 1. daughters of men, opp. to *lhai bú-mo* e.g. witches appear in the shape of daughters of men *Mil.* 2. daughters of others, opp. to *rán-gi bú-mo* *Mil.*, cf. also *mi-bu* further on; pleon. before a pers. pron. of the first person: *mi-ná*, *mi-bdág* I, *Mil.* (cf. *po*), and with certain sbst.: *ytso-bo mi drug* (we) six lords *Glr.*; plur. also *mi-tso* *Sch.*

Comp. *mi-ka*, (idle) talk of the people, common talk, *yúl-sdei nán-nas mi-ka* *sdud* in the whole neighbourhood one is an object of gossip, nif.; defaming talk; imprecating speech, with or without *nán-pa*, *mi-ka zug* or *póg* (damnation) lights on (me, him) *Dom.* — *mi-kyim* 1. human dwelling, house, (the Chinese capital contained) *mi-kyim búm-tso* 100 000 houses *Glr.* 2. *Ld.-Glr. Schl.* 20. b. and *Glr.* 94, 7 it seems to imply the people of a household, domestics, the same as *kyim-gñi mi*. — *mi-grén* v. *grén-ba*. — *mi-rgód* v. *rgód-pa* II. — *mi-brgyúd* v. *brgyud*. — *mi-rjé* sovereign, king, *mi-rjé mdzad-pa* to be king, to reign *Glr.* — *mi-nyid* *Cs.* 'humanity, honesty'; *mi-nyid-čan* 'humane, honest' (?) — *mi-brdág*. 1. = *mi-rjé*. 2. symb. num.: 16. — *mi-mda* (vulgo *min-da*) *Mil.* and *C.*, *W.*: men, persons preceded by a numeral, e.g. six men, six women (prop. a line or row of people). — *mi-sde* v. *sde*. *Sch.* has also: *lha-sde* *mi-sde* princes and nations. — *mi-sná* 1. race of men, class of people (seldom). 2. messenger, delegate, not frq met with in books, yet not unknown in *C.* and *W.*, and used esp. of messengers with an errand or

charge given them in words; in our translations introduced for *apostle*, *pó-nya* having been adopted for 'angel'. — *mi-dpón* prefect *Glr.*, *C.* — *mi(i)-bu* 1. a child of man, a mortal, po., *Mil.*, cf. *mii bú-mo* above. 2. son of man, when Christ speaks of himself as such, otherwise *mii sras Chr. Prot.* — *mi-bo* Cs., rarely for *mi*. — *mi-dban*, prince, potentate. — *mi-ma-yin(-pa)* མི་མ་ཡིན་པ། one that is not a human being, *mi dan mi-ma-yin-pa tams-čád* all human and not human (adversaries) *Dom.*, esp. ghosts, demons, *dur-kród-kyi mi-ma-yin-pa-rnams* the ghosts of a grave-yard (not the souls of the dead); *mká-la rgyü-bai mi-ma-yin* the ghosts that walk in the air *Mil.*; *dkár-pyogs-kyi mi-ma yin-rnams* good genii *Mil.*; *mi-ma-yin-gyi čö-prül* apparitions of ghosts *Mil.* — *mi-mo* woman, yet only in contraposition to *lhá-mo* and other not human female beings *Mil.* and elsewh. — *mi(i)-yul* human world, lower world, earth, opp. to regions of the gods or of infernal beings *Glr.*, *Pth.* — *mi-rabs* mankind. — *mi-rigs* v. *rigs*. — *Mi-la-rás-pa*, often only *Mi-la*, name of a Buddhist ascetic, of the 11 century (*Wdk.*), who between the periods of his meditations itinerating in the southern part of Middle Tibet as a mendicant friar, instructed the people by his improvisations delivered in poetry and song, brought the indifferent to his faith, refuted and converted the heretics, wrought manifold miracles (*rdzu-prül*), and whose legends, written not without wit and poetical merit, are still at the present day the most popular and widely circulated book in Tibet. — *mi-lág* servant, **mi-lág-tu dō-wa** to do servant's work, to perform drudgery *W.* — *mi-lús* 1. the human body. 2. v. *lús-pa*. — *mi-ser* 1. subject, servant, menial, drudge. 2. robber, thief, sharper. — 3. v. below.

III. negative adv.: not, in all such cases where *ma* (q.v.) is not used. With simple verbs the place of the negation is always immediately before them, in compound forms gen. before the last of the component parts, e.g. *byün-bar mi gyür-ro*, unless logically

it belongs to the first, in which case often *ma* inst. of *mi* is employed. This rule, however, is not always strictly observed, so *Glr.* 70: *de dan nám-du yan mi brál-bar gyis šig*, and immediately after: *skad yčig kyan ma brál-bar gyis šig* do never part with it

མི་མ་ཡིན་པ།, མི་མ་ཡིན་པ། *mi-nyág, me-nyág*, and བྱ་རྒྱུ་ *Tanggud*, names of two provinces closely connected with each other, situated in the north-eastern part of Tibet and forming in ancient times a separate kingdom *Glr.* མི་མ་ཡིན་པ། *mi-ma Sch. tears.*

མི་སེར་ *mi-sér* 1. n.p., formed after *مصر*, *mi-sér yul* Egypt, *mi-sér-pa* Egyptian, *Chr. Prot.* — 2. v. *mi*.

མི་འཇམ་ཅེ་ *miam-čé, Ssk. विष्णु*, fabulous beings of Indian origin, nearly related to the *dri-za*, and belonging to the retinue of Kuvera; fem *miam-čé-mo*.

མིུ་ *miu* 1. a little man, dwarf, also *miu-tün Wdn.*; *mig-gi miu* v. *mig*. — 2. perh. applicable also to puppet, doll.

མིག་ *mig*, resp. 1. eye. — 2. eye of a needle; hole in a hatchet or hammer, to insert the handle — 3. symb. num.: 2. — *mig-gi gañs Sch.*, the white of the eye; *mig-gi rgyál-mo* or *miu*, 'the queen or the little man in the eye': 1. pupil. 2. iris *Stg.*; *mig-gi snág-tsa* or *-mtso* Cs., vulgo *mig-gi nág-po* id.; *mig-gi mé-tog Sch.* the luminous point of the eye: *mig nyáms-pa* Cs. weak eyes; *mig ltá-ba* to see with the eyes, to look up, to look round *Glr.*; *mig dzüm-pa* to shut the eyes, *byéd-pa* to open the eyes, v. *byéd-pa* 1; *dón-pa*, *byin-pa* to cut or tear out the eyes, to squeeze them out by a particular instrument, as a torture or punishment *C.*; *mig bčár-ba Lex.*, acc. to *Sch.* id.; *mdóns-pa*, *mdóns-par gyür-ba* to get blind or blinded, to be deprived of sight *Dzl.*; *mig kyid-pa Sch.*, to distort or roll the eyes; *mig skú-ba Dom.* (*bskú-ba*?) n. of a certain magic trick; *mig čid-pa* inflammation of the eyes through cold, snow-blindness *C.* (perh. *pyid-pa*); **mig zug son**

it has struck my eyes, I should like to have it *C.*, *W.*; **mig log ltá-ce** to eye one obliquely, with envy or jealousy *W.* —

Comp. *mig-kyóg* squinting *Sch.* — *mig-rkyén* *Mil.*, is said to be the same as *mig-ltós*. — **mig-skyór** *W.* eye-ball. — *mig-skyág* the impurities in the eyes *Cs.* — *mig-kún* eye-hole, socket *Sch.* — *mig-krul* *Mil.* v. *mig-ṣprul*. — *mig-grogs* one's sweet-heart *Cs.* — *mig-gram* edge of the eye *Sch.* — *mig-rgyañ* 1. v. *rgyañ-ma*. 2. farsightedness, *mig-rgyañ-čan* one that is farsighted, *mig-rgyañ-tún* short-sighted *Bhar.* *mig-sgyu* mirage, looming, Fata Morgana, *sós-kai tán-la mig-sgyu gyú-ba bžin Thgr.* like the mirage on a plain in the hot season. — *mig-sgyur-ma* = *mklá-gro-ma* *Mil.* — *mig-čan* 1. having eyes. 2. having seeds or grains, fructified, of ears of corn *W.* — *mig-čer* v. *če-re*. — *mig-léib*s eye-lid *Med.* — *mig-žu* 1. tears *W.* 2. hydrophthalmia *Med.* 3. *mig-žu dzág-pa* blear-eyes *Schr.* — *mig-brnyás Kyér-ba* *Mil.* c. dat., to slight, to treat contemptuously. — *mig-rtül* dim, dull eyes *Sch.* — *mig-lta* (resp. *žál-lta*, *žál-ta*) *byéd-pa* to inspect, superintend (**mig-ta-kan** overseer of workmen); to keep, to guard; to care for, to minister, to serve. — *mig-ltág* *Sch.* = *mig-skyág* (?) — *mig-ltós* 1. eye-sight, look, mien *Cs.* 2. *C. W.* learning by observation and close ocular attention, **gár-ža-pe hin-dui mig-tós Kur*, or *Kyon*, or *lob dug** *W.* the people of Lahoul copy the Hindoos; **mig-tós nán-pa Kur*, or *lob son** *W.* he has imitated what is not good. — **mig-tó-la pém-pa*, or *nó-pa** *C.* to derive profit or harm from observing and imitating others (?) **mig-tó-la pém-pe 'tém** deterring punishment. — **mig-lág tón-wa** a kind of torture in *C.*, little hooks, connected by strings, being fastened in the lower eye-lids as well as in the chest, by which means the former are constantly drawn down and prevented from closing. — *mig-tún* short-sightedness *Cs.*, *mig-tún-čan* short-sighted. — **mig-ḡa** snow-spec-tacles, shades formed of a texture of horse-hair. — **mig-dól** *C.* = *ynyid-rdól*. — *mig-*

ldán = *mig-čan* *po.* needle. — *mig-nád*, disease of the eye. — *mig-po* = *mig* *Cs.*, *mig-po-čé* a large eye *Cs.* — **mig-pág** *C.*, *W.* eye-lid. — *mig-sprin* 'a white spot in the eye' *Sch.*; acc. to *Lt.* it seems to be the white of the eye, sclerotica, in *C.* the cataract is called so. — *mig-pór* *Cs.* = *mig-kún*. — *mig-krul* *Mil.* optical deception, *mig-krul-mkan* a showman *Cs.* — *mig-bu* 'Augenklappe' *Sch.* (?) — *mig-bur* goggle-eyes. — *mig-bras* apple of the eye, eye-ball, **mig-ḡás lóg-če*, or *mig-kór lóg-če** *W.* to roll the eyes; *bdág-gi mig-gi bras ltar yčes-na yañ* although she is as dear to me as the apple of my eye. — *mig-mán(s)* chess-board, game at tables, *mig-mán rtáb-ba Dzl.* to play at chess, *mig-man-ris-su bris-pa Glr.* chequered, painted or in-laid work after the pattern of a chess-board. — *mig-méd* eyeless, blind. — *mig-dmár* 1. red eye, as a symptom of disease *Lt.* 2. the planet Mars. — *mig-smán* eye-medicine. — *mig-rtsa* 1. prob. Vena facialis externa *Med.* 2. the blood-vessels of the sclerotica, *mig-rtsa krugs-pa* the blood-vessels irritated, reddened *Med.* — **mig-sál** *W.* sharp-sightedness, **mig-sál-kan** sharp-sighted, **mig-sal-nyám** the contrary. — *mig-rtseg* the wrinkles of the eye-lid *Cs.* — *mig-tsil*, 1. fat in the eye *Mil.* 2. the white in the eye *Cs.* — **mig-tsig(-če)** *W.* inflammation of the eye, **ká-mig-tsig** caused by snow, **dúd-mig-tsig** caused by smoke. — *mig-zi* mist before the eyes *Sch.* — *mig-zür* corner of the eye *Sch.* — *mig-yzugs* *S.g.* optical perception, a picture of objects being formed on the retina by reflected rays of light (merely guessed by Tibetan science, not ascertained by observation and research). **mig-yán(s)** *C.*, *W.* liberal, bountiful. — *mig-yór*, 1. *Sch.* = *mig-rtül*. 2. = *mig-sgyu* *Thgr.* — *mig-rig-rig* *Mil.* timidly, anxiously looking to and fro, hither and thither. — *mig-rin-čan* = *mig-rgyañ-čan* *Cs.* — *mig-ris* artificial eye-brows *Cs.* — *mig-rús* eye-bone *Cs.* — *mig-slob*s the act of accustoming the eyes to . . . , *mig-slobs nán-pa skye* *Mil.* you habituate yourself to a faulty look, i.e.

downward, to what is earthly. — **mig-sóg** W. eye-lash. — *mig-sér* 1. jaundice, also **gya-nág mig-sér** W. 2. envy, jealousy, *mig-sér-can* envious, jealous. — *mig-hu-ré* v. *hu-re*.

མིན་ *min*, resp. *mitsan*, name, *kyód-kyi min* *ci yin* Mil. or **ci zer** W. what is your name? *dei min yan med* Glr. such a thing is or was not known at all, such a thing does not exist; *min-tsam-gyi dge-slón* Dzl. priest only by name; W.: **min-gi nán-na** id.; C. also: **tal-gyi min tsám-le me** this tax exists only nominally; **appellation, designation, word**, *tén-pai min* a word for drawing (pulling) Gram.; *min-gi mdzod* dictionary; **kyod-sy min dan** or **sy min-ni nán-na** or **sy min nén-te** or **sy min-la té - te* *ča dug** W. in whose name or business, upon whose order are you going? **ci min dan** W. for what cause, in behalf of what affair? *min-nas rjód-pa*, or *smó-ba* Dzl. and elsewh., to call by name, also to call upon the name of, hence . . . *kyi min-nas brjód-de* in the name of; *min dōgs-pa* to name v. *min* 2; *dōs-min* v. *dōs*; *btāgs-min* a name given (e.g. a Christian name) (Cs., *rjes-grub-kyi min* a surname (Cs., *rus-min* a family name Cs.

Comp. *min-rkyān* a single syllable or name Cs., cf. *min-sbyār*. — *min-grōgs* one's name-sake Cs. — *min-sgrā* a mere name, word, or sound (philosophical term.) Was. — *min-nán* a bad name, infamy Cs. — *min-can* having a name, *dpal-byór min-can* one of the name of Paljor. — *min-ton* v. *tón-pa*. — *min-mā* final letter Cs. — *min-sbyār* compound name. — *min-méd* 1. nameless. 2. the fourth finger. — *min-tsig* word, appellation. — *min-yzi* the first letter of the root of a word, in contradistinction to the second, the third, and the prefix-letters, *min-yzi rkyān-pa* a single initial, e. g. ཀ, including ཀྱ, ཀྲ, ཀླ, *Zam.*; *nyis-sbrél*, *ysum-sbrél* a double, triple, letter, like ཀྱ, ཀྲ, Cs. (?) — *min-bzān* good reputation Cs.

མིན་པོ་ *min-po* brother in relation to his sister, *min-srin* brother and sister;

de na dan min-srin-du byao Dzl. her and myself I shall make to be sister and brother, i.e. I shall raise her to be my sister.

མིད་ *mid* a large fish Cs.; *mid-mid* id.

མིད་པ་ *mid-pa* 1. sbst. gullet, oesophagus Mil. and elsewh.; *mid-skrān* a tumour of it, incident to horses Sch. — 2. vb. to swallow, to-gulp down, frq.

མིན་ *min*, W. **man**, 1. for *ma yin* (he, she, it) is not, *ša-min-tsil-min* Mil. they are neither 'flesh nor fat'. — 2. abbrev. for *min-pa* and *min-par* v. below; *btān-min* for **btān yin-nam ma yin** W. will it be given or not? *min-pa* and *ma yin-pa* to be not; often as a participle supplying the place of a prep. or adv. (for *min-par*), **excepted, except, besides**, *de ma yin-pai šin* Stg. the other trees except this one; *klu ma yin-pa yžan mi tub* Dzl. except he that is a Lu cannot . . . ; *sañs-rgyās min-pa sus kyan mi šes* Mil. besides Buddha no one knows of it, no one knows it except Buddha; *nas yug yčig min-pa mi bsdad* Mil. I have been sitting down only this moment; *ro zér-ba min-pa skyab-pai min mi yon-ba dug* Mil. one can only say 'corpse', and the appellation 'skyab-pa' is not admissible; *de min besides, otherwise, else, apart from, setting aside* Mil.; even: *de-min-rnams* Glr. those that are not doing so. Cf. *man*.

མིན་པ་ *min-da* v. *mi-mula*, sub *mi* compounds.

མིན་ *mim*, the Hind. *mēm*, **Madam**, *mim sā-heb* the mistress or lady of the house.

མིར་ *mir* termin., མིས་ *mis* instrum. case of *mi*.

མུ *mu* 1. num. fig.: 76. — 2. sbst. **border, boundary, limit, edge, end**, *zin-mu-la ynās-pai lha* deity residing on the landmark; *mū-la skye* (the plant) grows on the edges of fields Wdn.; *mā méd-cin mu med* Stg. there is neither limit nor end; *mu bži* = *mā bži* Mil., S.g. seems to be used in a philosophical sense for 'perfect limitedness'; *mu-kyid* **circumference, compass**, the **hoops** of a cask Sch., the **rim** of a wheel Stg.; *mu-kyud-dzin* n.p., the least of the

seven mountains surrounding the Sumeru. *mü-stegs-pa*, also *mü-stegs-ñan* Ssk. མུ་སྟེག་པ་ (overlooking the word *stegs*) it is gen. explained in an intellectual sense, so by Cunningham: adherents of the doctrine of finite existence (Bhilsa Topes), Cs.: the doctrine of perpetual duration or of perpetual annihilation(?); but should not rather *mü-stegs* be the same as *báb-stegs* (v. *báb-pa*), being a literal translation of མུ་སྟེག་, and therefore prop. a Brahmanic ascetic (v. Ssk. dict.), in Buddhist literature always equivalent to Brahmanist, Non-Buddhist, heretic (infidel)? — 3. Sch. has besides: *mü-la* in a circle, continuously; *mu-ltar* or *mü-nas* = *bžin-du* C.; in *W* they say: **mu čig-la bor** throw it together on a heap!

མུ་གེ *mü-ge* 1. *W.* desire, appetite, **zan za-čé** or **čän tün-čéi mü-ge rag** I have a longing for food, for beer; *mü-ge-ñan* fond of dainties, lickerish, of men and animals. — 2. *B.* and col., famine, *mü-ge byun* Dzl., *Mil.* a famine is caused, breaks out.

མུ་ཅོ་ *mu-čór* nonsense, *smrá - ba* Stg. to talk nonsense.

མུ་ཁྲི་ *mü-tig* pearl frq., *mü-tig-rgyan* a pearl ornament Cs.; *mu-tig-čün-po*, *mu-tig-drá-ba* Glr. garland formed of pearls; *mu-tig-pren* string of pearls.

མུ་སྟེ་ *mu-ti-la* mother of pearl Sch.(?).

མུ་ནི་ *mu - ni* Ssk. saint, ascetic, anchorite, chiefly in names: *Sā-kya-mu-ni* the saint of the Sākyas, Buddha.

མུ་ནི་དི་ *mu-ni-ti* Sch. = *mu-tig*(?).

མུ་མེན་ *mu-mén* Glr., *Mil.* a precious stone, of a dark blue, yet inferior to the azure-stone, occasionally used for rosaries; mention is also made of *mu-mén dmár-po* Wñ.

མུ་ཅོ་ *mu - rtsód*(?) colt's foot, *Tussilago* *farfara* Lh.

མུ་ཟི་ *mü-zi* brimstone, sulphur *Med.*, *mü-zi-ñan* containing sulphur, sulphurous; *mü-zii skyür-rtsi* (*snum* Schr.) sulphuric acid Cs.(?).

མུ་རན་ *mu-rán* hoop, of casks etc. Sch.

མུ་ལ་ *mü-la* Ssk., root; particular roots, such as those of *Arum campanulatum*, so perh. *Lt.*

མུ་གེ་ *müg-ge* sometimes for *mü-ge*.

མུ་གེ་ *müg-pa*, 1. sbst. moth, worm, *müg-ma* id. Glr., also *mün-ma*; *gós-mug* clothes-moth, *bál-mug* id., *lčags-mug* a worm that eats iron away(?) Cs.; *müg-zan* moth-eaten, destroyed by worms Cs. — 2. vb. with *yid-*, *yi-*, resp. *fugs-*, to despair *Pth.*; *blomüg-po* a gloomy, doleful way of thinking Sch.

མུ་ན་ *mun-pa* 1. sbst. obscurity, darkness, frq. — *mün-pai smag-rüm* id., frq.; *mün-pa-nas mün-par gro* Dzl. they wander in eternal darkness; *mün-pa sél-ba* to lighten the darkness; frq. fig. with and without *bloi*. — 2. adj. obscure, dark. — 3. vb. in *W.*, *mun soñ* he has become insensible. — *Comp.* *mün-kan* dark room, e.g. the sanctuary containing the images of the gods Glr.; prison Cs. — *mün-kuñ* Dzl. prison, dungeon. — **mun-fig** Lh., *mun-kród* Dzl., **mun-nág** *W.*, *C.*, *mun-brág* Sch. and Lh.(?) close darkness. — **mun-čül*, or *mun-nyüg tñ-čé** *W.* to grope in the dark. — **mün-ču*, *nüm-ču** *W.* the dusk of evening, **mün(-ču)* *rub** sets in. — **mün(-s)pe-ra tñ-čé** *W.* to talk confusedly, wildly. — *mun-sprül* Tar. 56, 17, to judge by the context: ignorance, stupidity; so *Schf.* — *mun-srib* *Lex.* the darkness of night. — *mun-sró* furious passion, **mün-sro yon dug** *W.* he rages in his passion. — **mun-srós* = *mün-ču** *W.*

མུ་མ་ *mum* (Hind.) *W.* wax.

མུ་ར་ *mur* 1. termin. of *mu*, hence *mur-fug* to the extremity, till the end of Cs.; perh. also *mur-düm* (or *-złum*?) *Ld.* dull, of knives, hatchets; *mür-dug* = *mü-stegs-pa* Sch. — 2. gills of fish.

མུ་ར་གོ་ *mur - goñ* the temples Sch.; *mur-grám* id. Cs.; jaw, jaw-bone Sch. — *mur-tór* ulcers in the mouth Sch.

མུ་བ་ *mür-ba* 1. to gnaw, to destroy by gnawing, to bite asunder, e.g. bones *Thgr.* — 2. to masticate, to chew(?).

ལྷན་ལྷན་ *mul-tug* *W.* fist, **mul-tug* *có-če*, *gám-če** to threaten with the fist, **gyáb-če** to strike with the fist.

མེ *me* I. num. fig.: 106. — II. sbst. 1. resp. *zugs* *C.*, **nán-me** *W.*, fire, *me* *bar* the fire burns, *zor* breaks out, *mèd* spreads, *ši* is extinguished; **me sòn-na** *W.* is the fire burning (again)? *kān-pa mes* (vulgo **mé-la**) *bsregs*, *zor*, *kyer* the house is burnt down, **dugs sòn** *W.* ignited, burnt (partially); *me sbór-ba*, *bud-pa*, *ytón-ba* *B.*, *(s)*bār-če*, *pū-če*, *dug-če** *W.* to light a fire, *ysó-ba*, **són-te có-če** *W.* to stir, poke, trim the fire, **nyál-če** *W.* to cover the glowing embers with ashes, in order to preserve the heat; *rgyáb-pa* 1. to set on fire, *kytm-la* a house *Glr.* 2. to strike fire *W.*, *me ldé-ba* *B.* and *col.* to warm one's self at the fire. — 2. symb. num.: 3. —

Comp. *me-skām* cock (of a gun), **me-kām jar tsar** *W.* the gun is cocked. — *me-skyógs* *C.* a shovel for live coals. — *me-sgyógs*, *gyogs* = *sgyogs* 2. — *me-mgál* firebrand, *me-mgál-gyi kór-lo* the circle made by a firebrand, when quickly swung round *C.* — **me-dín** torch *C.* — *mé-can* fiery, containing fire. — *me-lèags* fire-steel, pocket-fire. — *mé-lèe* flame of fire. — *me-čá* fire-steel(?) *Sch.*, **me-čé** *C.* every thing requisite for kindling a fire, as it is got in readiness for the following morning. — *me-mnyam-rlün* v. *rlün*. — **me-tág** *C.* 1. (*rtags*) a mark of burning. 2. (*ltag* or *stag*) spark, sparklet, a bit of live coal in the ashes. — *me-táb* fire-place, hearth; stove. — *me-dón* *Dzl.* fire-pit, pool of fire. — *me-dród* v. *drod*. — **me-dd** *C.*, musket, pistol; **me-da pag-čen** canon *Schr.*; **me-dá gyáb-pa** to discharge a gun; **me-da-sin** resinous wood, the coal of which is particularly used for making gun-powder. — **me-dág** (*mdag*) *C.* coals glowing underneath the ashes. — *me-rdél* bullet, musket-ball *Sch.* — *me-rdó* flint *C.* — *me-nür* *Sch.* = *me-mdág*. — *me-snód*, or *pór* coal-pan, chafing-dish, perfuming-pan. — *me-pün*, *me-büm* cupping-glass, cup *Li.* — *mé-ba* *Dzl.* = *me*. — *mé-bo* = *me* a large fire, *mé-bo če* *Dzl.* — *me-*

dbál a disease *Med.*; it is said to be a cutaneous eruption, hot and smarting, perh. erysipelas? — *me-mür* = *me-mdág* *Dzl.*; *me-ma-mür* *Thgy.* id.? — *me-btsá* v. *btsa*. — **me-tság** spark *W.* — **me-dzē** gunpowder *C.* — *me-yzi* anvil *Sch.* — *me-yzób* mark of singeing, of having caught fire. — **me-zi** *W.* = *me-ltág*. — *me-óbs* = *me-dón* *Sch.* — *mé-ri* fire-mountain, introduced by us for volcano. — *me-ris* a figure resembling a flame *Sch.* — *me-ró* an extinguished fire, fig. *batán-pai me-ró lan* *Glr.* the extinct doctrine revives again. — **me-lin** *W.* flame. — *me-lén* fire-tongs. — *me-šél* burning-glass. — *me-lhá* the god of fire, v. *Schl.* 251 sqq. — III. v. also *mé-tog*.

མེ་ལྷན་ *me-nyág* v. *mi-nyág*.

མེ་ལྷན་ *mé-tog*, *W.* **mén-tog**, 1. flower, *mé-tog bar*, *ka bus* the flower opens, begins to bloom, *mé-tog-gi prén-ba* chaplet, wreath of flowers. — 2. *W.* tuft or crest on the head of some birds. — 3. *W.* snow-flake.

མེ་ལྷན་ *mé-loñ* 1. mirror, looking-glass, frq.; *lās-kyi mé-loñ* a magic mirror, revealing the future *Glr.*; also fig., esp. in titles of books, e.g. *rgyal-rabs-kyi ysál-bai mé-loñ* A bright Mirror of the History of Kings. 2. plain surface, flat body extending in length and breadth, e.g. the flatness of the shoulder-blade, table-top, door-pannels etc., hence *sgo mé-loñ-can* *Glr.* an opening provided with a frame of boards to close it, not merely an 'ostium', of which description most of the inner doors in Tibetan houses are.

མེ་ལྷན་ *mea_o* the mewing of a cat.

མེད་པ་ *med-pa* for *mi yód-pa* to be not, to exist not (v. *yód-pa*), *med* he is not here, he is gone etc.; **ka-cül-du sòn-te med** *W.* he is off, having gone to Kashmere; **čag-mag ā-pe kyer-te med** *W.* the tinder-box is not here, father has taken it with him; **ši-te med** *W.* he is dead and gone; *skabs med* *Dzl.* there is, or there was, no opportunity; *čos-kyi miñ tsam yañ med* *Glr.* religious law does not, or did not, exist at all; *med kyañ* even if nothing is extant,

though the thing does not exist in reality; **ni méd-na yañ yon dug** the 'ni' may be dispensed with, though 'ni' be omitted, it will be all right; *rgyá-la méd-pai yi-ge drug Glr.* six letters not existing in Sanskrit; *méd-kyañ-run-bai yig-bru yčig* a letter that may also be wanting, a dispensable letter, e.g. ཨྱ *Glr.*; *méd-kyañ dgós-pai kral-bsdud Mil.* a taxation necessary, and even if one possesses nothing, yet as it were inexorable; *méd-pa* (*W. *méd-kan**) not being, not existing, not having; *blá-ma-la bzugs-grogs méd-pa lágs-sam Mil.* has your Reverence no fellow-resident in your house? fem. *méd-ma Mil.*; *W. *mā dud-pa-méd-kan** very or quite smokeless; *mi brnāns-pa skyug-tu méd-pa mid-du méd-pa Dzl.* a man about to be choked, being neither able to spit out, nor to swallow down; *bdag* (or *bdag-la*) *čan dbul-du med Dzl.* we are not able to give any thing; *med-mi-rün-gi bu-tsa Mil.* the sons and grandsons that are to get something (as a heritage); *kyim der méd-du mi ytib-pa*, or *mi rün-ba* indispensable in the house *Thgy.*; so also *med-fabs-méd-pai blón-po Glr.*; *méd-par gyür-ba* to be annihilated, to disappear, *stág-mo méd-par gyür-to Pth.* the tigress disappeared; *ñam dan sa yañ med-gyur-na Dzl.* when heaven and earth shall pass away; **da ña čiañ méd-kan son** *W.* now I am quite undone; *blón-po-rnams gran-sems-méd-par gyür-to Glr.* the ministers lost their litigiousness, gave up quarreling; *zas brim-du méd-par gyür-to Dzl.* the distribution of the dishes became impossible; **pé-ra zér-če méd-kan son** *W.* he became speechless; *med-par byéd-pa* to annihilate, an enemy *Dzl.*, to put an end to, a quarrel *Glr.*; frq. *méd-pa(r)* may be rendered by 'without': *rgyál-po žig méd-na mi run*, or *fabs-méd Pth.* we cannot do without a king; *mā-rtēn-méd-pai mā* a termination without a final consonant *Gram.*; *rgyu méd-par S. g.* without cause; or by 'instead of': *rgyál-po méd-par Glr.* instead of the king, *snār-gyi lus méd-par Glr.* instead of the former shape; *nyin-mtsan-méd-par* making

no difference between day and night, *po-mo méd-par* between male and female, *rgan-byis-méd-par* old and young; vulgo also *nyin-méd-mtsān-med* etc. — *méd-po*, *W. *méd-kan**, fem. *méd-mo*, a poor man, pauper.

མེན *men Mil.* an ornament, piece of finery.

མེན་མོ་ *mendi*, *Ssk.* མེན་མོ་, *Lawsonia alba*, a plant used for staining the finger-nails red *Mil.*

མེན་ཅོ་ *mén-tsi* a coloured silk handkerchief *W.*

མེན་ཁྲི་ *mén-hri* a kind of fur? *mén-hri dmār-poi slóg-pa* a fur-coat of red *men-hri* is mentioned as the vesture of a Lha.

མེས *mer termin. of me.*

མེས་པ་ *mér-ba Cs.*: 'a quaking; thinness; *mér-po*, *mer-mér* thin, as liquids'; *Sch.*: '*mér-gyis gan* full to the brim'. I met with 1. *mer* in *žig-mér* q.v. — 2. *mér-ba* as adj. for *mtso* the lake *Mil.* — 3. **mer-mér** *W.* adj. like a thin pap, and subst. a muddy substance, e.g. street-mire; **mer-mér čó-če** to make a mire. — 4. *mér-mer-ba* adj. in connection with such subst. as light, ray, beam, brightness *Thgr.*, *Mil.* — 5. *mér-mer-po* used in medical writings in a similar manner as *nur-nur-po*, to define the shape of an embryo, oblong, oval; these descriptions, however, though partly founded on observation, are frequently very arbitrary, vague, and even contradictory. In *W.* the word has only the signification 3; a Lama from *C.* rendered it with 'full', which would agree with *Sch.* and no. 1, as well as with 'glittering, quivering', having some relation to no. 2 and no. 4.

མེས་པོ་ or ཅོ་ *mél-tse* or *-tse* 1. watch, watchman, sentinel; watcher, spy, *mél-tse byéd-pa* to watch, to keep watch *Dzl.*; *ja-ra-mél-tse* = **mél-tse** *W.* — 2. steatite or soap-stone, of a greenish colour.

མེས་པོ་ *més-po*, vulgo **me-mé**, grandfather; also forefather, ancestor, progenitor, *sañs-rgyās tams-čād-kyi spyi-mes kun-tu bzān-po Thgr.* *Kuntuzānpo*, the common progenitor of all the Buddhas; *mēs rgyál-po Glr.* merely equivalent to 'the old king';

pa-més the grandfather by the father's, *ma-més* by the mother's side *Cs.*; *yañ-més* great-grandfather *Glr.*; *ze-* or *yèi-més* *Sch.* great-grandfather; *mes-dbón* grandfather and grandchildren, resp., e.g. *rgyal-po mes-dbón* the kings from one generation to another, the royal ancestors *Glr.*; *mes-rábs* id. *Sch.*; **me-mé**, reverential name given to men of a more advanced age *W.* also *C.*

མེ་ཏི *me-tri*, མེ་ཅེ་པ་, v. *byáms-pa* *Mil.*

མོ *mo*, I. num. figure: 136.

II. woman, female, opp. to *po*, = *bud-méd*: *mo na-re* the woman said *Glr.*, *Mil.*; of animals: female. — **mo-kyáñ** *W.* virgin. — *mo-gós* woman's gown, petticoat. — *mo-brgyád* female line of descent. — *mo-bi* female calf. — *mo-byis* *Mil.*, *mo-dbyis* (**mo-yi**) *C.* girl, female child. — *mo-btsún* nun *Glr.* — *mo-mtsán*, *moi dbáñ-po* female genitals. — *mo-rán-(mo)* 1. single, unmarried woman, so perh. in the passage, *ydon nán-gyi Kyó-bas mo-rán skyid* happier is a single woman than one with a husband of a bad face; more frq., the word implies 2. a poor, destitute female, one who did not get a husband *W.* 3. she, herself *C.*, *Lew.* — *mo-ri*, *mo-ré* a female kid. — *mo-rigs* female sex. *Cs.* — *mo-lús* the female body *Sch.* — *mo-yám* a barren female, hence *mo-yám-gyi bu* a non-sense, an incongruity.

III. lot, *mo déb-sa* to cast the lot, always a religious ceremony performed by Lamas (cf. *rgyan* and *rtags-rit*), which however does not preclude the possibility of an imposture; *mó-pa* one dealing with these practices, a soothsayer, *mó-pa dre mtón-ba* a soothsayer that pretends to have seen a ghost; *mó-mkán* *Cs.*, *mó-rtsis-pa* *Glr.* id. (the latter expression in the respective passage = court-astrologer); *mo-ma* the feminine of it *Cs.*, which however is at variance with *Mil.*, who in several places has *bla-ma mkas-pai mo-ma*.

IV. affix, so-called article, corresponding to the masc. terminations *po* and *pa*, and denoting the fem. gender of persons, *bú-mo* daughter, *bód-mo* a Tibetan woman.

མོ་ཁམ་ *mo-káb* v. *Kab*.

མོག་པ་ *móg-pa* dark (coloured) *Cs.*; *móg-ro* of horses, yellowish-brown *Glr.*

མོག་མོག་ *mog-móg* 1. *Cs.* = *móg-pa*. — 2. meat-pie, meat-balls in a cover of paste.

མོག་ཤ་ *móg-sha* mushroom *W.*

མོག་སྐུ་ཅན་ *mógs-tsa-ra* *Lt.* n. of a plant; in *Lh. móg-sha-ras* is a large species of *Ferula* or *Dorema*, of a yellow flower and a fetid smell.

མོང་གོ་པ་ *món-gol* a Mongul *Tib. sog-po*.

མོང་རྒྱུ་ *mon-rtül* *Lex.* = *blün-po* dull, stupid.

མོང་ལྗོ་ *món-lo*, *W.* for *lón-mo* knuckle, anklebone.

མོད་ *mod* moment, occurring only in the following combinations: *lán-bai mod* (*de-nyid*)-*la* at the very moment of rising *Pth.*, *Mil.*, *dei mód-la* the moment after *Glr.*; gen. *mód-la* instantly, immediately, *mód-la dráns-so* *Glr.* he immediately pulled it out; *Kra yañ mód-la pyin-te* *Dzl.* immediately after there came also the hawk; *dé-nas mód-la* id. *Dzl.*

མོད་པ་ *mód-pa* (cognate to *mád-pa*?) an emphatic word for to be, 1. as an augmentative of *yin*, sometimes superadded to this word; occasionally untranslatable, sometimes = indeed, to be sure, *zes smras mód-kyi* *Dzl.* though indeed you may say so; *dpag-tu-méd mód-kyi* though indeed it is immeasurable *Dzl.*; *ya dé-ka ña yin mod* *Mil.* the snow-leopard indeed was I myself; *di ma yin mod on-kyáñ* . . . to be sure, it is not this one, yet . . . *Tar.*; *gró-ba yin mod* (although not invited) yet after all you must go. — 2. as augmentative of *yod*, signifying abundance, plenty *B.*, *C.*, *W.*; *de mi byéd-na dgra mod* if you omit to do this, you will have plenty of enemies, *nad mod* plenty of diseases; *sti-bstán-gi křims stin-tu mód-kyi* although they abounded in compliments; *mód-pa* having an abundance, *lóns-spyód mód-par gyur* he becomes the owner of great wealth *Dzl.*; *stin-fog mód-*

pa *Glr.* abounding in tree-fruit; *mód-po* adj. plentiful, abounding, *kül-lu-ru šin mód-po* in Kullu wood is plentiful, or *šin mód-poi yul* (Kullu is) a country abounding in wood, opp. to *dkón-po*, hence 'cheap' may occasionally stand for it.

མོན *mon* 1. n. p., general name for the different nations living between Tibet and the Indian plain *Mil*: *món-yul-gyi bándhe* a monk from Nepal; *Glr.*: *dpal-gro món-la* Paldo in Bhotan; *mon-ta-wan* is stated to be a commercial place in Assam, from whence much rice is brought to Tibet; the people of Lahoul are looked upon by the real Tibetans as Mon, though for the most part they speak the Tibetan language, and they in their turn consider the Hindoos in Kullu as Mon; that this appellation is often extended to the Hindoos in general, appears from such names as, *món-gre*, *món-sran* Indian pea, *Phaseolus radiatus*, **མཁུ་** *món-ča-ra* the ever-green oak and its fruit, of the southern Himalaya ridges *Wdi.*; in *Ld.* the musicians (*Ld.-Glr. Schl.* 25, b), carpenters, and wood-cutters coming from the south, are likewise denominated Mon. — The form *mon-pa* *Cs.* is not known to me; *mon-mo* fem. *Pth.* — 2. sometimes for *mun*.

མོན་ཞུ་ *mon-ža* (or perh. *yža*) *W.*, popularity, respect, reputation, *món-ža tob* he makes himself generally beloved, is highly respected; *món-ža-dan* beloved, popular.

མོར་ *mor* termin. of *mo*.

མོལ་བ་ *mól-ba* the usual resp. term, esp. in *W.*, for to say, to speak, as *bsgó-ba* and *bká-rtsal-ba* are used in earlier, and *ywiri-ba* in later literature and in *C.*, hence it is often to be rendered by 'to order'; **sá-keb-la sa-lám mól zu** have the goodness to present (say) my compliments to that gentleman; **mól-lè tán-čé** to flatter, to caress; **mól-la tán-wa** *C.* to make known(?).

མོས་པ་ *mós-pa* vb. and sbst. to be pleased, *la* with, to wish, to have a mind, *gró-bar mó-so* *Glr.* I took a fancy to go there; *ču-la sogs-par mó-na* *Thgy.* if you wish for water or something of the kind; *mós-*

pa dan dód-pa *S.O.* desiring and coveting (are the origin of all the misery of sin); to take pleasure in, to rejoice at, *mós-pai glu* *Glr.* song of rejoicing; as sbst.: pleasure, satisfaction, esteem. — 2. to respect, to esteem, with *la*, to respect with devotion, to revere, to adore *čós-la* frq.; *kyod gán-la* *mos* to whom do you direct your devotions? *Mil.*; *mós-nas búl-ba yin* I give it merely from devout veneration, i.e. I shall take nothing for it *Pth.*; frq. joined with *gús-pa*: *yid-mos-gús drág-pos* with fervent veneration; *dad-mós* devotion; *mos spyód-pa* as participle, a pious man, a devotee *Tar.* 109, 7.

བྱད་པ་ *mya-nán*, trouble, misery, affliction, *mya-nán-gyis ydün-ste* *Dzl.*; *mya-nán čì yari med* *Dzl.* I have no trouble, no uneasiness, whatever; *mya-nán bsal* *Tar.* the time of mourning is at an end; *mya-nán byéd-pa* to lament, to wail; *mya-nán-méd*, **ཡེ་ཤེས་** n. of a famous king of ancient India *Glr.*, *Tar.* ch. VI; *mya-nán-las dás-pa*, abbr. *myan-das* (and so also pronounced, as for instance in a verse of *Mil.*, where it occurs as a trochee) 'having been delivered from pain', the usual, illiteral, Tibetan version of **निर्वाण**, the absolute cessation of all motion and excitement both of body and mind, which is necessarily connected with personal existence; absolute rest, which by orientals is thought to be the highest degree of happiness, imagined by some as a perfect annihilation of existence, by others, more or less, only as a cessation of all that is unpleasant in human existence, — well set forth by *Köpp.* I. 304 sqq.

བྱད་མ་ *mya-nam* a fearful desert *Lex.*, *Thgy.*

བྱལ་པ་ *myáy-pa* *Sch.* 'to chew'; acc. to medical writings, the chemical decomposition of the chyme in the stomach; to cause putrefaction; pf. *myags*; *myágs-par byéd-pa* = *myag-pa* *S.g.*; *rul-čin myágs-pa* *Dzl.* decomposed, putrefied; *ro-myágs* the watery product of putrefaction, 'tabes' *Thgy.*

བྱེད་བ་ *myán-ba* v. *myón-ba*.

བྱད་པ་ *myäd-pa* *Sch.* = *mid-pa* sbst.

མྱི་ myin Sch. = min.

མྱུ་ myú-gu. མྱུ་ myug, 1. Sch. reed, rush, flag, also = smyú-gu. —

2. Cs. sprout, the first shoot of corn etc., myú-gu snón-po Thgy. the young green corn.

མྱུ་པ་ myúg-pa, myúg-myug-pa 1. to run, roam, stroll idle about Sch. — 2. to show, exhibit ostentatiously, to boast with Cs. v. dmyúg-pa.

མྱུ་བ་ myúr-ba quick, swift, speedy, myúr-po id. Mil.; mostly as adv., myúr-du quickly, speedily; soon; ñi-myúr as speedily as possible; myúr-du-btsá-rtags symptoms of immediate parturition Med.

མྱུ་བ་ myúl-ba to examine closely, to search into, to scrutinize, c. accus. or termin. of place Stg., Mil., prob. but a different spelling for nyúl-ba. — lce-myúl Mng., Lt. a symptom of disease, acc. to Wise p. 282: a quivering motion of the tongue.

མྱུ་བ་ myó-ba v. smyó-ba.

མྱུ་བ་ myón-ba, pf. myans, also myon, fut. myan W. 'nyán-ñe', 1. to taste Dzl.; to try by tasting, myan-bas ñim-po tsor-nas perceiving the relish by tasting; ro myón-ba *lob-lág nyán-ñe* W., id.; to enjoy, mtoris-kyi loñs-spyód the bliss of paradise Dzl.; myón-bar byéd-pa to make, or to permit to, enjoy, kyod ños-kyi zas myón-bar byao I shall make thee enjoy the food of religious doctrine Sch., yet it may be rendered also more simply: thou wilt enjoy . . . Dzl. ལ་, b. — 2. in philosophy: to perceive, in relation to the perceptions of sense, Ssk. वेद. — 3. to experience, to suffer, both good and evil, sdug-bñal, distress etc. frq.; to get, mi-sdug-pai lus an ugly body; seldom with termin., yñs-skabs yñan-du myón-bar gyúr-bai lās - rnams works which would bring upon their author another state of existence (after his death) Thgy.; myón-bar mi gyúr-ba to be preserved from Dom.; ran-gi byás-pa ran-gi myón-ba yin Pth. your own doings are your own sufferings; as you have brewed, so you must drink. — 4. auxil. of the pf. like byun, but chiefly in negative sentences:

btsal ma myon Dzl. I have never yet sought, mton ma myon Mil. I have never yet seen, tos ma myon Mil. I have never yet heard, — a construction, that has originated from the earlier one c. inf.: rdzun smrá-ba ma myon, dgé-bai semaskyéd-pa ma myon dealing with falsehood, producing virtuous thoughts, has never happened to me yet Dzl.

དམག་ dñá-ba to be low, dbus dma mta ynyis mto-na if (in pregnancy) the middle parts of the body are low, and the sides high Med.; sbst. lowness; adj., also dñá-mo, low, low water, low voice, low rank, short measure or weight, frq.; dñá-la kyád-du ysód-pa to despise the low and humble Lt.; dñá-na if I live in humble circumstances Dom.; ná-yis mto mto byás-pa dma dma byun aspiring higher and higher, I fell deep Pth.; of religion: ñün-zad dñá-bai ñus-su as it had somewhat fallen into decay Pth.; dma bñbs-pa (frq. written sma) W. *ma bab kál-ñe*, and intrs. dma báb-pa to lower, to degrade, by words: to abuse, to vilify Do. by deeds: to deface, to deform, to mar Pth.; to disgrace, dishonour, profane Pth.; to humiliate Tar.; to oppress, to ruin Schr.; *ma-bab-ñan* W. humiliated, brought low. — dñá - sa 1. Sch. low land (?) 2. = dñán-sa. — Cf. dñán-pa.

དམག་ dmag Lex. ཇེ་ 1. army, host, dmag-tsógs, dmag-dpün, less frq. dmag-yséb id.; dmag dan bñas-pa with an army Tar.; mi-la dmag skyúr-ba to commit the command of an army to a person Glr.; yül-la dmag dren-pa to lead an army against, to invade a country, frq.; dmag rgyág-pa Glr., *mag táb-pa* C. to war, to make or wage war, dmag-rgyáy (or dmag-drén) res mán-du byéd-pa to make war upon each other Glr.; mí-stegs-pai dñág-gis bzun he was made a prisoner by an army of Brahmanists Glr.; dmag ston 1000 men Pth.; dñág-gi tsogs ston-prág sum-ñu an army of 30 000 men Dzl. — 2. in a gen. sense, multitude, number, host, *mag-lin(s)* W. a beating up of game, a battue; *mag-nór* property of the community, = (*s)pi-nor* W. — 3. Cs. and Sch. war. —

དམག་པ་ *dmag-pa*

Comp. *dmag-krim*s 'martial law' *Cs.* — **mag-fug** *W.* war, contention, contest. — *dmag-mgö Ma.* vanguard, front or first line of the army. — *dmag-sgar* encampment, *degs-pa* to pitch a camp. — *dmag-bagrig* troops drawn up, battle-array *Sch.* — *dmag-čäs* requisites for war, military stores, ammunition *Pth.* — **mag-táb** *C.*, *W.* war. — *dmag-nór* v. above sub no. 2 *mag-nór*. — *dmag-sná* = *dmag-mgö Ma.* — *dmag-dpün* army. — *dmag-dpön* commander, general. — *dmag-brän* = *dmag-sgar*. — *dmag-mi* warrior, soldier. — *dmag-mo* = *dmag*, *dmag-mo* *če bskür-ba Pth.* to send out a great army. — *dmag-tsögs* = *dmag-dpün*. — *dmag-ltäs* v. above.

དམག་པ་ *dmag-pa* v. མག་པ་ *mag-pa*.

དམངས་ *dmāns* the common people, populace, multitude, vulgar; *dmāns-kyi stön-mo* a banquet for all *Mil.*; *dmāns pül-pa* the vulgar, the common people; one of the common people; *dmāns-rigs* id.; used also as an abusive word: mean fellow; when referred to Indian matters = རྒྱུད་ the caste of craftsmen, not so low as *ydöl-ba*.

དམད་པ་ *dmád-pa Sch.* invective, abuse, (does not suit to *S.g.* 21).

དམན་པ་ *dmán-pa* (cf. *dmá-ba*) 1. low, v. *mtó-ba*; gen. fig., in reference to quantity, little, *dman lhag log* either too little, or too much, or badly constituted, e.g. gall, and other humours of the human body *Med.*; *bsód-nams dman-pa* having little merit, *blo dman-pa* having little sense *Glr.*; with *skye-ba* v. *skye-ba* II.; in reference to quality: indifferent, inferior *Ssk.* རྩིས་, *rim-pas dān-po mčog yin jñyi-ma dman* in the order (of enumeration) the first is always better, the next following inferior *S.g.*; **mən-sār** maiden, girl, virgin *C.* (cf. *skye-dmān*); depressed in spirits *Wdn.*; poor, pitiable, *ri-dwāgs dman-ma* the poor deer *Mil.*; *dmán-sa* or *dman-ča*, *dzin-pa* to choose the low, humble part, to be humble, to humble one's self, frq.; *dmán-sa zuñ dañ mtó-sar sleb Mil.* choose what is low, and you will obtain what is high. — 2. *dman*

དམིགས་པ་ *dmigs-pa*

for *skye-dmān* woman, opp. to *pó Mil.* — 3. in *Mil.* sometimes also for *mā-mo*, *srin-mo*.

དམར་ *dmār* profit, gain, good success, *dmār čuñ* a small profit *Mil.*; *dmār-po* adj., *tugs-dām dmār-po byün-nām* did it go on well with your meditation? *Mil.*, *dmār-krīd Cs.* 'practical instruction', e.g. in the healing art; acc. to my authorities it signifies the last 'finishing' instruction, in religion *Mil.*, in medical science *Med.*

དམར་པོ་ *dmār-po*, fem. *dmār-mo* (seldom), *dmār-ba*, adj. 1. red, frq., *mčog-dmār-po* one red-coloured (lit. red as to colour) *Dom.*; *dmār-bai spyān* red eyes *Glr.*; *sna dmār-ba* having a red trunk or proboscis *Glr.*; *dmār-ba*, also redness and to be red. — 2. v. *dmār*. — **Comp.** *dmār-skyā* pale red, — *dmār-krā Lt.*, red-spotted. — *dmār-krīd* v. *dmār*. — **mar-žen** raw meat *W.* — *dmār-ljāñ* greenish red *Mil.* — **mār-tag čod** *W.* the red of evening has vanished from the mountains. — *dmār-táb?* — *dmār-tór* v. *tór-pa*. — *dmār-mdāns Sch.* 1. bright red(?) 2. ruddy complexion. — *dmār-don Lt.* medicinal herb; in *Lh.* = *bya-po-tsi-tsi*. — *dmār-nág*, *skud-pa dmār-nág rnyis* two threads, one black, the other red, used in magic. — *dmār-smýug* blackish red. — *mar-zan-zāñ* scarlet-red. — *dmār-yöl* red china-ware (? opp. to *dkar-yöl*) *Med.* — *dmār-béal Sch.* dysentery, bloody flux. — *dmār-sér (-po)* reddish yellow, honey-coloured *Glr.*

དམས་པ་ *dmās-pa Cs.* wounded.

དམིགས་པ་, དམིགས་བྱ་ *dmig-pa*, *dmig-bu Lex.* and *Cs.* hole.

དམིགས་ *dmigs* sbst. v. the following.

དམིགས་པ་ *dmigs-pa* 1. vb. (analogous to *sgom-pa*), to fancy, to imagine *Tar.* 73, 5. prob.; to think, to construe in one's mind, *dmigs-te Glr.* or vulgo *dmigs-la* in imagination, e.g. to do a thing in one's mind, which at the time one is not able to perform in reality; this according to a Buddhist's belief is permitted in various cases (e.g. **sém-mi mig-la pül-če** *W.*, to bring an offering in mind, in imagination); it is attended with the same beneficial effects, as

if actually done, and in legends, especially, it is generally followed by a happy realization of what had been desired. — *dmigs-so* S.O. prob.: it is imaginable, it may be done in mind; *don dmigs-pa* to intend a benefit or profit for another person *Mil.* — Generally 2. sbst., **thought, idea, fancy** རྟོག་པ་, vulgo **mig(s)*; *dmigs-pairten* prob.: a thing only supposed, an object imagined *Thgr.*; *dmigs-pa zig ston-pa*, *boḡs-pa* to give (to another person) an idea of, to make a suggestion *Mil.*; **mig-la ḡo go* *W.* means also: do it, execute it, according to your own mind, I cannot supply you an exact pattern of it; *dmigs-can* ingenious, skilful in contriving *W.*; *dmigs-pa-las dās-pa* = *bsām-byai yül-las dās-pa*? — *yénis-med(-par)* *dmigs-pa (dan)* *brál-bas-na* indisturbable by fancies of the mind, free from every working of the imagination *Mil.*; *dmigs-pa-méd-pai snyin-rje* *Mil.* seems to be, acc. to *Thgy.*, the pity which the accomplished saint, who has found every thing, even religion, to be vain and empty, feels towards all other beings, in as far as they are still subject to error and mistake, opp. to *séms-can-la dmigs-pai snyin-rje*, and *čós-la dmigs-pai snyin-rje* the tender sympathies called forth by the sight of beings that are really suffering and of those defective in morality — a play upon empty phrases, in as much as in the very narrative, from which the passage above is quoted, the natural softness of *Milaraspa* is evidently excited by a very positive case, and not by any reflexions of an abstract nature. — **mig-pa-ne zḡ-pa** (v. *bzō-ba*) *C.* done only in thought, supposed, fictitious; *dmigs tams-čád brjed-nas* forgetful of all the beautiful fancies, schemes, and airy notions; *dmigs-pa ytód-pa* prob.: to direct one's thoughts, fancies, *la* to *Tar.* 189, 2. (where, no doubt, *ytád-na* is to be read); *dmigs-ytád* **mental object**, *dmigs-ytád brál-bai rnál-byor-pa* a saint that is free from such objects; acc. to our Lama also = *ytád-so* q.v.; *dmigs-ysál* *Lex.*; (*Sch.*: 'a clear notion'), perh. misspelt for *dmigs-beál* exception from a rule *Gram.*;

a particular mention, marking out, exemption of a person, in magisterial orders or enactments *W.* — *dmigs-bu* a blind man's leader *Dzl.*, *Lex* = *lón-krid-pa*. — *nyes-dmigs* *Mil.* and elsewh., punishment. In the last three examples the etymological relationship is not quite evident.

དམུ, མུ *dmu*, *rmu* a kind of evil demon, rarely mentioned *Lex.*; *rmu-rgód* wild, angry, passionate; a violent fellow, not safe to deal with *Mil.*; *dmu-bló* a wild, irascible mind *Sch.*; hence *dmus-byün* terrifying, frightful *Sch.*; perh. also *dmus-lón* blind, bodily blind, whilst *lón-ba* may be applied also to spiritual blindness *Dzl.*, *Glr.* and elsewh., and *dmu-čü* dropsy, esp. in the chest and in the belly *Med.*; *dmu-skrán* *Sch.* an oedema, tumour filled with water.

དམུན་པ་ *dmün-pa* darkened, obscured, *blo*; *mün-pa*.

དམུལ་བ་ *dmül-ba* v. *dzüm-pa*.

དམུར་བ་ *dmür-ba* v. *mür-ba*.

དམུས་ལོང་ *dmüs-loñ* v. *dmu*.

དམེ་བ་ *dmé-ba* v. *rmé-ba*.

དམོད་པ་ *dmód-pa* I. vb. (Cs. to curse, accurse, execrate, *dmód-pa byéd-pa* id. *Tar.* 14. 17. — II. sbst. *dmod-pa* *Dzl.*, *dmod*, *Glr.* and elsewh., **imprecation, execration, malediction**; *dmód-mo* id.; joined with *bór-ba*, *dór-ba*, *dzüg-pa*, *smó-ba*: 1. to curse, to execrate, *drañ-srön-gis dmod-pa bor-bai lo bču-yngis* the twelve years on which a curse had been pronounced by the saint *Dzl.* 2. to swear, to confirm a treaty by an oath *Glr.* 3. to pronounce a prayer or conjuration, *lha-la* to the deity *Glr.* 4. to affirm, e.g. to say ' **kon-čög še* ' or the like. The word seems to be nearly related both to *smód-pa*, and to *smón-pa*, but, as expressly stated by the *Lex.*, is not synon. with these verbs.

དམུལ་བ་ *dmu'yal-ba* I. vb. to cut up, to cut into little pieces, meat at dinner *Dzl.*, a punishment of hell *Dzl.* — II. sbst. hell, also *séms-can-dmyál-ba*; *dmyál-bar* *gró-ba* to go to hell, *dmyál-ba bčo-brgyád*

the 18 regions of hell; *tsa-dmyál* the hot hell, *gran-dmyál* the cold hell. — *dmyál-ba-pa*, *-po*, occupant of hell. — **nyál-wa-çan** *W.* poor, miserable, wretched; also like غريب *Urd.*, = my own little self, for 'I', in humble speech.

དམུག་པ་ *dmyug-pa* *Cs.* to show, *dmyug-dmyug-pa*, *dmyug-pa byéd-pa* to show repeatedly, to boast. Yet cf. *myug-pa*.

མྱ་ *rma* wound *B.*, *C.*; *ñá-la rma byün* I was wounded; *rma byün-pa* to wound, *rma ysó-ba* to heal a wound; *rmaí lhá-ba* *Sch.* 'a wound growing worse'; yet cf. *lhá-ba*. — *rmá-ka* 1. the orifice or edges of a wound. 2. *W.* inst. of *rma* wound, **rúl-li tám-te má-ka ton** he has been wounded by the bite of a serpent. — *rma-çás* *Sch.* plaster, cataplasm, dressing, bandage. — *rma-rjes* *Sch.* scar, cicatrix. — *rma-rnyin* an old wound. — *rma-smán*, *rma-rtsis* medicine or salve for a wound. — *rma-mtsan* scar *Bhar.* — *rma-ró* *Sch.* scurf, scab. — *rma-ñu* a festering, suppurating wound. — *rma-ñul* scar. — *rma-srol* *Sch.* the act of wounding, the wound received(?) — *rma-ysál* a fresh wound.

མྱ་ཅུ་ *rmá-çu* n.p., the river Hoangho *Glr.*

མྱ་ཅེན་ *rma-çén* v. *rmá-bya*.

མྱ་བ་ *rmá-ba*, pf. *rmas* 1. to ask, obs., *Lex.* 2. to wound *Dzl.*

མྱ་བྱ་ *rma-bya* (vulgo often **máb-ja**), མཐུར་ peacock, living wild in India, an object of superstition with Buddhists and Brahmanists. — *rma-bya-çén-po* n. of a deity *Dom.*; *rma-çén* *Wdk.*, མཐུར་མཐུར་མཐུར་ *Will.* : 'one of the 5 tutelary deities of the Buddhists'; *Sch.* : *rma-çén bom-ra* 'lord of the yellow stream' (?).

མྱ་བྱ་ *rmañ*, provinc. *rmiñ* *Glr.* ground, foundation, *rmañ diñ-ba* to lay a foundation *Glr.*; *rtsig-rmañ* id.; *rmañ-rdo* foundation-stone.

མྱ་བྱ་ཅེན་ *rmañ-tsér*, *mañ-tsér* or *-tsar* *Sch.* 1. pincers to pluck out hairs; *Cs.* instrument for cleaning the nostrils. — 2. *Sch.* rake (instrument).

མྱ་བྱ་མྱ་ *rmañ-lam* *Sch.* = *rmi-lam*, of rare occurrence.

མྱ་བྱ་ *rmád-pa* or rather usually: *rmád-du byün-ba*, *rmad-byün* wonderful, marvelous, and *no-mtsar-rmád-du gyür-ba* to wonder, to be surprised at, fq.

མྱ་བྱ་ *rmañ-pa* *Sch.* wounded; *rmas-pa* v. *rmá-ba*.

མྱ་བྱ་ *rmi-ba*, pf. *rmi*, to dream; *rmi-lam* resp. *mñál-lam* a dream, *rmi-lam za-zi* a troubled dream *Lt.*; *mi-bzan-ba* a portentous, ill-boding dream *Sg.*; *rmi-lam mtón-ba*, *rmi-ba* to dream, *rmi-lam-du rál-bar rmi*-so he dreamt that he had been torn to pieces *Dzl.*; *rmi-lam-du byün-ba* to appear in a dream *Dzl.*; *rmi-lam bráig-pa* *Cs.* to judge of dreams, *bád-pa* *Cs.* to interpret dreams.

མྱ་བྱ་མྱ་ *rmig-sga* *Sch.* a saddle that may be folded together.

མྱ་བྱ་ *rmig-pa* 1. hoof, *rmig-pa ka-brág*, *rmig-brág* *Cs.* a cloven hoof, *mig-pa-ka-brág-çan* cloven-footed; *rmig-zlám* an undivided hoof; *rta-rmig* a horse's hoof, also name of a plant *Wdn.*; *pyág-rmig* a yak's hoof; *rmig-léags* horse-shoe *Cs.*; *rmig-(y)zer* horse-shoe nail, hob-nail *Cs.* — 2. *W.* horse-shoe, *gyab-çe* to put on a horse-shoe, to shoe.

མྱ་བྱ་(མྱ་)བ་ *rmig(s)-pa* lizard, of a small kind *Sg.*

མྱ་བྱ་ *rmiñ* v. *rmañ*.

མྱ་བྱ་ *rmu* v. *dmu*.

མྱ་བྱ་ *rmü-ba* *Cs.* 1. dullness, heaviness. — 2. fog. — *rmus-pa* 1. *Cs.* dull, heavy; *Lex.* peevish, loath, listless. 2. foggy, gloomy, dark, *nam rmi*-*pa* a dark night *Dzl.*, cf. *rmügs-pa*; covered with fog, *yul*, *Dzl.* — *rmu-tag* 1. a cord to which little flags are attached, on convents etc. 2. *Glr.* fol. 24, sqq., here the word seems to denote some supernatural means of communication between certain ancient kings and their ancestors dwelling among the gods.

མྱ་བྱ་ *rmüg-pa*, pf. *rmugs*, 1. to bite, *B.*, *C.*, — 2. to hurt, to sting, of bees etc. *W.*

རྒྱུ་མཁའ་ *rmúgs-pa*

མ

རྒྱུ་བ་ *rmýa-ba*

to gall, the feet by friction of the shoes *W.*
— 3. to bark *W.*

རྒྱུ་མཁའ་ *rmúgs-pa* 1. a dense fog, *Kyim* fog is coming on, རྒྱུ་མཁའ་ *Cs.* id.; *sañs* has cleared away *Cs.*; *rmúgs-pa-ñan* foggy; *nam rmúgs-pa Dzl.* 220, 12, a dark, foggy night (another reading: *rmús-pa*); *Dzl.* 200, 15, *nyin-mtsán-du yul rmúgs-pa (rmús-pa)*, covered with fog, wrapt in darkness. — 2. *Sch.* eyes heavy with sleep. — 3. inertness, languor, laziness *Mil.*; inert, languid, sluggish, *rmúgs-par byéd-pa Dom.*

རྒྱུ་མཁའ་ *rmín-po Cs.* dull, heavy, stupid; 20 *rmín-po S.g.* sour milk (?).

རྒྱུ་མཁའ་ *rmúr-ba* to quarrel and bite each other, of dogs *Lex.*

རྒྱུ་མཁའ་ *rmús-pa v. rmú-ba.*

རྒྱུ་མཁའ་ *rmé-ba* I. to be economizing, parsimonious *Lex.*; *bsris-* (*Sch. srid?*) and *sér-me-ba Lex.* id. —

II. also *dmé-ba* and *smé-ba* 1. *subst.* spot, speck, mark, a natural mark, on a cane *Mil.*; mole, mother-spot; **mé-zól** *W.* mark of burning; a detestable sin, esp. murder; uncleanness of food, *rme-ytsan-méd* or *ytsan-rme-méd* making no difference as to clean or unclean food *Mil.*; *rme-grib* moral defilement; *rme-ñā-ñan Wñ.*, **me-ñā za-kan** *W.*, eating unclean flesh, as an animal that devours its own young. — 2. *adj.*, also *rmé-ba-ñan*, *rmé-ñan Wñ.*, *rmé-po Lex.* unclean, defiled, contaminated.

རྒྱུ་མཁའ་ *rmé-ru*, n.p. 1. mountain on the Chinese frontier *Glr.* — 2. a castle in Lhasa *Glr.*

རྒྱུ་མཁའ་ *rmeg-pa = ytan* order, series, row *Lex.*, *rmég-med-pa* disordered, not regulated.

རྒྱུ་མཁའ་ *rmed* crupper, attached to a saddle, *sgá-yi rmed Lex.*; *gón-rmed Pñ.*

རྒྱུ་མཁའ་ *rméd-pa* I. also *sméd-pa*, pf. *rmea*, to ask, *dri-ñin sméd-par mdzad-pa* id. resp. *Mil.*; *nyin-dri sméd-pa Mil.* = *nyin-dri ñu-ba*. — II. to plough and sow; *rméd-du jüg-pa* to cause to be ploughed and sown, e.g. rice *Dzl.*

རྒྱུ་མཁའ་ *rmen-pa Lex. rmén-bu Lt.*, *ñā-rmén Mil.* and vulgo, gland, swelling of the glands, wen.

རྒྱུ་མཁའ་, རྒྱུ་མཁའ་ *rmél-ba, smél-ba* 1. to pluck out, *C., W., Lex.*, v. *bal.* — 2. to become threadbare *W.* — 3. *Sch.* to appoint, to call, to invite.

རྒྱུ་མཁའ་ *rmo-ñags Sch.* = *smre-ñags*.

རྒྱུ་མཁའ་ *rmó-mo* 1. *Cs.* = *ma-ñin*. — 2. *Sch.* grandmother.

རྒྱུ་མཁའ་ *rmó-ba*, pf. and imp. *rmos* 1. to plough (up), *ñin frq.*; to sow and plough in *bras Dzl.*; *ma rmós-pai lo-tóg* 1. a fabulous kind of grain in the mythical age. 2. maize, *C., W.* — *rmó-po, rmó-mkan* ploughman. — 2. *gyód-rmo-ba v. gyód-pa*.

རྒྱུ་མཁའ་ *rmog* helmet *Glr.*; *rmog-tsāns Cs.* 'the padding in a helmet'; *kra-b-rmog* coat of mail and helmet.

རྒྱུ་མཁའ་ *rmón-ba* vb. and *subst.*, pf. *rmonis* to be obscured; obscurity, chiefly in a spiritual sense; also *adj.* obscured, stultified *Stg.*; more *frq.* *rmonis-pa*, e.g. *blo*, the mind darkened, by false doctrine *Thgy.*; by sorrow, despondency, = despairing, despondent, unnerved *Dzl.*, with *la* or termin., as to, with regard to . . . ; *blo ma rmóns-pa*, or *rmonis-méd Mil.* a mind lively, unimpaired, susceptible, *la* of; *kun-tu-rmón ñas-ñé-ba* an ample share of irrationality, the principal obstacle to the happiness (*ma-kōm-pa*) of those beings which are born as beasts; *rmón-par gyúr-ba* to be obscured, darkened, *byéd-pa* to obscure, to darken *Glr.*, also: to confound, perplex, deceive, = *mgo skór-ba Tar.*; *rmón-bu Lex.* without expl., *Cs.*: 'a kind of distemper'; *rmón-spu* hair of the abdomen and the pudenda, *ra-tug rmonis-pus lhog-pa Jom S.g.* the belly-hair of a he-goat tends to heal cancer.

རྒྱུ་མཁའ་ *rmód-pa Cs.* to plough, *rmód-glān* a plough-ox; *rmód-lām Sch.* furrow.

རྒྱུ་མཁའ་ *rmón-pa* 1. the act of ploughing; *rmón-pa rgyáb-pa* to plough *Cs.* — 2. a plough-ox, *rmon-dór* a yoke of plough-oxen.

རྒྱུ་མཁའ་ *rmýa-ba S.g.* sickness, nausea, *Kams-rmyá Lex.* id.

རྒྱུད་བ་, རྒྱུད་བ་ rmyān-ba, rmyén-ba = snyén-ba to stretch one's self, to stretch forward the neck; *bya-rmyān byéd-pa* id. Cs. also: to yawn.

སྒྲིབ་ sma v. dma.

སྒྲིབ་ smā-ra beard Mil., smā-ra-can bearded.

སྒྲིབ་ smag 1. a sort of medicine of an astringent taste Med.; smāg-rgyu black pepper. — 2. dark; darkness; mūn-pai smag-rūm id. Glr.

སྒྲིབ་ཅེ་ sman-tser v. rman-tser.

སྒྲིབ་ smad, མཐར་, 1. the lower part, opp. to stod; smād-la downward Sch.; lus-kyi smad the lower half of the human body, frq.; smad pyés-pa Sch.: 'to move the posterior to and fro' (?). — lus-smad-lia sá-la ytig-pa to bring the five lower parts of the body, the belly, the knees, and the points of the feet in close contact with the ground, i.e. to prostrate one's self; hence čos-gos smad lia Dzl. 720, 16, the five lower pieces of the priestly apparel, perh. breeches, stockings and boots; the meaning, however, of *sems-smād bco-brgyād Pth.* I am not prepared to settle. — 2. lowland = man-čād. — 3. low rank, v. smad-rigs below. — 4. with regard to time, the latter part, the second half, མཐར་, of the night, Dzl., of winter, of life etc. — 5. children, in relation to their mother, gen. preceded by *ma* or *bu*, thus: *nied ma-smād* I and my mother Mil.; *rgān-mo ma-smād ysum* the old woman with her (two) sons, those three Dzl.; also of animals: *rgód-ma ma-smād ynyis* the mare and her foal, the two Dzl.; *bu-smād* (Cs. also *mad*) wife and children, family; *nād-pa dei bu-smād* Mil. the sick man's family; *bu-smād-rnams* (my) wife and children Mil.

Comp. smad-čād lewdness, dissoluteness, prostitution, *byéd-pa* to indulge in, to practise Mil. — smad-dogs a subscribed letter Gram. — smād-tson-ma 'meretrix', prostitute, harlot, frq. — smad-yyogs nether integuments, breeches, trousers Wāi. — smad-rigs common people, lower caste Dzl.

སྒྲིབ་ smād-pa I. vb. 1. to bend down; to hand, to reach down, the alms bowl to a little boy Dzl.; (Sch. 'to stoop'?); *ydon smād-pa* to cast down one's eyes, to be abashed, dejected Tar.; *sems* to humble one's self, *la* before Dzl., *tugs* id. resp.: to be condescending, lowly, meek Dzl. — 2. to vilify, c. *la* or accus.: to blame, to chide, *bū-mo* one's own daughter Dzl., *bdāg-gi séms-la* to blame one's self Dzl.; to abuse, defame, degrade, traduce, *tsig nār-pas pāgs-pa-la* (to abuse) the venerable man with base words Dzl., *dkon-mčōg-gi dbu-pān* (to degrade) the highness of the excellent, = to blaspheme; to despise, the doctrine Glr.; to dishonour, violate, ravish, *bu-moi lus* a girl Pth.; *mā-ga-dha nyāms-smād-pai tse* Tar. 192 when (the country of) Magadha had been brought low, had decayed in its prosperity; *smād-pai tsig* or *nag* abusive word, invective, libel; *smād-ra* (prop. *sgra*) id., more in the language of the common people, but also Mil.; *smād-ra ytōn-ba* Mil., **tan-čē* W. to abuse, to revile; *smad-rigs* common people.

II. sbst. blame, reproof, reproach, disgrace, contempt.

སྒྲིབ་ sman 1. medicine, physic, remedy, both artificially prepared and crude: medicinal herb, drug; *rii sman tū-ba* to gather officinal plants on the mountains Dzl.; *mēn-la do** C., **man-la ča** W., (the plant) is used as a medicine; *sman shyōr-ba* to prepare a medicine, *ytōn-ba* to administer, *zā-ba* or *tūn-ba* to take (physic); different forms of medicine are: *tān-gi sman* liquid medicine, infusion, decocture; *pyé-mai sman* powder; *ril-bu* pill; *ldé-gu* electuary, sirup; *sman-mār* oily medicine (Tar. 39, 8); *sman-čāi* prob. alcoholic tincture; *brī-ta* extract(?). — Further: *kōn-sman* medicine taken internally, *byig-eman* used externally, unguent; *byār-eman* plaster; *bzi-sman* soporiferous potion; *skyrig-eman* emetic; *bāil-sman* purgative. — smān-gyi bla, or smān-bla Glr. and Med.; Sch.: 'physician general', yet to my knowledge it is never used in that sense, but only as a god or Buddha of therapeutics; there are eight such gods,

referred by students of medicine, and frequently invoked in medicinal writings, as well as in medical practice, v. *Schl.* p. 266 sqq. (*smān-gyi lha Glr.*, is prob. but a misprint). — Other compounds: *smān-rkyā* medicine-bag, smaller or larger leather-bags being the usual receptacles for the commodities of grocers and the drugs of physicians. — *smān-kān* apothecary's shop. — *smān-kūg* medicine-bag. — *smān-egā* a kind of officinal ginger (?) *S.g.* — *smān-egām* medicine-box. — *smān-mčōd* the best, or a very superior medicine *Pth.* — *smān-ljōn* a country rich in medicinal plants. — *smān-rtā* the vehicle or substance in which medicine is taken *Med.* — *smān-smod* medicine glass or vessel. — *smān-pa* physician *Dzl.*, *Glr.*, *Med.* — *smān-dpe* medical book. — *smān-dpyād* v. *dpyād-pa*. — *smān-blā* v. above.

II. the same as, or something like *klu Glr.*, *Mil.*

III. *Lex.* = *pan*; *Sch.* also has: *smān-stms* 'a beneficent mind, a mind intent on working good'.

IV. incorr. for *dman*.

སྒྲུབ་ *smār-ba* 1. subst, ready money, gen. *smār-rkyān*; *zōn mīn smār* money, and not goods *Lex.* — 2. vb. careless and incorr. pronunciation of *smrd-ba*.

སྒྲུབ་པོ་ *smāl-po* n. of a lunar mansion v. *rgyu-skār*.

སྒྲུབ་པ་ *smās-pa* *Sch.*, v. *rmās-pa*.

སྒྲུབ་ཀྱི་ *smig-rgyū* mirage *Lex.* = *མཐོའམ་པ་*; prob. also a reflection in water, *čur-krul-smig-rgyū*.

སྒྲུབ་པ་ *smig-bu* lizard *Sch.*, v. *rmig(s)-pa*.

སྒྲུབ་མ་ *smig-ma*, provinc. for *smýug-ma* cane, need *Do.*

སྒྲུབ་ཀྱི་ *smīn-drūg* 1. also *skār-ma-smīn-drūg* *མཐོའམ་པ་*, the Pleiades; *smīn-drūg-zlā-ba* the month in which the moon standing near the Pleiades is full, Oct. or Nov., *Glr.*; *smīn-drūg-bū*, *མཐོའམ་པ་*, the sea of Siva, god of war *Lex.* — 2. *Pur.* *Eremurus spectabilis*, v. *bre*.

སྒྲུབ་པོ་, སྒྲུབ་པོ་ *smīn-bdūn*, *smē-bdūn* the Great Bear, *Ursa major*.

སྒྲུབ་པ་ *smīn-pa*, I. (ཐིམ་པ་) to ripen, ripeness, maturity; most frq. ripe, *brās-bu smīn-no B.*, *smīn soā* vulgo, the fruit is ripe; *smīn-par gyūr-ba Glr.* *smīn ōn-ba* to ripen; the growing on to maturity of an animal germ; also the 'stadium maturationis', or the full development of a disease *Med.*; applied to conversion *Pth.* and elsewh.; *rgyud smīn-čīn gról-bar byin-gyis rlob*s give them the benediction for being saved (absorbed into Nirvana) after having attained to maturity of mind *Mil.*; *smīn-gról-la* or *smīn-gról-gyi lām-la gód-pa* to lead to conversion and salvation *Glr.*; *rnām-par smīn-pa* v. *rnām-pa*. — *smīn-grol-glin* n. of a monastery *Cs.*

II. *Bal.* to give (*sbyin-pa*).

སྒྲུབ་པ་ *smīn-ma* eye-brow, *smīn(-mai) dbrag Med.*, *smān-prag Mil.*, *smīn-mtsams Glr.* the space between the eye-brows.

སྒྲུབ་ཀྱི་ *smug-čün* *Med.* a plant = *smug-rtsi* (?).

སྒྲུབ་པ་ *smüg-pa* *Sch.* for *rmugs-pa* fog.

སྒྲུབ་པོ་ *smüg-po* 1. subst. a disease, acc. to *Cs.* = *dus-nād*, v. *dū-ba*, 1. — 2. adj. dark bay, cherry-brown, purple-brown; **gya-müg** *C.* violet coloured; *dmar-smüg* brownish white *Wdi.*; *smug-smüg* *Sch.* dark red. — *smug-rtsi* 1. red colour, with which sacrificial utensils are painted *Lex.* — 2. *Macrotomia*, a plant with dark-red root, used for dyeing, *smug-tsós* paint or colour yielded by this plant *Cs.*

སྒྲུབ་པོ་ *smē-bdūn* v. *smīn-bdūn*.

སྒྲུབ་པ་ *smé-ba* 1. v. *rmé-ba*. — 2. *rtsts-kyi smé-ba* *Lex.* a kind of arithmetical figure in geomancy, which is used together with the Chinese diagrams, *spar-ka Mil.*

སྒྲུབ་པ་ *smó-ba*, pf. and imp. *smos*, not frq., yet in some cases of constant use, for *smrd-ba* to say, *mīn-nas smó-ba* to call by name, to name *Do.*; . . . *žes smós-pa* the assertion that . . . *Wdi.*; *goñ-du smós-pa* above-mentioned *Do.*; *lta čī smos* v. *lta*.

སྒྲོང་པ་ smód-pa, pf. smad, *Lex.* བྱིན་པ་ v. smád-pa, to blame, *bdag stod r'zan smod* to praise one's self, disparaging others; *r'zogs-smód byéd-pa* to slander, calumniate *Thgy.*; to depreciate, to make contemptible, *smód-par gyúr - bas Stg.* because it would be disreputable, would detract from his honour. For *smod-dzúg-pa* it would prob. be better to write *dmód-dzúg-pa*.

སྒྲོན་པ་ smón-pa to wish, to desire, with *la*, *skyid-pa r'zán-la na mi smon* for another happiness I do not wish *Mil.*; more frq. with termin. of the infinitive, and then = to pray for, *rgyál-po skyé-bar* (to pray for) being re-born as a king *Dzl.*; *smón-pa b'zin-du byéd-pa* to fulfil a prayer *Dzl.*; *smón-pai r'nas* the object of a wish or prayer *Cs.*; *yid-smón wish, desire, de tsúr-ñog-gi yid-smon ná-la med* I do not wish that he should come *Mil.*; *rín-po-nas di-lta-bur yid-smon byéd-par gyúr-te* having long ago entertained this wish *Stg.*; *yid-smon 'os* worth wishing, desirable; *smon-júg* a wish and its accomplishment, *smon-júg rnyis*; *smón-lam*, བཤམས་པ་, prayer, whether it be in the general way of expressing a good wish or offering a petition to the deity, or in the specific Brahmanic-Buddhistic form, which is always united with some condition or asseveration, as: if such or such a thing be true, then may . . . , *wishing-prayer*. — *smon-(lam) lóg-(par) débs-pa* to curse, to execrate.

སྒྲོན་མགྱིན་ or འདྲིན་ smon - mgrín or drin comrade, companion, associate, = *grógs-po Lex.*

སྒྲོན་ smyan? *Sch.*: *smyan byéd-pa* to travel on business; *smyan - byed blo - žan* a traveling clerk not very shrewd *Bhar.* 108; this would seem preferable to the *Ssk.* equivalent, mentioned in *Schf.'s* edition.

སྒྲོར་པ་ smyár-ba *Sch.* to stretch one's self, after sleep.

ལྷུ་(ག)་བྱ་, ལྷུ་(ག)་བྱ་ smyi(g)-gu, smyi(g)-gu thin cane, writing-cane, reed-pen; *doi nyi-gu* C. goose-quill, *cág-gi nyi-gu* C. steel-pen.

སྒྲོལ་, com. ལྷུ་སྒྲོལ་ smyig - ma, smyig-ma 1. cane, bamboo, *smyig - mai sbrubs* tube of bamboo *Cs.* — 2. a pen of reed, *jóg-pa, W.* *ñóg-čé* to make a reed-pen; *di-nyig* id, improp. also lead-pencil.

Comp. *smyug-króg Cs.*, acc. to others, *smyug - sbróg* tube of bamboo; pen-case; small churn, = *gur-gur Cs.* — *nyug-kyin* C. house constructed of bamboo. — *smyug-mkan* a worker in cane *Cs.* — *smyug-sgám* a chest made of reed *Cs.* — *smyug-gri* pen-knife. — *smyug-lcág* flag, flag-stick; long bamboo *Cs.* — *nyug-tál* C. a flat basket. — *smyug-tógs* writer *Cs.* — *smyug-dón Cs.* = *gur-gur*. — *smyug-ydán* mat of reed, cane-mat. — *smyug-ydúgs* an umbrella made of split reeds *Cs.* — *smyug-sdré* plate, dish or flat basket, constructed of reed *C.* — *nyug-tsá-me-toy* C., Carthusian pink. — *smyug-tsígs* knot, node, joint, of reeds. — *nyug-lóm* C. flat basket. — *smyug-béad* comb made of bamboo.

སྒྲོལ་པ་ smyün-ba to fast, to observe a strict diet *Med.*; often in a religious sense, *smyün-bar byás-pa* and *ma byas-pa* he who has strictly observed fasting, and he who has not *Do.*; *smyün-rnás* the fast, the act of fasting; *nyén-ne nyün-ne züm-čé* W. to fast, to practise abstinence. V. *Schl.* 240.

སྒྲོལ་པ་ smyúr-ba to be quick, expeditious, in a hurry, to hasten *Cs.* Cf. *myúr-ba*.

སྒྲོལ་, ལྷུ་བྱ་ smyó-ba, myó-ba, pf. smyos, myos to be insane, mad, *či-ai mi drán-par myós-so* they lost their senses and ran mad (with grief) *Dzl.*; *smyos-sam* is she mad? *Dzl.*; *smyin myós-pas Do.*, being deranged; *nyo dug* W. he is crazy; to be mad, as dogs *Schr.*; to be intoxicated, *smyó-baí kú-ba* intoxicating liquor *Dzl.*; *rtág-tu myós-pai r'nas* pot-houses, fuddling-places *Stg.*; fig. *dod-čágs-kyis myos Dzl.* he is mad with lust; *smyó-bar byéd-pa* to make one mad or drunk. — *smyo - byéd* 1. narcotic, *smyo-byéd-kyi rdzas* narcotic medicine, soporiferous potion, maddening drink. 2. *smyo-byed-(kyi) ydon* a demon that causes a state

མྱོན་པ་ *smyon-pa*

མ

ཙ་ཀ་བ་ཀ་ *tsa-kra-bā-ka*

of stupefaction or insanity. 3. frenzy, madness. 4. symb. num.: 13.

མྱོན་པ་ *smyon-pa* insane, frantic, mad, *la-dag-pa nyon-pa* a madman from Ladak; *glán-po-če Dzl.* a mad elephant, *Kyi* a mad dog; **nyon-pa čö dug** W. he raves, he is stark mad; **čö-nyon zug** W. he has been seized with religious insanity, is deranged, which is stated to be occasionally the effect of severe and long continued meditation. Cf. *lhoñ*.

མྱོན་པ་ *smrd-ba*, sometimes མྱོན་པ་ *smó-ba*, also མྱོན་པ་ *smár-ba*, pf. *smras*, imp. *smros* 1. to speak, to talk, *smra ma nüs-te Dzl.* growing dumb, speechless, not being able to speak (physically); *čani mi smrd-bar gyúr-* to they grew speechless, did not know what to say *Dzl.*; *smra šés-nas mir gyúr-* to they received the faculty of speech and became men *Glr.*; *balu-bai rnám-pas Kyeu dan smrás-te Dzl.* speaking to the youth in a seductive manner; *tsig snyán-par smrá-ba Dzl.* to speak in a friendly way; *čos smrá-ba to preach*, *čos smrá-bai žál-la ltá-ba* to hang on the preacher's lips, to listen very attentively *Pth.*; *da ma smra žig Dzl.* do not lose another word; *smra-mkas(-pa)* speaking shrewdly, well-spoken, eloquent *Dzl.*, *Glr.*; *smra - dód* talkative, loquacious *Cs.*; *smra-nyün* sparing of words, taciturn, *Lt.*; *smra-bédad* forbearing to speak; not being bound to speak *Mil.*; *smra-mčög*, *smrá-bai dbañ-pyug*, *smrá-bai rgyál-po* = *jam-*

dpál; also to treat of, with reference to books *Was.* — 2. to say, *mi-la* to a person; when it precedes the words that are quoted as they were spoken, (the so-called 'oratio obliqua' being very seldom made use of, one instance v. further on): (*dí-skad-čes*) *smrás-pa* or *smrás-so*; when placed after the words spoken, (*čes*) *smrás-so*, *smrás-te* etc.; *smrás-pa* also is equivalent to he continued *Dzl.*; sometimes it is used impersonally, it is said, e.g. it is said in that letter, where we should say, 'that letter says', *Stg.*; *smrárgyu ma byün-ñio* there remained nothing more for him to say (v. above); rarely with termin. inf.: *ytug-par ni ña mi smrao* that they will reach it, I do not pretend to say *Thgy.*; *šés-par smrá-ba* to profess to know, to understand, like 'artem profiteri' *Dzl.*; *dnós-por smrá-ba* to acknowledge a thing in substance *Was.*, *med-par smrá-ba* to deny it in sum and substance.

Note. The word which forms the subject of this article, though constantly to be met with in books, seems to be hardly ever used in conversational language.

མྱོན་པ་ *smran*, *smren* *Cs.* word, speech; མྱོན་པ་ *smran ysól-ba* to beg the word, to beg leave to speak

མྱོན་པ་ *smré-ba* 1. = *smrá-ba*(?) — 2. to wail, to lament *Pth.*; more com *smre-snágs dón-pa* to utter lamentations; *smre-snágs-kyi sgó-nas* whining (with joy) *Mil.* — *smre-ytsán?*

ཙ

ཙ *tsa*, 1. the letter sounding ts; tenuis, as in the words 'it got so cold', cf. however ཙ *tsa*; ཙ, ཙ and ཙ represent in *Ssk.* and Hindi-words the palatals ञ, ञ and ञ (ཙ = ཙ). — 2. num fig.: 17.

ཙ་ *tswa* *Ld.* spunk, German tinder.

ཙ་ཀོར་ *tsa - kór*, *Ssk.* चकौर partridge, = *srég-pa*.

ཙ་ཀ་བ་ཀ་ *tsa-kra-bā-ka* red goose, *Anas casarca*.

ཅ་དར་, ཅ་སར་ *tsa-dar, tsa-sar, Pers., Hind.*
 جتر *shawl, plaid, cloak, toga*
W. —

ཅ་ན་, ཅ་ནས་, ཅ་ལ་ *tsá-na, tsá-nas, tsá-la*
v. tsam.

ཅ་ན་ཀ་ *tsa-na-ka, more corr. ཅ་ཏྭ་ཀ་ Ssk.,*
chick-pea, Cicer arietinum.

ཅ་བྱིག་ *tsá-big, v. tsa-big.*

ཅ་རྒྱ་ *tsa-rág, *tsa-rág-zér-dé* Ld. to crackle,*
of fire, breaking twigs etc.

ཅ་རུ་ *tsá-ru* 1. *W. curled, frizzled, as hair*
and similar things. — 2. Lex.: Ssk.
meat-offering to the manes.

ཅ་འཀྲ་ *tsa-áa(-ka), ར་འཀྲ་, Coracias Indica,*
jay, roller.

ཅ་ཀྲ་གེ་ *tság-ge W. the black mark in a target,*
tság-ge-la gyob hit the mark!

ཅ་ན་དན་, ཅ་ན་ *tsán - dan, tsándan, ར་དན་,*
sandal-tree, Sirium myrtifo-
lium, sandal-wood, used for elegant build-
ings, images of the gods, perfumes, medi-
cines Glr., Med.; in different varieties: dkár-
po, dmár-po etc., also of fabulous kinds:
tsán-dan sbrül-gyi snyin-po, gór-á-á, glán-
mgo Glr., Dzl.; fig. something superior in its
kind, pá tsán-dan pú-nu mi-laj-tu son the
elder and younger sons of a distinguished
father perform menial services.

ཅ་ན་དོན་ *tsan-dón v. btson-dón.*

ཅ་བ་བྱ་, ཅ་བ་ཅོ་, ཅུབ་ཅུབ་ *tsab-tsúb, tsab-*
tsób, rtsab-rtsub
hurry, haste Cs., tsab-tsúb-dan hasty Cs.; tsab-
tsúb mi bya Lex. take your time, don't be
in a hurry! rtsab-rtsub-méd-par not flitting,
like a butterfly, from one object to another
Mil.; tsúb - lín Sch. hastily, in a hurry(?)
— rtsab-hrál Lex.; Sch. a loose, dissolute
course of life(?) — rtsáb-pa Sch. to hurry,
to hasten(?).

ཅུབ་སྐྱ་ *tsabs-rú* 1. *a kind of salt, tsabs-ru-*
tsá S.g. — 2. a tube of horn Sch.

ཅམ་ *tsam* mostly affixed as an enclitic, =
snyed (sometimes carelessly for tsám-
pa or tsám-de) I. in a relative sense, 1. as
much as di-tsam as much as this, = so

much, so many; mi di tsam yód-pa to kill
so many men Glr.; dé-tsam id.; also emphat.:
čos de tsam žig bád-nas after having given
you so much religious instruction Mil.; by
way of exclamation: či-tsam how much! W.
and B., či-tsam byas how much have you not
done! Glr.; ži-tsam ... dé-tsam how much...
so much (as much as) Cs. — 2. denoting com-
parison, as to size, degree, intensity, like,
as-as, so-as, so that: ri-ráb tsam like Sumeru
(in height) Cs; yünis-bru tsam as big as a
*grain of mustard-seed; *de ri tón-po tsam*
dug dé-tsogs di yañ yod W. as high as yon*
mountain is also this one; pús-mo núb-pa
tsam even to sinking in up to the knees
(knee-deep); nyi-ma grib-pa tsam so much
that the sun was darkened Glr.; młai rgyál-
po yañ dbán-du dūs-pa tsam byun he be-
came so (powerful), that he could also sub-
due — or could have subdued — the neigh-
bouring kings Glr. — 3. denoting contin-
gency and restriction: perhaps, if need be,
almost, only, but, all but: tsab ruñ tsóm-mo
Wdn. this may perhaps be used instead,
this may, if need be, supply its place; btai-
na nam-młai bya yañ zín(-pa) tsam yda
if I let him loose, he might almost catch a
bird in the air, = zín-pa dan drao Mil.;
with a partic.: rtags yód-pa tsám-la = rtags
dan yód-pa-la to every one that has the
mark Glr.; rtsa dan rús-pa tsam Dzl. nothing
but skin and bones; gro mi nús-pa góg-
pa tsam Dzl. one only creeping, not being
able to walk; ča tsam des kyañ if one knows
but a particle, but a little bit; sems tsám-
mo they exist only in our fancy Was.; tsig-
ma tsam yód-dam Dzl. is not the sediment
at least still left? lhág-ma tsam žig Dzl.
but a remnant; brgya tsam may mean: about
one hundred, or: only one hundred; in some
cases tsam is untranslatable: lña-brgyá tsam
tams-dád tsei dus byas-so the 500 merchants
died all Dzl. (15, 9 s.l. c.); bdén-pa tsam yod
Mil. some grain of truth is in the matter;
tsig dan rnám-par drá-ba tsam dug-na-
an Mil. though it is all but equal to the
words, i.e. very much like the real tenor
or wording; it may also be combined with

the signs of the cases: *na min tsám-gyi dgé-son ma yin Dzl.* I am Bhikshu not only by name, I am not merely called so; *da tsám-gyi bár-du Dzl.* till about the present time (standing here rather pleon., as frq. is the case); *brám-ze yčig tsám-gyi slád-du Dzl.* for the sake of a single Brahmin; *spu nyág-ma tsám-gyi gyód-pai sems Dzl.* but a whit (lit. a little hair) of repentance. — 4. *tsám-na* referring to time: **about a certain time, at the time when, when:** *nam-pyéd tsám-na* about midnight; *de tsám-na* then, at that time; esp. with verbs: *kyim-du pyin tsám-na Dzl.* when he came home; inst. of *tsám-na* it is very common to say *tsá-na*; *byéd-gin yod tsá-na* as he was just doing it *Glr.*; *ynyid sad tsá-na* when he awoke *Glr.*; *zlá-ba brgyad son tsá-na* when eight months had passed *Glr.*; esp. col.: **yon tsá-na* W.* as we came, on our journey hither, when incorr. **tsa-ne* (or *sá-ne*)* is said, which is justifiable only in such cases, as: **č-ma kyé-sa-ne** from one's birth; *ji-tsam-na* or *-nas* **when**, yet mostly pleon., in as far as the sentence beginning with *ji-tsam-na* after all concludes with *nas, pa dan, dus-kyi tse* etc., v. *Fear Introd.* frq., also *Tar.* — 5. *tsám-du* denoting extent, degree, intensity: **as far as, about so far, nearly up to, even to, till, so that, and tsam** in various other applications: *lam pyéd tsám-du* about half way; frq. with verbs: *bá-spu lán-pa tsám-du skrag Dzl.* he was so frightened, that his hair stood on end; *dum-bur béd-pa tsám-du sdug-bśndl-gyis ydśnś-te Dzl.* tormented by a pain, as if he were cut to pieces; *bus ma mtón-ba tsám-du dgá-ste Dzl.* 'being glad even to a mother's being seen by her child', i.e. so glad as a child is, when beholding its mother again; sometimes *tsám-la* for *tsám-na* and *tsám-du Mil.* yet not frq. and more col.: *qib tsám-la* in the shade; **śn-ni tsám-la* W.* under, before, near a tree; *tsám-gyis* instrum.: *nan-non tsám-gyis čog-śes-pa* content with every thing, as poor as it may be; com. added to the inf.: *smrás-pa tsám-du* as soon as it

had been said *Dzl.* frq., or also: 'in the mere saying so' *Stg.*; inst. of it, col.: **zer tsam zig-la**; *W.*: **zér-ra tsám-zig-ga**. — *tsam yan* with a following negative: **not the least, mós-pa tsam yan mi byéd-pa Mil.** to pay not the least respect; **not in the least, not at all:** *nyi-ma dan zlá-ba tsam yan ltar med Dzl.* neither sun nor moon is to be seen at all. — *tsám-pa* adj., *mi-tsad-tsám-pa* man-sized, having the size of a man *Tar.* — *tsám-po Mil.* *mi tsám-po yóns-kyi sems-la jug* prob: I shall enter into the soul of the very first man I meet with; also = *gan* (cf. *rtag gan yód-pa-la* above). — *Cs.* has besides: *tsám-po-ba* a comparing, estimating; *tsam-poi tsig* a comparative expression; *tsám-poi don* a comparative sense (?). II. used interrogatively: **how much? how many? *rin tsam?*** *W.* how dear?

ཙམ་པ་ *tsám-pa* 1. v. *tsam* towards end of preced. article. — 2. sbst. **flour** from parched barley, v. *rtsám-pa*. — 3. n. of a country *Tar.* 10, 14; 20, 16; acc. to *Ssk. Lexx.* = Bhagalpore, v. *Köpp.* I, 96; in modern geography: the small Hindu mountain-province **Chamba** on the river Ravi, under British protection.

ཙམ་པ་ཀ་ *tsám-pa-ka Ssk.* magnolia, *Michelia Champaca*.

ཙམ་ཙམ་ *tsam-tsám* tripping to and fro, fidgeting about *W.* (cf. *tsab-tsób*).

ཙམ་མ་ *tsám-ma* n. of a place, freq. resorted to by *Mil.*

ཙམ་ཙམ་ *tsi* num. fig.: 47.

ཙམ་ཏ་ *tsi-tra-ka Ssk.* 1. a painted mark on the forehead, being the badge of various sects *Sch.* — 2. name of several plants, esp. *Ricinus communis*, so perh. *Lt.*; in *Lh.*: *Anemone rivularis*, common there.

ཙམ་ཏ་ *tsi-stág* n. of a purgative *Med.*

ཙམ་ *tsi-na* ལོན, *China Cs.*; now com. *ma-ha-tsin*.

ཙམ་ཙམ་ *tsi-tsi* mouse *C.*, *tsi-ghi* id. *Ts.*; *tsi-čun* shrew (mouse) *Sch.*; *tán-gi tsi-tsi* field-mouse *Schr.*; *sai tsi-tsi* mole *Schr.*; *tsi-tsis-dzin* n. of a plant *Wdn.*

ཅི་ཅི་ལྟོ་ལྟོ་ tsi-tsi-dzò-la Cs., tsi-tsi-dzò-ba Sch. cancer (disease), said to be a Nepalese word.

ཅི་ཅི་ tsi-tsé v. tse-tsé.

ཅི་ཅི་ཅི་ tsiq-tsiq byéd-pa to quarrel, to be at variance Sch.

ཅི་ཅི་ tsiitta Ssk. the heart as seat of the intellect, v. Burn. I, 637.

ཅི་ཅི་ tsid anvil Sch.

ཅི་ཅི་ tsu num. fig.: 77.

ཅི་ཅི་ tsu-da, tsu-dai ñin n. of a tree Sch.

ཅི་ཅི་ tsug for òi-ltar adv. interrog. and correlat., how, as, rarely occurring in books; Pth.: de gar gro, tsug byed where she is going, and what she is doing. In W. com. in the form zug, in such combinations as: gá-zug for òi-tsug, òi-ltar; *i'-zug or di-zug, and á'-zug* or *dé-zug*: so; *dan de-zug de-zug* and more of that kind; de-tsug lags in Lexx.

ཅི་ཅི་ tsug-tsug the noise of smacking in eating, tsug-tsug mi bya do not smack Zam.

ཅི་ཅི་ tse num. fig.: 107.

ཅི་ཅི་ tse-gür Sch.: 1. a small tube. — 2. a little.

ཅི་ཅི་, ཅི་ཅི་ tsé-po, tsél-po a basket carried on the back, dossier, esp. W.; *cán-tse or cág-tse* a wicker basket, *nyin-tse or nyug-tse* a cane basket Ts.; *tsel-òug* the wands used for such a basket; *tsel-òag* a broken dossier W.; *tsel-rá* the frame-work of a basket Cs.; *tsel-lin* string or strap for carrying it.

ཅི་ཅི་, ཅི་ཅི་ tse-tsé, tsi-tsé millet Cs.

ཅི་ཅི་ tse-ré 1. song, tune Lex. — 2. = tse-ré.

ཅི་ཅི་ tseg-tség, tseg-tség zér-ba to rustle, 'to make a noise like dry hay' Cs.

ཅི་ཅི་ tseb-tséb sharp-pointed, of needles, thorns.

ཅི་ཅི་ tsém-tse = cém-tse small scissors.

ཅི་ཅི་ tseu-ri a species of female demons Thgr.

ཅི་ཅི་ tser-tsér, tser-tsér byéd-pa to tremble, shake, quake Sch.

ཅི་ཅི་ tsél-po v. tsé-po.

ཅི་ཅི་ tso num. fig.: 137.

ཅི་ཅི་ tsò-ra Wñ., Ssk. n. for the medicinal herb srib-ka; in Ssk. Lexx. no botanical explication is given, but only the notice, that it is a perfume; in Kullu a sweet-scented white lily is called so.

ཅི་ཅི་ tsóg-pu (acc. to one Lex. = ཅི་ཅི་ཅི་ which is not to be found; on the other hand Burn. I, 310 gives tsóg-pu-pa = ཅི་ཅི་ཅི་ one sitting down) the posture of cowering, squatting, crouching, tsog(-tsog)-pur sdód-pa, òug-pa resp. bzügs-pa Pth., col. *tsón-tsón, tsom-tsóm*, to cower, squat, crouch; tsóg-pu mi nus he cannot even cower, of one sick unto death Thgy.; tsog mi yzúg-pa of a similar sense Sch. — (The version 'to sit on one leg drawn in' Sch., which has also been adopted by Burn., may possibly be founded on a mistake of Sch., who in Cs.'s explanation: 'sitting in a crouching posture upon one's legs', prob. read 'upon one leg').

ཅི་ཅི་ tsón-ka n. of a place in Eastern Tibet Ma.; tsón-ka-pa 1. inhabitant of that place. 2. n. of a celebrated teacher of religion and reformer, about the year 1400.

ཅི་ཅི་ tsón-tsón 1. = tsog-tsóg v. tsóg-pu. — 2. tsón-tsón-la kur carry it straight W.

ཅི་ཅི་ tsón-dón v. btson-dón.

ཅི་ཅི་ tsob-tsób, *tsob-tsób-la düg-òe* Ld. to stand or sit in different groups, not in rows.

ཅི་ཅི་ tsór-mo a five-finger pinch Cs.

ཅི་ཅི་ ytság-pa v. tság-pa; ytság-bu also btásags-bu lancet for bleeding.

ཅི་ཅི་ ytsan 1. clean, pure v. ytsán-ba. — 2. n. of a province in C., where Tasilhunpo is situated; ytsán-pa inhabitant of it.

གཙང་བ་ *ytan-ba*

གཙོ་ *ytso*

གཙང་བ་ *ytan-ba* 1. vb. to be clean, pure
Dom. — 2. sbst. cleanness, purity.

— 3. adj. clean, pure. Most frq. as sbst. with negation: *mi-ytsán-ba* impurity, foulness, filth *Dzl.* and elsewh.; excrement *S.g.*; *mi-ytsán-ba rnám-pa sna-tsógs-kyi pún-po* heap of all kinds of filth, mass of corruption, sometimes applied to the human body *Dzl.*; *ytsán-ma* adj., clean, as to the body, clothes etc.; *de ni rab-bkrús ytsán-ma yin* that man is well washed and clean *S O.*; *ytan-btsog-méd(-pa)* one that knows no difference between clean and unclean (cf. *med*); dirty, slovenly; rude, uncouth *Glr.*; *ytsán-mar byéd-pa* 1. to clean. 2. to make one's self clean, smart, tidy; **tsán-ma jhē-pa** C., **čó-čē** W. is said to be a euphemism for circumcision. — **bul-tsán-po** C. one that clears his plate, empties his cup; one that does a thing thoroughly. — *ytsán-kan* Cs., com. *dri-ytsan-kan* v. *dri.* — *ytan-sbrá* religious purity, ལུས་ཀྱི་དཔལ་ལྷན་; *ytan-sbrá-dan* (or *dan ldan-pa*) morally pure, *ytan-sbra-méd-pa* impure *Do.* — *ytan-ris* Sch.: the pure country and its inhabitants, the pure, the saints.

གཙང་པོ་ *ytán-po*, *Ld.* **tsáns-po** river, stream; esp. the large stream flowing through Tibet from west to east, gen. called **Yarutsanpo**; *ytan-čú*, resp. *ytan-čáb*, id.

གཙང་བུ་ *ytan-bu* screen, parasol *Sch.*

གཙང་གཙོང་ *ytan-ytsón* (or **dzan-dzon**)
Ld., steep, rugged, mountainous.

གཙབ་བ་ *ytáb-pa* to detach with a crow-bar.

གཙི་བ་ *ytai-ba*, pf. *ytsis*, to invite, summon, call, appoint *Sch.*

གཙོགས་ *ytsgis* 1. importance Cs., *ytsgis(su)* -*čē* very important *Lex.*; *ytsgis čē-bar byéd-pa* to make much of Cs.; *Sch.* also *mi-ytsgis* insignificant; unapt, and *ma-ytsgis* unimportant; without difficulty, whereas in one *Lex.* *mi-ytsgis spyód-pa* is explained by *mi-rigs-pa*. — 2. *Pth.* 85: (but as a girl was born, the king and his ministers were quite in despair, and) *btsán-mo-la yañ tugs ytsgis-čün-bar gyur-to* also the queen's mind

was much dejected(?). — 3. *Mil.*: *ytsgis-la bēbs-pa* frq.; by the context: to subdue, to force, compel, also with supine, *bañs bygid-par* to compel to obey. — 4. *Sch.*: *ytsgis-pai blo* quick comprehension, retentive memory.

གཙོགས་པ་ *ytsgis-pa*, with or without *mčē-ba*, to show one's teeth, to grin *Glr.*; *rnám-par ytsgis-pa* id. *Glr.*

གཙོར་བ་ *ytstr-ba* v. *tstr-ba*.

གཙུག་ *ytug* 1. crown of the head, vertex *Lt.*, *spyi-ytug* id. *Glr.* frq.; *ytug-tu čin-ba* to fasten on the head; fig. *sá-yig ytug-tu bčins-pai ga*, cf. *tod.* — 2. tuft, crest, of birds *Sch.* — 3. whirlpool, eddy, vortex, in the water *Sch.*; *ytug-kyil Wdn.*, also *rtsub-kyil*, perh. id. (?); *ytug-rgyán* head-ornament, *ytug-(gs) nór(-bu)* jewel of the head; frq. fig.: most high, most glorious among ..., c.genit.; also *ytug-gi nór-bur gyúr-pa Glr.*, = *mčög-tu gyúr-pa*. — *ytug-tor* = *tor-čog*, རྩེ་ལྷོ་མ་, conical or flame-shaped hair-tuft on the crown of a Buddha, in later times represented as an excrescence of the skull itself, v. *Burn.* II., 558. *Schl.* 209.

གཙུག་ལག་ *ytug-lág* 1. sciences, 'literae'; *ytug-lág rnám-pa bčo-brgyád* the eighteen sciences; *Kyod ytug-lag čé-zin dzúns-pa* thou, who art rich in knowledge and wisdom. — 2. scientific work or works, frq.; *ytug-lag-kan* བཤུན་ཁྱེད་, academy, convent-temple and school, cf. also *gándhola*; *ytug-lag-mkan* or *-pa* Cs. a learned man. *གཙུགས་པ་* *ytsgis-pa* to bore out, scoop out, excavate *Sch.* (?).

གཙུབ་པ་ *ytsub-pa*, pf. *ytsubs*, to rub, *ytsub-šin*, a piece of dry wood that is rubbed against another (*ytsub-stán* or *-ytán*) in order to make fire Cs.

གཙེ་བ་ *ytse-ba*, pf. *ytses* v. *tse-ba*.

གཙོགས་པ་ *ytsgis-pa* = *dzigs-pa* *Sch.*

གཙོང་བ་ *ytseñ-ba* = *ytai-ba* *Sch.*

གཙོར་བ་ *ytser-ba* = *tse-ba* *Lex.*

གཙོ་ *ytso* 1. v. *ytso-bo*. — 2. v. *ytso-d*.

མཚོ་བོ་ *ytso-bo* (*Ssk.* མཚོ་བོ་, consequently = *mzog*) 1. the highest in perfection, the most excellent in its kind, *ytso-bo-r* or *ytso-r byéd-pa*, *lén-pa* to place foremost, to consider the first or most excellent; *ytso byás-pai bú-mo lia* the five noblest of the girls *Mil.*; *ytso byéd-pa-rnams* the most respectable, the leaders, the heads *Mil.*; *des ytsó-byas dpon-yyóg-rnams* the higher and lower people subject to him *Pth.* (*ytso-byed-pa* to be the first, belongs however rather under the head of no. 2); *snágs-kyi ytsó-bo*, *smón-lam-gyi ytsó-bo* (the same as *rgyal-po*) chief spell, principal prayer; *yt-ge ytsó-bo sím-ñu* the 30 principal letters, (the letters of the alphabet) *Glr.*; *nad-rnams kun-gyi ytsó-bo* the principal disease, viz. fever *Lt.* (more correct from an Indian than from a Tibetan point of view); *ytso-ñé-ba* very important *Thgr.*; eminent *Tar.*; *ytso-bor* and *ytso-ñér*, adv., especially, chiefly, principally. Hence: 2. a chief, a principal, master, lord, *rkan-nyis-kyi* (lord) of men, i.e. Buddha *Dzl.*; *rtén-gyi ytsó-bo* the 'lord' of the shrine, the deity to whom a shrine is consecrated, which in the lord's absence is guarded by some servant deity, e.g. *Dzl.* chap. VI.; *ñós-kyi ytsó-bo ñén-po* grand-master of the doctrine, a title of Sariibu *Dzl.*; gentleman, but chiefly as a title = Sir, Mr., *blón-po ytsó-bo drug-po*, *ytso-bo mi drug* the six (gentlemen) ministers *Glr.*; *ytso-mo* the most distinguished lady, the noblest, first in rank, *bú-mo ytsó-mo* the most excellent among the girls; *ytso-mor ñós-pa zig* the one most deserving of preference, the one of the noblest appearance *Mil.*; *ytso-mo mdzad-pa* to be mistress, resp.

མཚོ་མ་, **བཅོ་མ་** *ytso-ma*, *btsó-ma* hemp *Sch.*

མཚོ་དྲ་, **བཅོ་དྲ་**, **མཚོ་** *ytso-d*, *btsod*, *ytso* (*Ld.* vulgo **stsod**), the so-called Tibetan antelope, with straight horns standing close together and in the direction of the longitudinal axis of the head *S.g.*, *ytso-d-mo* fem., *ytso-d-prug* the young one, *ytso-d-ris* the bones, *ytso-d-kul* the wool of it (used for shawls).

བཅན་ *btsa* (*btsa-ba* *Sch.*?) 1. rust, *ldágs-kyi btsa* rust of iron; *btsas-zas* *Sch.*, *kyer Lex.* destroyed by rust. — 2. rust, blight, smut, of corn *Sch.* — 3. = *btsag*, *Sch.* — *me-btsá moxa* *Lt.*; *mi-rus-btsa?*

བཅན་བ་ *btsá-ba* 1. pf. *btsas*, to bear, to bring forth, *ñun-ma-la bu btsas* his wife bore, gave birth to, a son *Dzl.*; *bu btsá-bai tabs mi tub* they could not bring forth *Dzl.*; *btsás-pa* what is begotten, new-born children or animals *Do.*; *btsá-zug lavis* pains of labour ensued *Sch.* — 2. resp. to watch, look on, spy, *spyán-gyis* *Ca.*

བཅན་མ་ *btsá-ma* fruit *Sch.* 2. = *btsa* *Sch.*

བཅན་ག་ *btsag*, བེར་ག་, red ochre *Med.* and *Lex.*; used also of earths of a different colour; *btsag-tán*, *btsag-ri*, *btsag-lún* plain, hill, valley, of red earth; *btsag-yug* some other officinal mineral *Med.*

བཅན་པ་ *btság-pa* v. *tság-pa*.

བཅན་མཚོ་ *btság-mo* a certain beverage, = *rtsáb-mo*.

བཅན་བ་ *btsán-ba* prob. = *tsán-ba*.

བཅན་པོ་ *btsán-po* title of sovereigns *Glr.*, alleged to be but *Khams*-dialect for *btsán-po*.

བཅན་ *btsan* 1. a species of demons, residing in the air, on high rocks etc., mischievous, *Glr.*, *Dom.* — 2. v. the following article.

བཅན་(པོ་) *btsán(-po)* strong, mighty, powerful, of kings, ministers etc., esp. as title of honour: high-potent, *Dzl.*, *Glr.*; hence of family, race, descent: illustrious, noble, *lhd-mo btsán-rnams* the queens of high descent, in opp. to a third of low extraction *Glr.*; *btsan-(ñin) pyug(-po)* noble and rich *Dzl.*, *Mil.*; strong, violent, *btsan-dug* a virulent poison *Dzl.*; forcible, violent, *btsan-prógs byéd-pa* to commit a robbery connected with violence *Pth.*; *btsan-tak-su* by violent means *Pth.*; coercive, strict, severe *bka*, *krims* *Glr.*, *btsán-par mdzad-pa* rigorously to enforce (a law); firm, staunch, immovable, not wavering, *ñag-btsán* steadfastly abiding by one's word *Sch.*; firm, safe,

བཅད་པ་ *btsab-pa*

བཅོད་ *btsod*

sure, dben-ynd Mil. a safe, inaccessible retreat; *rdeon btsan* a firm stronghold *Lex.*; = concealed, hidden, hence *btsan-kan* the innermost dark room in a temple, in which the gods reside, or an apartment for the same purpose on the top of a house; definite, decided, without uncertainty, *sañs-rgyas-kyi betan-pa mi nub-ñin mla btsan-par byed-pai pyir* in order that the doctrine of Buddha by being accurately defined may be secured against subversion *Pth.*

བཅད་པ་ *btsab-pa* imp. *btsob*, to cut small; to chop, wood; to hash, to mince, meat *C.*; *betab-stan* chopping-block *C.*

བཅས་(ས)་པ་ *btsam(s)-pa* for *tsam-pa*, v. *to*.

བཅད་པ་ *btsal-ba* v. *tsol-ba*.

བཅས་པ་ *btsas-pa* v. *btsa-ba*.

བཅས་མ་ *btsas-ma* 1. also *rtsas-ma* harvest, *btsas-ma rna-ba* to reap, to mow *C.* and *Lex.*, *btsas-ma ran tsa-na* in harvest time *Mil.* — 2. wages, pay, *gru-btsas Lex.*, fare, passage-money; *la-btsas Lex.*, *la-can-gyi btsas?*

བཅོད་པ་ *btsod-pa* v. *tsod-ba*.

བཅོད་(ས)་པ་ *btsod(s)-pa* v. *dzugs-pa*.

བཅོད་པ་ *btsud-pa* v. *dzud-pa*, *tsud-pa*.

བཅོན་པ་ *btsun-pa* 1. respectable, noble; of race, family, *rigs ñé-ñin btsun-pa* id. *Dzl.*; *btsun-pai bud-méd Dzl.* a lady of rank. — 2. reverend, as title of ecclesiastics, *btsun-pa-rnams* the ecclesiastics, priests *Ghr.*; = *bam-dhe* and *Skt. भद्रन् (Tar. Transl. p. 4, note 7)*; even *btsun-pa krams-méd* wicked Reverends *Ma.* — 3. creditable; honorable; faithful in observing religious duties, so frq.: *mkaas btsun bzai ysum* v. *mkaas-pa*; *tsig-btsun-pa* grave and virtuous discourse *Schr.*, *Sch.*: polite words(?), *tsig mi btsun-pa Thgy.* was explained to me: one whom nobody believes; applied to things: good; thus *Mil.* says of his cane: *spa ño-ris yé-nas btsun-pa de* this cane of quite an excellent quality. — *btsun-po* = *btsun-pa* 1.,

rgya-rjé btsun-po the noble emperor of China *Ghr.*; as a title v. *myun*; *btsun-por byéd-pa Cs.* to reverence. — *btsun-ma* priestess *Cs.* — *btsun-mo* 1. woman of rank, a lady; also as a term of address: your ladyship, e.g. in a legend, when a merchant speaks to the wife of a judge *Dzl.*; spouse, consort, esp. queen consort; with and without *rgyal-poi*, frq.; *btsun-mo ñé-ba* = *ñen-ma* the principal wife; *btsun-mo-can* having a wife, *btsun-mo-méd* not having a wife *Cs.* — 2. nun, *mo-btsun*, id. *Ghr.*, *C.*

བཅུམ་པ་ *btsum-pa* v. *dzum-pa*.

བཅོད་པ་ *btsé-ba* v. *tsé-ba*.

བཅོས་པ་ *btsém-pa* v. *tsém-pa*.

བཅོ་ *btsó*, purification, refining(?) **ser-la tao tan-wa** *C.* to refine gold (which term eventually is the same as 'to boil') v. *tsod-pa*; *btsó-ma*, *btsós-ma* a purified substance, *yser btsó-ma*, purified gold, very frq. with regard to a bright yellow colour *Ghr.*

བཅོད་པ་ *btsó-ba* v. *tsód-pa*; *btsó-blag-pa* to dye, to colour, *btsó-blag-mkan* a dyer, *Lex.*

བཅོས་པ་ *btsó-ma* 1. = *ytó-ma*. — 2. v. *btsó*.

བཅོད་པ་ *btsóg-pa* I. vb. v. *tsog-pa*.

II. adj., also (b) *rtsóg(s)-pa*, *W. *sóg-po** 1. unclean, dirty, nasty, vile, *di-ni ñtn-tlu rtsóg-pai sa yin* this is a very vile place, says the prince of hades to a saint visiting there; so also every Tibetan will say to a stranger entering his house; *ña btsog-ñin* when I am getting unclean, i.e. when I am confined *Dzl.*; *lus btsog-pa mnyam-pa di* this vile stinking body *Dzl.* — 2. in *W.* the common word for bad in every respect, useless, spoiled, troublesome, perilous (e.g. of a road); injurious; also in a more relative sense, inferior, poor, of goods; *btsog-nág* tobacco-juice, oil from the tobacco-pipe.

བཅོས་ *btsón* onion *Med.* and vulgo, eschewed by pious Buddhists and ascetics, but a favourite food of the bulk of the people; *btsón srég-pa* to roast onions.

བཅོང་བ *btsón-ba* v. *tsón-ba*.

བཅོན་ *btsod* n. of an animal, = *γtsod*, q v. —
2. n. of a plant, **madder** མཚོན་མཚུ, (*Rubia Manjit*); *btsod-bru* seeds of this plant, *btsod-zin* field on which it is grown.

བཅོན་ *btsón*, also *btsón-pa*, a captive, prisoner, *nyés-pa byás-pai btsón zig* an imprisoned criminal *Dzl.*; *btsón-du dztn-pa* to take prisoner *Dzl.*; *jüg-pa* to put to prison; *btsón-nas dön-pa* to set free, *tár-ba* to be released; *bzán-btsón* undeserved imprisonment or detention (ni f.), e.g. of hostages, fig. of people that are snowed up *Mil* — *btsón-kan*, *btsón-ra* prison. — *btsón-don* 1. **dungeon**, keep; *Mil.*: *ynás-skabs-kyi btsón-don* the dungeon of life. — 2. **W. deep abyss**, gulf, **tsón-don tón-na mi mán-poi go Kor** many are getting dizzy, when looking into a deep abyss. — *btsón-rdzi*, *btsón-srun* jailer, turnkey. — *btsón-rdzas* prison-fare.

བཅོལ་བ *btsól-ba* v. *tsól-ba*.

རྩ་ *rtsa* I. sbst., more col. *rtzá-ba* (*W.* **sá-wa**) or *rtzá-bo* *S.g.* 5, 1. **vein**, *rtsa yèd-pa* to open a vein *Dzl.*, **sá-wa gyáb-čé** *W.* id. Owing to the imperfect state of Indian and Tibetan anatomy, resulting from inveterate prejudices both of a religious and intellectual nature, great confusion prevails also in the department of angiology, many different vessels of the human body, and even part of the nerves being classed among the veins, so that it is impossible to find adequate terms for the Tibetan nomenclature. This applies e.g. to the division of the *rtsa* in *čags-pai*, *sríd-pai*, *brél-pai*, and *tséi* or *sróg-gi rtsa*, which last term does not correspond to what we understand by artery (*Cs.*); so it is also with respect to the three principal veins, which by a mystic theory are stated to proceed from the heart, *dbu-ma* the middle one, white, *rkyán-ma* the left one, red, and *ró-ma* the right one, white, concerning which cf. the articles *γtüm-mo* and *fig-le*; *rtsa-dkár*, also *rlün-rtsa* *Med.*, are perh. in most cases the same as **artery**, acc. to the well-known supposition of the ancients,

that the veins of dead men, appearing empty, contain air; *pár-rtsa* id., as in the living body it pulsates; *rtsa-nág* or *krág-rtsa*, vein, blood-vessel; *rtsa-sbubs* is mentioned *Lt.* 147, 10, as a surgical instrument. Some names are more or less clear: *mig-rtsa* seems to be the *Vena fac. ext.*, *rtsa-čün* *Vena jugul. ext.*, *rtsa-čén* or *rtsa-bo-čé* *V. saphena magna*, *pó-mtsan-ghi dbus-rtsa* *V. dorsalis penis*. *rgyu-grog-rtsa*, on the other hand, are the *ureters*, ni f., which are represented as proceeding from the small intestine. — *rtsa-rgyus* *Med.* 1. *Sch.*: 'veins and sinews' (?); *rtsa-rgyus-gag* an obstruction of the veins *S.g.* 2. title of a book: Directions how to feel the pulse. — *rtsa-čüs*, *C. rtša-dus* cramp. — *rtsa-mdüd* an inturgescence of the veins. — *rtsa-ynás* *Mil.* seems to be a net of veins, vascular plexus, any connection of things that may be compared to it, as e.g. the causal connection of the 12 *Nidanas* (v. *rtén-brel* sub *rtén-pa* comp.) — *rtsa-spün* tissue of veins *Sch.* — 2. **pulse**, so in *rtsa ltá-ba*, or *rtog-pa* *Med.* to feel one's pulse, and *mtson-*, *kan-*, or *čag-rtsa* the feeling one's pulse with the second, third or fourth finger.

II. sbst., for *rtzá-ba*.

III. particle in conjunction with numerals: 1. gen. connecting the tens with the units, equivalent to **and**: *nyi-šu-rtsa-yčig* twenty and one; less frq. after *brgya* and *ston*, where also *dan-rtsa* is not unusual, yet examples as the following: *S.g.*, fol. 5, where the sum of 62, 33, 95 and 112 is stated to be = *sum-brgya-rtsa-ynyis*, and *Pth.* p. 34, twice *lia-brgyá-rtsa yčig* = *ston-dan-rtsa-ynyis*, — exclude any doubt as to the proper use of the word. — 2. inst. of *nyi-šu-rtsa-yčig* to *nyi-šu-rtsa-dgu*, *rtsa-yčig* etc. is also used by itself, as an abbreviation, e.g. *S.g.* p. 3, in describing the growth of an embryo from week to week; this use of the word may account for the assumption, quite general in *W.* and *C.*, that *rtsa* in itself is equivalent to 20, for even Lamas of both districts could be convinced only by an arithmetical proof, that the numbers

mentioned in the above passages were 302 and 1002, and not 322 and 1022. — 3. In *bèa-rtsa nyi-ju-rtsa*, *brgyā-rtsa*, without any units following, e.g. *Tar.* 120, 10, the word evidently stands but pleonastically, like *tam-pa*.

རྩ་ལྔ་པ་ (*Bal.*, *Pur.* *rtswa*, *stswa*) *C.* **tsa**, *Lh.*, *Ld.*, **sa**, རྩ་ལྔ་པ་, grass, herb, plant, *rtsa-kai* (or *rtsa-rtsei*) *zil-pa* the dew on the grass *Glr.*; *rtsa nyag yēig* a single blade of grass *Cs.*; *snō-yi rtsa*, *rtsa-sñōn* green grass; *rtsa-skām*, and often *rtsa* alone, hay, *rtsa rnā-ba* to mow grass, *ñu-ba*, to gather (grass); *rtsa-kā C.*, *W.* pasture, pasturage, **sa-kā gyāl-la** *W.* good pasturage. — *rtsa-can* covered with grass, grassy. — *rtsa-mčōg* Kusha-grass *Lex.*, v. *ku-ša*; *rtsa-mčōg* (*-gron*) town in West Assam, where Buddha died *Glr.*; *Kamarūpa*. — *rtsa-tāg* grass-rope *Dzl.* — *rtsa-tūn* grass-gatherer *Sch.* — *rtsa-ydān* grass-mat *Sch.* — *rtsa-pyāb* manger *Sch.* — *rtsa-ras* *Sch.* 'linen', prop. the same as *la-ta* q. v. — 2. euphemism for *rkyag*; **tsa tān-wa** *C.* to go to stool; *rtsa ſu bedams* *Mil.* he suffers from obstruction and strangury.

རྩ་ལྔ་པ་ *rtsa-ba*, 1. cf. *rtsañ* and *rtsad*, *Ssk.* *मूक*, 1. root (*W.* com. **bā-tag** for it), stalk of fruits; *rtsa-ba lña* five (medicinal) roots, viz. *rā-mnye*, *lčā-ba*, *nyé-šin*, *ā-šo* (better *ā-ša*)-*gandha*, *yzé-ma*; *rtsa-ba-nas* *byin-pa* etc. to pull out with the root, to eradicate, extirpate, mostly fig., v. below. — 2. the lower end of a stick, trunk of a tree, pillar; *mā-tōg rtša-ba* id. *Mil.*; the foot of a hill, mountain-pass, the latter also *lā-rtsa W.* **lār-sa**; *rtša-bai žal*, *lag* the lower faces or hands of those images, that represent deities with many faces and hands *Glr.*; *rtša-bai nio* base of a triangle *Tar.* 204, 1; *fundament*, *foundation-pillar*, and the like; in later literature and vulgo *rtša-bar* and *rtsar*, rarely (*Glr.*) *rtša-ru* postp. with genit., *ta*, *at*, e.g. to go to, to come to, to be at, both of persons and things, *bud-méd-kyi rtsar nyāl-ba* or more euphem., *pyin-pa* to go to a woman *Glr.*, *šin-gi rtsar*, even *čui rtsar* *Glr.*; *at*, *near*, *to*, a tree, river etc.; so also

rtša-la ta, *at*; *rtša(-ba)-na* *Glr.* and vulgo (incorr.) **tsā-nē** *C.* *at*, *near*; without a case following: *rtsar byün-nas* coming near, stepping up to *Glr.* — 3. root fig. = *origin*, *primary cause*, also *yzī-rtsa*, e.g. *ñor-bai yzi-rtsa yčōd-pa* *Mil.* to cut off the root of transmigration, to deliver a soul from tr.; *rtša-ba-nas byin-pa*, *don-pa*, *gōg-pa* etc., also *tsāñ-nas*, *tsād-nas yčōd-pa* etc., to exterminate (root and branch), to annihilate; on the other hand: *rtsa-brdār-yčōd-pa* *Mil.*, *rtšād-yčōd-pa* to examine closely, to investigate thoroughly. — *nyon-mōns-kyi* *rtša-ba* *γsum* are the three primary moral evils, viz. *doč-čāgs*, *že-sdāñ*, *yti-mug*; *rtsa-brdāl* therefore might signify: he who has freed himself from them; but it seems to mean also: without beginning or end, *unlimited*, e.g. *snjin-rje* *Glr.*, *sems-nyid* *Mil.*; *dgé-bai rtša-ba*, *dgé-rtsa* a virtuous deed, as a cause of future reward, *skyéd-pa*, *spyód-pa*, *byéd-pa* to perform such a deed; *rtša-bai* . . . the original, primary, principal . . ., e.g. *don*, primitive or first meaning *Cs.*; *rtša-bai nyon-mōns-pa* *Cs.*: 'original sin', *Sch.*: 'sin inherited from former births'; at all events not identical with the original sin of Christian dogmatics, although the word grammatically might denote it; *rtsa* (*-bai*) *rgyud* an introductory treatise, giving a summary of the contents of a larger work, e.g. of the *rgyud-bži*, mentioned sub *brgyud*; also title of other works, *Ssk.* *मूलतन्त्र*, v. *Cs. Gram.*, chronol. table; whether *Sch.*'s translation 'cause and effect' is altogether correct, may admit of some doubt, yet v. below; *rtša-ba dan* *grél-ba* *Cs.* 'text and commentary'; in *rtša-bai ma* *Thgy.* the genitive case stands prob. for the apposition: the mother that is the root of me, in a similar manner as *rtša-bai ran-bžin* nature *Cs.*; *rtša-bai blā-ma* seems to denote the teaching priest, the one by whom in any particular case the instruction is given, opp. to *brgyud-pa*, he to whom it is imparted. A good deal of confusion however prevails here, owing to the ambiguity of the verbal form in *brgyud-pa* and the variable spelling;

v. *rgyid-pa* extr. — *rtsa-tör* Sch.: 'lower end and top' (?) (should perh. be *rtsa-tog*); *rtsa-mi* Tar. 191, 3 is rendered by Schf. with 'Haupt-Mann', principal man. — *rtsa-lág* (Schr.: root and branches) Lex. རྩ་ལ་ relations, kindred; *rtsa-lag-dan* having relations, *rtsa-lag-med* without relations Cs. — *rtsa-dés* Sch.: primitive wisdom. — 4. symb. num.: 9. — II. v. *rtsa vein*.

Note. *rtsa*, vein, is traced by Tibetan scholars back to *rtsa-ba*, the veins being the 'roots of life'; in a dictionary the words are better treated separately.

རྩ་ལ་ *rtsa-la* v. *rtsa-ba* I, 2.

རྩ་ལ་ *rtsañ* = *rtsa-ba* seldom, v. *rtsa-ba* I, 3.

རྩ་ལ་ལ་ *rtsañs-pa* lizard, *brag-gi* Lt. (W. **gag-çig**).

རྩ་ལ་ *rtsad* = *rtsa-ba* root, *rtsad-nas* *γòd-pa* Mil. to root out, to eradicate; *rtsad γòd-pa*, = *rtsa-brdár γòd-pa*, = *tsar* and *γsar γòd-pa*, to search, investigate Mil.; *gar bzugs rtsad bád-nas* to inquire, search for a person's place of abode Pth.

རྩ་ལ་, རྩ་ལ་ལ་ *rtsab*, *rtsab-rtsab* v. *tsab* *tsub*.

རྩ་ལ་ *rtsubs* ferment, barm, yeast, prepared of barley-flour; *rtsubs-kur* a sweetish sort of bread, made up with it Ld.; *rtsubs-mo* a beverage brewed from roasted meal (*rtsam-pa*) and water, and made to ferment by adding butter-milk, esp. liked in winter; also called *btság-mo*; *zò-rtsubs* Sch. milk-brandy, not known to us.

རྩ་ལ་རྩ་ལ་ *rtsubs-ru-tsa* Lt. n. of a medicine.

རྩ་ལ་ *rtsam-pa*; I. sbst. 1. **roast-flour**, flour from roasted grain, *bras-rtsam* of rice, *gro-rtsam* of wheat, *nas-rtsam* of barley, this last the most common; stirred with water, beer, or tea into a pap, it is the usual food in C. — *rtsam-bru* roast-flour and grain = victuals in gen. Kun. — *rtsam-rin* the price of flour Sch. — 2. **urine** Lt. *rtsam-mdóg* colour of urine.

II. vb. v. *rtsom-pa*.

རྩ་ལ་ *rtsar* v. *rtsa-ba* I, 2.

རྩ་ལ་ *rtsal* 1. **skill, dexterity, adroitness, accomplishment**; in the first place **physical skill**, *lag-rtsal-dan* of a skilful, practised hand W.; *gyu-rtsal* id., *stobs dan gyu-rtsal* strength and dexterity Glr., skilfulness; *rtsal(dan) ldán(-pa)* skilful, expert, adroit, *rtsal-med* the contrary; *rtsal gran-pa* to vie in skill, *rtsal sbyón-ba* to practise, or improve one's self in skill Mil.; *rtsal ñor* all skill is gone, *rgud* id. Sch.; *stobs(-kyi) rtsal*, Lex. རྩ་ལ་, strength, energy, *mtu-rtsal* and *rtsal-mtu* prob. id. Dzl, S.g.; *rtsal-ñé-ba* or *rtsal-po-ñé* adroit as a gymnastic, wrestler etc.; also sbst. athlete, juggler etc. Dzl; *rtsal-gyi mñóns* a gymnastic feat Lex.; *rtsal-sbyon* bodily exercise, nimbleness, agility, *bán-rtsal-sbyon* nimbleness in running, *γsóg-rtsal-sbyon* agility in flying Mil.; *ñu-rtsal* feats performed in the water; the art of swimming Pth.; vulgo W. also for natural, innate abilities: *mig-rtsal-mñan* keen-sighted, *mig-rtsal nyams* of a weak sight; *rtsal-tón* Sch. 'skilful, masterly' (?) — 2. in later times used in a special sense of **skill, expertness in contemplation**, cf. *sgóm-pa*; so frq. with Mil.; *byan-ñub-séms-kyi rtsal γsum*; *lam-gag-med-kyi rtsal-ka* such accomplishments 'as will clear the road', — ascetical terms familiar only to the initiated.

རྩ་ལ་ལ་ *rtsas-ma* v. *btsas-ma*.

རྩ་ལ་ *rtsi* 1. all fluids of a somewhat greater consistency, such as the **juice** of some fruits, **paints**, **varnish** etc., *rtsi-dan visoid*, **sticky, clammy**; **tsi gyág-pa** C., **si gyáb-ñe*, *kü-ñe*, *tán-ñe** W. to colour, to paint, **tsi tán-wa** C. also to solder; *ldab-pa*(?) Sch. to lacker, to varnish; *sbrán-rtsi* **honey**; *nád-kyi rkyen rtsi* a medical draught, potion Dzl. V. L, 7, (another reading: *smam*); *bád-rtsi* nectar; *tsón-rtsi* painter's colour, *dñé-rtsi* white-wash, *nág-rtsi* black paint, *dñé-rtsi* red paint; **sér-tsi** C. gilding, **ñál-tsi** silvering C. — 2. applied to external appearance: **dón-si** W. **complexion**; even *pa rtsi jam ka-dóg légs-pa* de this cane, as to its outside smooth, as to colour beautiful Mil. (unless *rtsi* be = shell, bark, rind?)

— *rtsi-tóg* juicy fruit; *rtsi-din* 1. fruit-tree *Ph.* 2. tree, in gen. *Gl.* and elsewh., frq. — *rtsi-gu* fruit-kernel, the kernel in a fruit-stone (not the latter itself *Sch.*); *W.* for **tsi-gu**, q. v.; *rtsi-gu-mar-nag* oil extracted from the stones of apricots; *rtsi-mär* *Lt.* id.

རྩེས་ *rtsi-ba*, pf. (b) *rtsis*, fut. *brtsi*, imp. (b) *rtsi(s)* 1. to count, **si-te bór-če** *W.* to pay down, money; cf. also *rtsis*. — 2. to count, reckon, calculate, *mi ré-la púl re-ré tād-du* reckoning a handful to each *Dzl.*; *zag sim-ču-la zlá-ba yèig, zlá-ba bču-yngis-la lor rtsi-ba* to reckon a month at 30 days, a year at 12 months *Thgy.*; *mi-lo-ltar rtsi-ba* to count by the years of a man *Thgy.*; *gan bzan rtsi-ba* to calculate which (day) be a propitious one *Gl.*; *dus rtsi-ba* to reckon up, to compute the time *Mil.*; **če-min dāl-la st-če** *W.* to reckon among the adults; *yón-tan-la skyón-du rtsi-ba* to consider good qualities as faults, = *ltá-ba* I, 2; *brduñ rtsi* he may be reckoned to strike, i.e. he is very likely to strike, threatens to strike *C.*; *brtsis zin* 1. the account is closed, the bill is ready. 2. product, sum total.

རྩེ་ཉེ་ *rtsiu* n. of a plant, = *pri-yán-lu* *Wdn.*

རྩེ་བྱ་པ་ *rtsig-pa* I. vb., pf. (b) *rtsigs*, fut. *brtsig*, imp. (b) *rtsig(s)*, 1. to build, whether of stone or of wood, *kán-pa*. — 2. to wall up, *go* a door *Gl.* — II. sbst. wall, masonry.

Comp. *rtsig-skyabs* *Stg.* is said to be = *rtsig-rmán*. — *rtsig-nós* side of a wall. — *rtsig-rdó* stone for building. — *rtsig-dpón* master-mason, architect. — *rtsig-púr* a peg in a wall, wall-hook, to hang up things. — *rtsig-rmán* fundament of a wall. — *rtsig-zár* edge or ledge of a wall *Thgy.* — *rtsig-bzá-pa* brick-layer, mason. — *rtsig-ryóg* journeyman mason.

རྩེ་བཟུ་ *rtsigs*, *Sch.*: 'rtsigs-*ché* very gracious and well-affected' (?), prob. should be *rtsis-*ché** q. v. no. 3.

རྩེ་བཟུ་མ་ *rtsig-ma* turbid matter, sediment, impurity, = *tsigs-ma* *S.g.*

རྩེ་མ་ *rtsin-ba* adj. and sbst., coarse, clumsy, rough, rude; coarseness etc., *B.*; *rtsin-*

po *B.* and *C.*, *rtsin-ge* *C.*, *W.* id., but only adj.; *pye* coarse meal, grits (opp. to *zib-po*, *ám-po*); *spyód-pa rtsin-ba* of rude manners *Gl.*

རྩེ་པ་ *rtsid-pa* the long hair of the yak, *rtsid-tágs* = *re-tágs* coarse cloth manufactured of it; *rtsid-stán* saddle-cloth *Mil.*; *rtsid-gúr* tent-covering made of it.

རྩེ་(ས)་མ་ *rtsi(s)-ma* 1. rib, *rtsi-mai bār-nas* from between the ribs *Gl.*; *rtsi-lógs ryas ryon* all the ribs of the right and left side *Dzl.*; *rtsi-lógs ná-ba* pain about the ribs *Do.*; *rtsi-rin* the upper ribs (?) — 2. spoke of a wheel, frq.; *rtsi-kyi mu-kyid* felines composing the rim of a wheel *Cs.*; in ornamental designs the *rtsi-ma* are often fanciful figures, supplying the radii of the circle; further: the sticks or ribs of a parasol, canopy etc. *Gl.*; the spars of a felt-tent, the ribs or futtocks of a boat *Schr.* — *rtsi-ri* n. of a mountain, = *iri-ri*.

རྩེ་ས་ *rtsis* 1. counting, numbering, numeration, *rtsis-las das-pa* innumerable *Mil.*; **bód si-la, món-si-la** *W.* according to Tibetan, according to Indian counting or computation of time (is to-day the twentieth); **mi-si, dón-si** *W.* numbering of the people, of the domiciliated; **mág-si tán-če** *W.* to hold a numbering of military forces. — 2. account, *rtsis byéd-pa* *Gl.*, *débs-pa* *Mil.*, *gyáb-pa* *C.*, *W.* **kor-*ché*, (l)ta-*ché*** to calculate, to compute, *rtsis-su sbyár-ba* to count together, to sum up *Dzl.*; calculation, computation (beforehand), scheme; **zag nyi-*bu*-la gro-* (or *ča-rtsis yod*)* *W.* in about 20 days we calculate, i.e. we intend, to go; **ain-ta gyig-si yód-pe dus-tsód-la** *Ld.* at the hour, when according to their calculation the carriage was to start; *rtsis-kyis* (or *rtsis byás-nas*) *nó-*jes*-pa* to find by computation *Gl.* — *skár-rtsis* astrology, astronomy; *dkár-rtsis, nág-rtsis*, acc. to *Cs.*: Indian and Chinese astronomy and chronology. — 3. estimation, esteem, *rtsis-po *én*-po byéd-pa* to value, to make much of, *lús-kyi rtsis-po-*ché** one that makes much of his own body, by indulging and adorning it *Thgy.*; *rtsis-rtsis byéd-pa* *Sch.* id.; *dé-la bla-*

lhdg-tu rtsis-su byed he respected her beyond measure *Tar.*, *Schf.* — **si-rig** vulgo *W.* for *rtsis* in most of its significations.

རྩེས་པ་ *rtsis-pa* 1. also *rtsis-mkhan* mathematician, astronomer, soothsayer; accountant *Cs.* — 2. n. pr. *rtsis-pa ḍ-mgron* secular, *rtsis-pa mgron-nyer* spiritual name of the late Resident of the Sikim government at Darjeeling, called by the English Cheboo Lama, † 1866, v. *Hooker Journ.* — *rtsis-dpon* a chief mathematician, chief accountant, receiver general *Cs.*

རྩུབ་པ་ *rtsub-pa* I. vb. to revile, abuse, v. *nor rtsub-pa sub no.*

II. adj., com. *rtsub-po*, *rtsub-mo* *Sak.* **པ་མ་མ་**, uneven, rough, rugged, of the skin, cloth etc.; coarse-grained, powder; rough, wild, dreary, countries, *ron-rtsub* with wild ravines *Glr.*; bristly, hair; harsh, tart, astringent, of taste *Med.*; also applied to any thing of a highly aromatic, pricking, pungent or acerb taste, such as onions and similar vegetables, liable to cause both dietetic and religious scruples; *rtsub-zas* food of this description; in music: strong, forte; of sentiment and behaviour: rude, unfeeling, regardless, callous *S.g.*, *Glr.*


རྩེ་(མོ་) *rtse(-mo)* 1. point, top, peak, summit, *Kan.*, *gri.*, *ri.*, *ḍin-rtse*, or *Kan-pai* etc., *rtse-mo* gable of a house, point of a knife, top of a hill, head of a tree; of convents, royal palaces, resp.: *dbu-rtse* *Glr.*; *la-rtse*, *W.* **lar-se** (cf. *rtse-ba* I, 2.) **la-se** summit of a mountain-pass; *rtse dan logs-su* terminal and lateral *Wdn.*; *rtse-sgro* *Glr.* flag-feather, pinion; *ḍa rtse-rin* hat with a high crown *Tar.*; *rtse ycil-ba* *Sch.*: to break off the point, to blunt; *rtse-reg-ḥe* *Mil.* very sensitive, touchy, not to be touched with the tip of the finger. — 2. point, particular spot, *rtse ydig-tu lia-ba* to look at one point; also adv., to look steadily, unremittingly, as: *ran-gi gri-ma-la rtse-ydig-tu lia-ba* *Wdn.*, also *Tar.* frq.; *sems rtse ydig-tu byed-pa* to direct the mind to one point, frq.; *sems rtse ydig-tu byas-pai tin-ne-dzin-la ḍigs-te* *Dzl.*; aim, *tse dui rtse ydig* as this life's only aim *Mil.*

རྩེད་པ་ *rtse-ba*, pf. *rtses*, imp. *rtse(s)*, **ལོ་རྩེད་** (different from *brtsé-ba*) 1. to play, *mig-mān* at chess *Dzl.*; to sport, to frolic, used also of animals *Dzl.*; *rtse bro yton-ba* to run to and fro, playing and skipping, of deer *Mil.*; to joke, to jest, *rtse-ḍin dga-ba*, *rtse-dga spyad-pa* id.; **yān(s)-pa sé-ḥe** *W.* id.; to enjoy, amuse, divert one's self, to take recreation, *tsal-gyi nan-du rtser son* they went on a pleasure party into the woods *Dzl.*; euphem. of cohabitation, *ḍi dan rtse-bar byao* *Pth.* I mean to enjoy her.

Comp. *rtse-mkhan* player, gambler, gamester. — *rtse-grōgs*, *rtse-d-grōgs* play-mate. — *rtse-dga* v. above. — *rtse-rgod* sport and laughter. — *rtse-sa* play-ground, place of amusement. — *rtse-sems* a mind fond of play; *kyod-kyis rtse-sems yin mod kyan* though you may still relish pleasures *Pth.*

2. to touch, *W.* **lag-pa ma se** do not touch it with your hand. — 3. to shudder (cf. *spu*).

རྩེ་རྩེད་ *rtse-ḍin* = *rtsa-ḍin*, Vena jugularis externa.

རྩེད་པ་ *rtseg-pa*, pf. (*b*) *rtsegs*, fut. *brtsag*, imp. *rtsoḡ*, *W.* **sag-ḥe(s)** 1. to lay one thing on or over another, to pile up, stack up, build up, wood, boards; to put slices of meat on bread; fig.: *na-ro ynyis brtsag* two 'naro' one above the other, , *Gram.*; gen. double; *Kan-pa rtsegs-pa* 1. 'a house of two stories' = a stately building, palace; by this word *Wdn.* explains *Kan-bzan*, v. *bzan-po*. 2. acc. to other *Leax.*, an apartment built on another, an upper chamber; balcony on the roof of a house, **ལྷ་མོ་རྩེད་པ་**; *rgya-grām brtségs-pai mēod-rten* a chod-ten with a cross (v. *rgya-grām*) on the top *Pth.* — 2. to tuck up, clothes *Cs.* — 3. *dbugs rtsegs-pa*, *gyen-du dbugs(-kyis) rtseg-pa* *Med.*, short-breathed, asthmatic, panting, gasping, from fright etc., or as a sign of approaching death. — *dkon(-mēōg) brtségs(-pa)*; **རྩེད་པ་** title of a book.

རྩེད་པ་ *rtse-ba*, pf. *brtsens*, fut. *brtsen*, imp. (*b*) *rtson(s)* to tuck up, truss up.

རྩེད་པ་ *rtse-d-pa* I. also *rtsen-pa*, = *rtse-ba* to play; *rtse-d rtse-ba* id.; *rtse-d-mo*

play, game, *dga'-bai rtseḍ-mo byed-pa Dzl.*; *glu gar rtseḍ-mo byed-pa* to sing, dance and play *Glr.*; *rtseḍ-mo toy, byis-pai* children's toy *Mil.*; *rtseḍ-mo-ḥan* playful, sportive, merry *Cs.*; *rkyāl-, gār-, gri-, ḥöl-, mḥōn-, rti-rtseḍ* the sport of swimming, dancing, fencing, dicing, leaping, riding *Cs.*; *ryen-rtseḍ* play, amusement, diversion; *rtseḍ-dga* id. *Sch.*; *to-to-lin-lin rtseḍ q.v.*; *rtseḍ-jo, rtseḍ-jo, W. *sén-jo** sport, public amusement, popular pleasure; *γḥōn-nu rtseḍ-jo* *tsōge-kyis bakōr-nas* surrounded by a number of youthful playmates; **sén-jo tāt-ḥe** *W.* to arrange a sport.

II. to varnish(?).

རྩོད་མ་ *rtseḍ-ma* the disagreeable feeling in the teeth produced by acids *Sch.*; *rtseḍ-ām* a shivering, cold shudder *Sch. v. rtseḍ-ba* 3.

རྩོད་མོ་, རྩོད་པ་ *rtseḍ-mo, rtseḍ-pa v. rtseḍ-pa.*

རྩོད་གོག་ *rtseḍ-gōg Mil.*, acc. to *Sch.*: calf of the leg.

རྩོད་ *rtseḍ v. rtseḍ-ba.*

རྩོད་(ས་)པ་ *rtseḍ(s)-pa v. brtsōg-pa.*

རྩོད་ལྷན་ *rtseḍ-lān n.* of a certain era or period of the world *v. dus* 6.

རྩོད་པ་ *rtseḍ-pa, l. vb., pf. brtsad* to contend, to fight with arms *Dzl.*; with words: to dispute, debate, wrangle, *frq., dan* with, *la* about; *rtseḍ-din mi-snyān rjōd-pa* to speak evil words, to use bad language, in quarreling.

II. sbst. dispute, contention, quarrel; disputation *Glr.*; *rtseḍ-pa grān-pa* to compete in disputation *Glr.* — *tsād-mai rtseḍ-pa* a learned debate about words; *rtseḍ-pa-rnams* points of controversy *Tar.* 132, 18, *Schf.* — *rtseḍ-yḥi* the subject of a disputation.

རྩོད་(ས་) *rtseḍ(-ma) Pur.* nausea, vomiting, **rtseḍ pōg** he grows sick; **rtseḍ-ḥas** to be sick, to vomit.

རྩོད་པ་ *rtseḍ-pa l. vb., pf. (b)rtsams, rtsoms, fut. brtsam, imp. rtsom(s) l.* to begin, commence a work, to be about, to set about an undertaking; *brōs-par brtsāms-te* being about to run away *Dzl.*; *ḥōs-las brtsāms-te*

rtseḍ-do it was about religion that our dispute began *Tar.*; *no-lōg brtsāms-pa-las* beginning, stirring up an insurrection *Glr.*; *dé-nas brtsāms-te* beginning at this place, from here, from that time (cf. *bzūns-te* sub *bzūn-ba*). — 2. to make, to accomplish, *γsō-bai las mi brtsām-mo* so he will not accomplish the business of healing; com. to compose, to draw up, in writing, *bstān-bḥos rtsom-mi* author, writer, composer *Pth.*; *brtsom-γrūs rtsōm-pa Dzl. frq.*, to work diligently, carefully; to take pains, to exert one's self, *rtsōm-par*, or *rtsōm-pa-la mkās-pa* a clever writer, an elegant composer, which title in Tibet is applied to any one, that exhibits in his style high-sounding bombast with a flourish of religious phrases; *ḥad rtsod rtsom γsum-gyi bḥad-gra Glr.* prob. a school, in which religion is taught and explained, combined with disputations and written compositions. —

II. sbt. beginning, commencement (ཡར་རྩོད་), *rtsōm-pa dan-po* the first beginning *Ld.-Glr.*; a doing, proceeding, undertaking, deed *Tar.*

རྩོད་པ་ *rtseḍ-pa l. vb. to endeavour, to take pains, to give diligence; rtseḍ-bar adv. diligently, zealously; Kyōd-kyis rtseḍ-bai dūs-la bab* now you must use dispatch *Pth.*; *rtseḍ-méd* unsought, *rtseḍ-méd grō-bai don byed-pa* to seek the welfare of beings without their caring for it *Glr.*; *srog rtseḍ-ba Lex.* and *Mil.*, acc. to *Sch.*: to draw breath, to take fresh courage, which seems to be implied by *dbugs rtseḍ-ba Ma.*; *nyal-po rtseḍ drag(-na)* if cohabitation is immoderately indulged in *Med.* — 2. sbst. zeal, endeavour, exertion, *rtseḍ-ba skyed-pa* to use diligence *Zam.*

རྩོད་པ་ *rtseḍ-pa, pf. and fut. stsol (*sōl-wa, sāl-wa*), l. to give, bestow, grant, when the person that gives is respectfully spoken to, much the same as γnan-ba q.v.; stāl-du γsol* please to give, to grant etc. *Dzl.*; *bdāg-gi lām-rgyags stsol cig* pray, give me provisions (provender) for the journey *Dzl.*; to give back, to return what had been lent *Dzl.*; to grant, bestow, afford, give (as

a present); also for *γtón-ba* to send, to send out, so at least in *W.*; further: *W.* **ja sal, əu-gu sal, deb-sal** please to give me some tea, to lend me some paper, pray, give me change; or more pressingly: **ja sal gos** I earnestly request you for some tea etc., I entreat you to . . .; **sal mi gos** I thank you, I do not want it; *bka-stsal-ba* v. sub *bka*; *dños-grub stsol-ba* to bestow spiritual gifts(?). — 3. sometimes incorr. for *bsál-ba* (*sél-ba*) to clean, to clear, to remove *Dzl.*

བརྩེད་པ་, བརྩེམ་པ་ *brtsád-pa, brtsám-pa*
v. *rtsód-pa, rtsóm-pa*,
sometimes incorr. for *btsád-pa, btsám-pa*.

བརྩེ་བ་ *brtsé-ba* vb. to love, sbst. love, affection, kindness, nearly the same as *byáms-pa*, frq. preceded by *snyin*, resp. *tugs*, q. v.; *brtsé-bas* out of love, kindness, e.g. *γnán-ba* to give something out of love; with love, lovingly, kindly, e.g. *skyón-ba* to protect; *brtsé-bai tsig* words of love, kind exhortations *Glr.*; *brtsé-bai pyag-bris* your very kind letter; *snyin-brtsé-ba*, resp. *tugs-brtsé-ba* = *brtsé-ba*; *brtsé-ba-can*, *brtsé-lán* loving, affectionate, kind; *brtsé(-ba)-méd(-pa)* unkind, unmerciful, ungracious; *brse-γdün*

love, affection, *pa-má brtsé-γdün* *če yan ci zig bya* what could even parental love do? *Glr.*; *lha-prüg γzón-nui brtsé-γdün* de this proof of love on the part of young goddesses towards me *Mil.*

བརྩེ་བ་ *brtsón-pa* 1. vb. with *la*, to strive, to aim at, to exert one's self for, *tsógs-pa-la* an accumulation of merits, frq.; *brtsón-par byéd-pa*, or *gyür-ba*, also with *miñon-par* preceding it; to apply one's self, *lās-la* to business, *tugs-dám-la* to meditation *Dzl., Mil.* — 2. sbst. (*Ssk.* བྱིན་, *virtus*) endeavour, effort, care, exertion, *byá-ba-la brtsón-pa* alacrity, readiness to act *Wdi.*; more frq. *brtsón-grús* v. below. — 3. adj. = *brtsón-pa-can*, *brtsón-lán* *Mil.*, diligent, assiduous, studious, *sgrub(-pa)-la* eager to obtain power over demons *Mil.*; *brtsón-par on purpose*, with intention, wilfully; as sbst. mostly *brtsón-grús*, with *skyéd-pa, byéd-pa, rtsóm-pa* to use diligence, to show energy, zeal etc.; *brtsón-grús drág-po* intense application; *brtsón-grús-can* assiduous, studious, *brtsón-grús nyáms-te Stg.* having lost one's energy.



ཙ 1. the letter *tsa*, the aspirate of ཙ (cf. ཙ), sounded *ts*. — 2. num. fig.: 18.

ཙ ཙ་, 1. hot, v. *tsa-ba*. — 2. grandchild, v. *tsá-bo*. — 3. v. *tsa-tsa*. — 4. resp. illness, complaint *C.*

ཙ་ ཙ་ *tswa* salt, *tswa débs-pa* to salt, with *la*; **tsa nyén-če** *W.* to taste, to try, food prepared with salt; *ka-ru-tswa* alum *Med.*; *rgya-tswa* sal-ammoniac *Med.*; *lce-myañ-tswa* alum *Lt.*; *rdo-tswa* rock-salt *Cs.*; *ba-tswa* impure soda, v. *bá-mo*. — *bód-tswa* *Lt.*? — *lán-tswa* = *tswa*. — *tswa-ka* salt mine *Cs.* — **tsa-(ku-)can** *W.* saline, salinous. —

tswa-ego place where salt is found. — **tsa-tsé sal-ammoniac C.* — **tsa-ču** salt-water, brine; acc. to some, vinegar(?).

ཙ་སྐོར་ *tsa-skór* v. *tsá-bo*.

ཙ་ཀ་ *tsa-kán* v. *tsa-tsa*.

ཙ་ཀྲུ་ *tsa-krú* v. *tsa-ba*.

ཙ་ག་འབྱུ་ *tsá-ga-bu*, also *čá-ga-bu*, *tsag-tsag* grasshopper, locust *C.*

ཙ་གཞིག་མ་ *tsa-γčig-ma* thick blanket, quilt *C.*

ཙ་ཙུ་ *tsa-ču* v. *tsa-ba*.

མྱུ་ཅུ་ *tswa-ču* v. *tswa*.

མྱུ་ཅུ་ *tsa-drág* haste, hurry, **tsa-drág jhe dig** C., **tsa-rág ton** W. make haste! — adv. *tsa-drág-tu* Sch. but also **mā tsa-rág ñog** W. come quickly, without delay! མྱུ་ཅུ་ *tsá-sna* anxiety about, tender care for a thing, ni.f.; **tsa-na-ñan** W. solicitous, careful, attached, **tsa-na-méd-Kan** W. indifferent, unfeeling, callous; *Kan-pe* **tsá-na kúr-Kan** W. one that has to care for the welfare of a household or community, superintendent etc.

མྱུ་ཅུ་ *tsa-snág* Sch. = *snág-tsa* ink.

མྱུ་ཅུ་ *tsa-pan-tsé* C. dresser, kitchen-table.

མྱུ་ཅུ་ *tsá-big* Ld. a little.

མྱུ་ཅུ་ *tsá-ba* I. vb. to be hot, *só-ga-(la)* *nyl-mai* *od-zér ráb-(tu)* *tsá-bas* as at the time of the Soga the rays of the sun are very hot.

II. subst. 1. heat, *tsá-bas ydún-ba* to be tormented by the heat S.g.; *tsá-bai dus-su* during the heat of the day, at noon, cf. *dro Mil.*; *tsá-ba ní bstl-bar gyúr* to the heat changed into coolness Dzl.; *tsa yzér-ba* the burning of the heat, or of the sun Sch.; *tsá-bai nad* Lt. the fever-stage in diseases; *tsa sél-ba* to cure an acute disease Sch.; *tsá-bas rmyá-ba* to lose one's appetite in consequence of great heat Sch. — 2. warm food, *stér-ba*, *drén-pa* Mil.; *tsa-yčig-ma* one that in twenty-four hours takes but one regular meal. — 3. spice, condiment, *tsá-ba ysum* *ཐིམ་ཕུ་མུ་*, black pepper, long pepper, ginger.

III. adj. (vulgo **tsém-mo** C., **tsán-té** W.) 1. hot, warm. — 2. sharp, biting, pungent, of spices etc. — 3. stinging, prickly, thorny Pth. —

Comp. *tsa-kru* colic, gripes Lt. — *tsa-gón* forenoon Sch. — *tsa-gran* 1. hot and cold. 2. (relative) warmth. — **tsan-gyal** W. inflammatory fever. — *tsa-lèib* v. *lèib*. — **tsa-ču** 1. a hot spring C. 2. a warm bath C. — *tsa-bra* dinner Sch.(?) — *tsa-mig* red pepper Ld. — **tsém-mo* C. hot, warm. — *tsa-dmyál* hot hell. — *tsa-zér*

'glowing ray', po. for sun. — **tsan-lán** W. hot, passionate, ardent; in the rut. — *tsa-lam* Sch.: half a day's journey, a march before breakfast, = *tsal-mai lam*. — *tsa-boubs* Lt.?

མྱུ་ཅུ་ *tsá-bo*, resp. *dbón-po* B., *sku-tsa* C. 1. grandchild, grandson, Ld. **mē-mē-tsa-wo**. — 2. nephew, brother's son Dzl.; Ld.: **á-zán-tsa-wo**. — *bú-tsa* v. *bu*; *yán-tsa* great-grandchild, *yún-tsa* great-great-grandchild, *yži-tsa* id. Sch. — *tsa-skór* grandchildren Sch. — *tsá-mo* 1. granddaughter. 2. niece. 3. wife Lh. — *tsa-zán* nephew and uncle Mil. — *tsa-yžug* nephews and nieces Sch. — *tsa-yug* grandchildren, *tsa-yug mán-poi* *čó-lo* the many grandchildren's tattling Mil.; offspring, in gen., *bu-tsa-yug* id. W., C.; **tsá-wo tsa-yug yán-tsa yún-tsa** W. children and children's children.

མྱུ་ཅུ་ *tsa-mig* v. *tsá-ba* comp.

མྱུ་ཅུ་ *tsá-mo* 1. v. *tsá-ba*. — 2. v. *tsá-bo*.

མྱུ་ཅུ་ *tsá-tsa* 1. little images of Buddha, and conical figures, moulded of clay and used at sacrifices Schl. 194, 206; *tsá-Kan* place for keeping them Cs.; fig. *ká-nas mé-yi tsá-tsa* *pro* from his mouth proceeded cones of fire Pth. — 2. *Bal* for *tsa-drág* hastily, quickly; *tsa-tsa-méd* slow, slowly.

མྱུ་ཅུ་ *tsa-yžug* v. *tsá-bo*.

མྱུ་ཅུ་ *tsá-zar* v. *tsá-dar*.

མྱུ་ཅུ་ *tsa-rág* v. *tsa-drág*.

མྱུ་ཅུ་ *tsa-ri* lamb-skin, **tsar-lág** W. coat made of lamb-skins.

མྱུ་ཅུ་ *tsá-la* a kind of medicine Med., acc. to Wdn. = *dar-tsúr*.

མྱུ་ཅུ་ *tsa-lu* 1. also *mtsa-lu*(?) cock, *bya* (-po)-*tsá-lu* Wdn., C.; in W. applied only to red-breasted cocks, from *mtsal* vermilion (Sch. hen?). — 2. v. *tsál-ba*.

མྱུ་ཅུ་ *tsa-lim-pa* C. sweet orange, frq. in Sik.

མྱུ་ཅུ་ *tsá-le* 1. Ssk. सुभन, Hd. सुहागा, Pers. تنكار, Ar. بوق, borax, *tsá-lei skyür-*

rtsi boracic acid *Cs.*; *tsa-le byéd-pa* to solder *Sch.*(?). — 2. *tsád-le zán-po Lh.*, n. of a flower, *Hemerocallis fulva*.

མཉམ་ tsag, 1. v. *tsags*. — 2. *tság-sgra* an appalling tone *Sch.*(?); **tsag gyab** *W.* a stinging pain is felt. — 3. **tsag-fúg, tsag-yd** *W.* twins; **tsag-lúg** twin-sheep.

མཉམ་པ་ tság-pa (cf. *tság-pa*), *mar tság-pa* oil-miller *Sch.* — *tság-ma* sieve, filter, also *tsags*, q. v. — **tsag-ré** bolting-cloth, bolter *C.*, *W.* — *tsag-ró* residuum after sifting, as bran etc.

མཉམ་མཉམ་ tsag - tsig dark spots or speckles, on wood etc. *Mil.*; freckles *C.*

མཉམ་མཉམ་ tsag-tse bruised barley or wheat *Sch.*

མཉམ་ཁ་ tság - ba flesh of larger animals, of cattle etc.

མཉམ་ས་ tsags 1. cap, *gos-tságs* coat and cap *Dzl.* — 2. = *tság-ma, tsags-kyis, btsags Lex.*; *ko-tságs* a sieve made of leather, the one most in use; *krol-tságs* = *tság-ma Lex.*; *nya-tságs* weel, for catching fish *C.* — 3. thin-split bamboo, for making baskets *Sik.* — 4. *Sch.*: 'the right sort, a choice article, *tsags-bzán byás-nas* making a good choice'. — 5. density(?) **tság-dan, tsag-fúg-mo** *W.* standing close together, e.g. trees, books; *tsags-dám* dense and strong, as stuffs *Sch.*; so *tsags-dam-zin* the teeth standing close and firm *Glr.*; **tsag dō - te dug** sit close together! *Ld.*; *tsags-lhód* not dense or compact *Sch.*; relative density. — 6. *tsags byéd-pa* (*W.* **dō-dē**), *tságs-su jüg-pa* and *čud-pa Mil.* to save, spare, lay up as provision for the future, *tse pyi-mai* grabs *či yañ tságs-su ma čud* I have not made any provision yet for the future life *Mil.*; to economize, to be sparing, *mé-la* of the fire; to be niggardly; *tságs-dod-dan* stingy, griping, avaricious.

མཉམ་ tsan 1. nest, *byá-tsan S.g.*; *tsan bzó-ba* to build a nest *Sch.*; den, hole, lair, kennel, burrow, *stág-tsan, wá-tsan, pyi-tsan* (cf. *pyi-ba*); cell, honey-comb, hive, *sbrán-tsan Cs.* — 2. variously applied to human places of abode: *ynas-tsan* habitation, house; *tsán čá-ba* to build a nest, to establish a

household *Schr.*; *grwa-tsan v. grwa*; **tsab-tsan** in *W.* the common word for kitchen, *ysól-Kan* being the resp. term for it; *tsán-zla* perh. brothers and sisters, beside *pá-má Mil.* — 3. v. *tsán-ba*.

མཉམ་ཉུ་ tsán-nu cradle *Sch.*

མཉམ་པ་ tsán-ba I. vb., pf. *tsanis*, to be complete, full, entire, *zld-ba dgu tsán-ba-na, tsán-ba dan, tsán(s)-nas* when the nine months were full, completed *Dzl.*, *zld-ba tsán-du nyé-bas* towards the end of the months of pregnancy *Dzl.*; **dá-wa tsan son* = *bud son** *W.* the month is completed, is expired; *rgyál-po yčig* (also *yčig-gis*) *ma tsán-ba-la* as one king was still wanting, the number not being yet complete *Dzl.*; *tsan-nas yod* they are complete (in number) *Pth.* —

II. sbst. (seldom) completeness, entireness, *yin-mín-gyi(s) ma-tsan-ba byun-na* when there is no completeness, no absolute certainty as to right and wrong. —

III. adj. 1. complete, entire; more frq.: 2. having things complete, *yón-tan dé-tso tsán-bai bú-mo* a girl in full possession of all these qualities *Pth.*; *ka-dóg lha tsan-ba* having all the five colours complete *Glr.*; *dbán-po ma-tsan-ba* one not in full possession of his five senses *Glr.* — *tsán-ma* 1. whole, entire, perfect (the usual adjective form), *bya-prüg tsán-ma žig* a perfect young bird, i.e. perfectly developed *Dzl.* — 2. esp. *W.* all, for *tams-dád.* — **tsán-ka** *W.* all together, in all, with regard to smaller numbers. — *tsán-po* forming a whole. — *tsan-skám* perfectly dry, *tsan-rlón* perfectly wet; *tsan-grig* all right, frq., **tsan-dig jhē-pa* or *dō-dē** *W.*

མཉམ་མཉམ་ tsan-tsin, *Cs.*: wood, grove, copse, thicket; *Sch.*: a wild, dismal place; *tsan-tsin krigs-pa Sch.*: 'dense thicket; horrible and awful'; **tsan-tsin srid-pai ynas* the horrible existence in the external world *Mil.*

མཉམ་ཡ་ tsan-yd double-barreled gun *C.* and *W.*

མཉམ་ར་ tsan-ra v. *tsan-ra*.

ཆེན་མོ་ tsans, W. *kú-lig-gi tsans*, key-hole, col. for mtsams (?).

ཆེན་མོ་ tsans-pa (evid. preterite of tsán-ba) 1. purified, clean, pure, holy, tsans-par gyur ñig prob. be clean! be forgiven! Dzl. 72, 18; gyod-tsans, mtol-tsans, v. the two; tsans-par spyód-pa, tsans-pai spyód-pa spyód-pa, tsans-par mtsans-par spyód-pa 1. to be clean, chaste, holy, to do what is right, to lead an honest, upright life. 2. to be a priest, to belong to a holy order, and as sbst. priest, cleric; mi-tsans-par spyód-pa, not to be clean, chaste etc., esp. with bud-méd-la to commit one's self with a woman Mil. — tsans-skid, Sch.: 'holy cord, the bond of spirits' (?) — tsans-ñig equator, prob. of Cs.'s construction, cf. dguñ extr. — 2. བླ་མ་, Brahma, an Indian deity transplanted into Buddhism; he is occasionally called lha ñen-po (Glr.) and proverbial for his melodious voice, yet otherwise not of any consequence. — tsans-pai bú-ga = mtsóg-ma Med., Pth.

ཆོས་ tsad (cf. tsod) 1. measure, a. in a general sense, size: ñe-ñun-gi tsád-la according to the size, in size Glr.; mi-tsad size of a (full-grown) man Tar.; sku-tsád stature, size of body, resp. Glr.; zlá-bai dkyil-kór-gyi tsad the size of the moon's disk Stg.; stobs gyad stobs-po-ñe tsád-du pyin-te his strength was equal to that of a powerful athlete Dzl.; *ñu ñim-ñui tsad do gos* W. make it thirty cubits in size; Kam-tsád-du yód-pa to cut into bits piecemeal Dzl.; ñu-rgyün kyab-tsád-du as far as the waters covered it Tar.; ñóm-tsad(-du) tñi-ba to drink one's fill; ynd-tsad seems to express chronology Wdk.; mnan-tsad direction how the pulse is to be felt (or pressed) Med.; kyéd-rnams-kyi ñe-blab-tsad according to your view of religious studies Mil.; dró-tsad thermometer, gran-droi tsad id.; yan-lñi tsad barometer; mto-dman-gyi tsad scale for the rising and falling (of the barometer); all these appear to be proposals of Cs. for the respective physical terms; pa-tsád distance (v. sub pa II); tsad-méd(-pa) unmeasured, immeasurable, innumerable, e.g. yón-tan Dzl.; tsad-

med(-pa) ñzi the four immeasurables (viz. merits): byams-pa, snyin-rje, dka-ba and btan-snyóm Dom., spyod-pa to practise them, tob-pa to attain to them Dzl.; ña-bas mi tsad yñan yan an infinity of others besides me Mil.

b. the full measure, which is not short of the proper quantity, standard, tsád-du pyin-pa, skyé-ba (Sch. also khyól-ba) to grow, so as to reach the proper measure; tsád-du skyés-pa grown up, full-sized, adj. Dzl.; *ñe' zág-pa* to set up a pattern, or as a pattern C. tsad-lñn right (as weight), about the same as 'gaged', just, fair, with regard to persons (ni f.) C.

c. the right measure, which does not exceed the proper quantity: tsád-yód-pa to limit, bed-ñód the enjoyment Mil.; bza-bñin-la to observe the proper measure in eating and drinking, *ñe' dzim-pa, or zág-pa* C. id.; tsád-las dá-ba, tál-ba to exceed the proper measure frq.; yid-pám-pa-la tsád-las dds-pa yon the dejection increases to an excess Mil. — To 1, a. may be referred

d. those instances in which the word assuming the character of an affix serves to form abstract nouns, such as ydens-tsád, or rtogs-tsád, Mil. in several passages (cf. also tsod) further to 1, b may be reckoned e. the signification all, dgé-ba byed tsad all the pious Pth., to which also Tar. 54, 15 may be referred; ñna-tsád of every kind, of all sorts Glr.; *ñe' ñe' ñu-du son C. all his eating agreed with him extremely well; ñir lñm-bu-ba byun tsad all the beggars that show themselves here Mil.; mi yons tsad all the people that come; ñan tsad ños-skur ñar all that happens appears as ños-sku Glr.; yun tsad all that is ordered, proclaimed Sch.; tsogs tsád all the people assembled Sch.; and f. enough, esp. with a negation: dra-ba mi tsad not having enough of the comparisons, not resting satisfied with them; *ma tsád-de* W. = ma zád-de B. not only. — 2. a certain definite measure, in compounds: dpag-tsád a mile, sor-tsád an inch: also pleon. kru-tsad an ell Cs. = kru. — 3. goal, mark, the point to which racers run C.

— 4. *tsád rgyág-pa* to guess, conjecture, suppose *Sch.*, cf. *tsod*. — 5. sometimes for *tsád-pa* heat; for *tsád-ma* logic, *dbu-tsád* Madhyamika logic *Tar.* 179, 17, *Schf.*

ཚད་པ་ *tsád-pa* I. sbst. 1. heat, in gen.; *tsád-pa byun-tse* when it grows hot *Glr.*; *tsád-pas ydün-ba* to be tormented by the heat *Glr.*; *tsád-pas*, or vulg. *tsád-pa-nas*, *phóg-pa* to be struck by the heat, to receive a sun-stroke; also to be taken ill with dysentery, to which the Tibetans, used to the dry atmosphere of the northern Himalaya, are very liable, when during summer they venture into the southern subtropical regions; *tsád-can* hot, e.g. *yul*; *tsád-lán* prob. id.; *me-büm tsád-can*, *Lt.* a hot cupping-glass (?). 2. morbid heat of the body, fever (*W.* **tsan-zug**); *tsád-pai nad* id., but also dysentery, v. above *Glr.*, *C.*; *tsád-pa zag-nyis-ma* tertian fever *Schr.*; *gya-tse'* *Sik.* Indian or jungle-fever; **ron-tse'* *Sik* common intermittent fever. — II. vb. *Cs.*: to measure, = *tsád-du byéd-pa*, *tsád jal-ba*.

ཚད་བྱ་ *tsád-bu* grasshopper, locust *Sch.*

ཚད་མ་ *tsád-ma*, བཤམ་ *Cs.*: 'measure, rule, model, proof, argument; logic'; *tsád-ma-pa*, or *-mkan*, *Cs.* logician, dialectician; *tsád-mai bstan-bdöb* a dialectical work *Pth.*; *tsád-ma yžun* an original work on dialectics *Cs.*; *tsád-ma grél-ba* commentary to it *Cs.*; *sans-rgyás-kyi bka tsád-mar bzág-pa* the words of Buddha reduced to a dogmatical system (?) *Pth.* — *tsád-ma kun-düs*, *tsád-ma sde bdun* titles of books mentioned by *Was.*

ཚ་ *tsan*, 1. a root = *tsa* in *tsá-ba* hot, warm *C.* and *B.*; *tsán-mo* (**tsém-mo**), in *W.* **tsán-te**, e.g. with *ču*, **ču tsém-mo** *C.*, **ču tsán** *W.*, hot water *Dzl.*, warm water *Lt.*; *zan-drón tsán-mo* warm food *Lt.*; *ču-sköl tsán-mo* boiling water *Mng.*; **ša tsáp-pa tsém-mo** boiled meat, in Lhasa brought warm to the market; **tsen-gi tán-wa** *C.* to proceed capitally against, ni f.; *tsán-te* sharp, biting, pungent, *W.* also sbst.: spice, esp. red pepper. — *tsan-zug* *W.* fever. — *tsan-ró* *Sch.*: 'hot, the sensation of heat'. — 2. = *tsá-bo*: **pa-tsen** cousin by the father's, **ma-*

*tsen** by the mother's side *C.*; *pa-tsan* also = *pa-spün*; *ku-tsan* v. *Ku-bo*. — 3. series, order, class, *sde-tsan* id.; *bzi-tsan* a class or collection of four things, tetrad *Gram.*; *drug-tsan-du sdébs-pa* to put together in classes of six *Mil.*; *don-tsan* *Tar.* 96, 14, a certain class of ideas, range of thoughts *Schf.* — 4. as termination of some collective nouns: *nyen-tsan*, *nye-tsan* kindred, relations, *nye-tsan bdúd-kyi bñol-débs yin Mil.*; *blón-po-tsan lñá-po* the five embassies, ni f. *Glr.* — 5. *nán-tsan* part, of a country, district, *Tar.* 90, 20. — 6. *šos-tsan* any treatise under a distinct head or title in a volume *Cs.* — 7. difference *Sch.*; *le-tsan* different divisions, sections, chapters. — 8. much, large, copious, great, **ka tsan čin-te** *W.* much deep snow; *tsan-čé-ba*, *tsan-čen* very much, a great deal, *las nán ni tsan-čé* a great many bad actions *Thgr.*; *lo tsan-čé-ba* a plentiful harvest, rich crop *Glr.*; hence *tsán-po* a dignitary, grandee *Pth.*; *Kams-tsan*, 1. prefect of a provincial association, in large convents, such as Sera and others. 2. association, club.

ཚལ་ *tsab* (cf. *tsáb-pa*), representative, com. *tsáb-po* *C.*, *W.*, **kó-la tsáb-po yod** he has got a representative, proxy; in reference to a thing: equivalent, substitute, *des tsab run* it may be replaced by this, *tsab run tsam-mo* this may perhaps be used as a substitute *Wdn.*; **táb-pii tsab čó-čé** *W.* to use as a mop; *nas tsab byao* I shall supply his place *Tar.*; *tsáb-tu* instead of, in the place of, *már-mei* instead of a lamp, for a lamp *Glr.*; in *W.* **tsáb-la** very common. Chiefly in compounds: *sku-tsáb* resp. = *tsáb-po* representative of a superior, hence, as may be the case, vice-roy, delegate, commissioner, agent. — *rgyal-tsáb* v. *rgyál-ba*. — *do-tsab* *Schr.* prob. = *tsáb-po* = *sku-tsáb*. — *rta-tsáb* a thing given as an equivalent for a horse *Cs.* — *nor-tsáb* goods serving as a compensation for something else. — *pa-tsáb* guardian, trustee. — *bla-tsáb* representative of a Lama, Vice-Lama. — *bu-tsáb* adopted child, foster-child. — *mí-tsáb* *Schr.* negotiator, mediator; hostage (?).

ཅམཅམ *tsab-tsab*, *mig tsab-tsab byéd-pa* to blink or twinkle with the eyes C., also W.

ཅམམ *tsabs* 1. mostly with *še*, *šen-po*, very great, very much, *sdig-pa tsabs-čé-bar dug* it proves a very great sin, *mgó-bo kor tsabs-čé-na* when much dizziness intervenes Lt.; **im-dhan-gal tsab čém-po** C., great, serious transgression; *gál-tsabs-can* sinning heinously. — 2. *tsabs-pa* and *-po Cs.*, who also designates it as resp., peril, fear, sin (rather questionable); difficulty, trouble (might perh. be more adequate); *bud-med š-tsabs-la pan Wdn.* it is of use in milk-diseases of the women.

ཅམཎ *tsam-dám* noisy, blustering, alarming Sch.

ཅམམུ་, ཅམམུ་ *tsam-tsum, tsam-tsom* (cf. *tsóm-pa, té-tsom*) doubt, hesitation, wavering, *tsam-tsum byéd-pa* to doubt, hesitate, waver; *tsam-tsum-can, tsam-me-tsom-mé* doubtful, wavering, undecided, *pan-tsin pyág-la tsam-me-tsom-mér lis-pai še* whilst both of them were uncertain as to saluting (who should salute first) Pth.

ཅམཎུ་ *tsai-tau* (Chinese) chopping-knife C.

ཅམཎུ་ *tsai-skyógs* scoop, basting-ladle C.

ཅམ *tsar* 1. also *tsar* time Pth. vulgo; *tsar-yéig* one time, once; *tsar yéig-la* also = *srib-yéig-la* in one moment; *tsar ysum* threefold, in three specimens, copies Tar.; *tsar bzi Dzl.* 72, 8, in four divisions, sorts, qualities(?) — 2. also *tsar-tsar* ends of threads, fringes, in webs, *ka-tsár Ld.* also *ru-tsár* fringes at the beginning, *pon-tsar* at the end of a web Cs. — 3. thin strips of cane, for wicker-work, *tsar-zám* cane-bridge C. — 4. *tsar-slág* v. *tsa-ru*. — 5. v. *tsar-ba*.

ཅམཎུ་ *tsar-boñ* officinal plant in Lh., *Carduus nutans*, but not agreeing with the description in Wdn.

ཅམཎ *tsár-ma*, fem. *tsár-mo Bal.* old.

ཅམཎ *tsar-tsar* v. *tsar* 2.

ཅམ *tsal* 1. provinc. also *tsol*, wood, grove, as a place for hunting and recreation, *tsal stüg-po Dzl.*; *nags-tsál* id.; garden, *métog-gi* flower-garden Ph.; *tsal yan-tse* (Chin.) C. kitchen-garden. — 2. *smyu-gui-tsál* one kind of the fabulous food of man in the primitive world Glr.; also the 'unploughed rice' is called *bras sa-lu-tsál*. — 3. v. *mtsál*.

ཅམཎ *tsál-pa* (Sch. *tsál-ba*?) 1. also *šiti-tsál* chip (of wood), splinter, *nón-po* a sharp, piercing splinter Dzl.; *billet Glr.*; thin board, veneer etc.; shiver, fragment, *tsál-pa bdün-du gas Dzl.*; *tsál-bu* dimin., small chip or shiver W.: **tsál-bu ton son** a small piece is broken out. — 2. bunch, of flowers, of ears of corn etc., a lock of hair cut off W. *ཅམཎ* *tsál-ma* vulgo for *dro*, breakfast, *tsál-ma za-ba* to breakfast, *tsál-ma za-ba - rnam* 'companions at a great man's table' (?) Cs.; *tsál-mai lam* = *tsa-lám* v. *tsá-ba* extr.; *tsál bóg-pa* = *dro btáb-pa* to make a morning-halt on a journey; *tsál-rtin* the time from breakfast till dinner, opp. to *sná-dro*, q. v.

ཅམ *tsas* (*tsás-po* Cs.) 1. W. for *tsal* garden, *tsas-skór*, *tsás-kan* garden-bed, *tsás-mkan* gardener. — 2. of a woman in childbirth: *tsas-kyis yso* (?) Med.

མོ་ *tsi* num. fig.: 48.

མོ་ཀྱུ་ *tsi-ka* (or *tsi - rka*?) C. furrow in a ploughed field.

མོ་གུ་, མོ་གུ་ *tsi-gu, tsig-gu* 1. kernel or nut contained in the stone of a stone-fruit, *kám-bui* of an apricot Lt., C. (W.: **rtsi-gu**). — 2. *Ld.* a large miller or grinding-stone = *ju-lum*; musket-bail, bullet.

མོ་བ་ *tsi-ba* C., W. **tsi** tough, viscous, sticky matter, esp. clammy dirt, e.g. in the wool of sheep; *tsi dām-po* solid dirt, *bád-kan-gyi tsi-ba* Med. tenacious slime; *tsi(-ba) -can* sticky, clammy, dirty; **tsi-du** W. dirty, unclean, filthy, esp. in a religious sense, = **kyug-dho** C.; **ne zug-po tsi-du son** says a girl euphemistically for: I have the menses.

མོ་ཁྱུ་ *tsig* 1. word, in its strict sense, *'bdé-bar yégs-pa ni'* *bde-ba dan yégs-pa* *tsig ynyis-las med*, *bde-bar yégs-pa* are only

two words, viz. *bde-ba* and *ཤེས་པ་* *Lex.*; *dri-bai tsig* interrogative (word), such as *ཅི་*; *tsig sgrig-pa* to connect or arrange words; as a sbst.: **construction**, the order in which words are to be placed; **grammatical form**, *dá-ltar-gyi tsig* form of the present tense; *tsig - grógs*, *tsig - grógs - kyi dbán-gis Tar.*; *Schf.*: 'by the force of construction' (?) *tsig - grél Tar.* explanation of words; *tsig - grógs Sch.*: 'course of speech, connexion of words'; *tsig - prad*, *tsig - rgyán* particle, a small word not inflected; *tsig - brú Schr.*: a separate word or syllable, *tsig - brú - nyen - pa Sch.* 'linguist, philologist, purist'; *tsig - bru-lcib* *Lex.*? — 2. **word, saying, speech**, subject of a discourse, *tsig - snyán(-pa)* kind word, friendly speech, *tsig - jam id.*, *brtse-bai tsig* an affectionate word *Glr.*; **tsig - sub** *W.* hard, angry, bad words; **tsig - nán*, *tsig - zur** *W.* id.; *rtág-par ma mton-bai tsig to-nas* always receiving the answer, that (she who was sought) had not been seen; *tsig-med-par gyur-ba* not being able to utter a word (from pain) *Dzl.*; but *ka-tsig-méd-par ysol-ba débs - pa Mil.* prob. to pray without hypocrisy; *tsig nyün-la don ée-ba Mil.* saying much in few words; *tsig-kyál-pa = kyal-ka Dzl.*; *ཤྲོད་ཀྱི་མིག་ཤེས་པ་* *tsig ycod-pa* to interrupt one in his speech; *tsig-ysal* a clear word, perspicuous style *Cs.*; *tsig - ból* easy or fluent style *Cs.*; *tsig-la mkas-pa* skilful in selecting words *Cs.*; *bdén-tsig v. bdén-pa extr.*; *brdzün-tsig* falsehood, lie *Cs.*

མིག་གུ་ *tsig-gu v. tsig-gu.*

མིག་པ་ *tsig-pa* 1. *v. tsig-pa.* — 2. sbst., *W.* also *tsig-po* anger, indignation, vexation, provocation, *tsig-pa zá-ba* to be angry *Pth.*, frq.; **tsig(-po) Kol** *W.* his anger kindles.

མིག་པོ་ *tsig-po* 1. = *tsig Cs.* — 2. *v. tsig-pa* 2.

མེས་ *tsigs*, less frq. *tsigs-pa*, *tsigs-ma* 1. member between two joints, hence *tsigs-mtsáms* joint *S.g.*; joint, *sor-tsigs* the joints of the fingers, knuckles *Cs.*; *tsigs bud-pa Cs.*, **ཕུ་ལ་ཅེ་*, *bóg-éé** *W.* to put out of joint, to dislocate, to sprain; *tsigs júg-pa* to reduce a dislocated joint *Cs.*; *tsigs-nád*,

tsigs-zúg articular disease, pain in the joints, gout; joint of the back-bone, *vertebra*; spine, also *sgal-tsigs*, vulgo *tsigs-rús*, hence **tsig-gúr** *W.* hump, hunch; joint, knee, knot, *soq-tsigs* knot of a stalk of corn or straw, *smayug-tsigs* knot of cane *Cs.*; member of a generation *Glr.*; metrical division, *verse*, *tsigs-su* *bád-de smrá-ba* to speak in verse, *tsigs (-su) bád(-pa)* strophe, stanza, *tsigs-bád byéd-pa* to compose verses, to speak in verse *Dzl.*; *dus-tsigs* division of time, e.g. season *Pth.* — 2. *tsigs-ma* sediment, residuum, residue, *smán-gyi* of a medicine *Dzl.*; *már-gyi Dzl.* olive-husks, oil-cake; *tsigs-ró = tsigs-ma.*

མེས་(ས་)་ *tsib(s)*, *tsib-nad* measles *Sch.*

མེས་པ་ *tsim-pa* *vb.* to be content; gen. adj. content, satisfied, satiated, consoled, frq.: *ཡིད་མེས་པར་གྱུར་* *gyur* he was satisfied, appeased, consoled; *ཇི་དོད་པའི་ཡིད་མེས་སེ་* *ste* all her (their) wishes being satisfied *Glr.*; *dga-bdés tsim-par gyur - čin* being indeed over-happy *Pth.*; *tsim-par byéd-pa* to satisfy, with the dat. or accus. of the person.

མེས་མེས་ *tsim-tsim*, *mig tsim-tsim dug C.* the eye is dazzled.

མེས་ *tsir* order, course, succession, turn, prob. only col., **ná-la tsir yon* or *bab** it is my turn; **ná - so tsir - la** succession by seniority; **gán-tsir zón-tsir** id.; **tsir-la*, *tsir-du*, *tsir dan** by turns, every one in his turn or course, one thing after the other.

མེས་པ་ *tsir-ba v. tsir-ba.*

མེས་ *tsil* fat, not melted, *tsil - bu* id. *S.g.*; *lúg-tsil* mutton fat, *pág-tsil* pork-fat, bacon; *kál-tsil*, *kóg-tsil*, *gród-tsil* suet, lard; *shó-tsil* bacon; *lón-tsil* intestinal fat. — *spra-tsil* wax *B., C. (W. *mum*)*; *tsil-ku* liquid fat, in the living body, or melted fat *Pth.* — *tsil-can*, *tsil-lán* fat, *tsil-méd* lean. — *tsil - ró* remains of lard after melting. — *tsil-súbs* 1. straight-gut, rectum *Med.* 2. sausage *Cs.* —

མེས་དིང་ *tsil-din Ld.* mortar and pestle.

མེས་ *tsis Mil., Thgy.* prob. secondary form of *rtsis*.

ཚུ *tsu*

མ

ཚུལ *tsul*

ཚུ *tsu* 1. num. fig.: 78. — 2. the contrary of *pá* II., root of the words signifying **hitherward, on this side**; *tsú-ka* Cs. (*tsúr-ka* q.v.), more frq. *tsú-rol* **this side** (opp. to *pá-rol*), *tsú-rol-na* adv. **on this side**, postp. with genit. adj. **on this side**; *tsú-rol-tu*, this way, to this place; *tsú-rol-nas* from this side; *tsú-rol-pa* one on this side, one belonging to this (our) party *Stg.*; *tsu-bi* one of this side, *pá-bi* one of the other side Cs., provinc. (?). Cf. *tsun*, *tsur*.

ཚུ་ཕ་ལ་(?) *C.*, prob. Chinese, for the Tibetan *skyür-ru*, acc. to some: **vinegar**, acc. to others: **a pulpy product**, prepared of various kinds of fruit, mixed with vinegar, sugar, and spices, and having been left to ferment, used, like mustard, as a condiment, which in India is called 'chutney'.

ཚུག *tsug* 1. Sch.: **'group, object'** (?); *tsúg-so* *W.* all the households or villages placed under one Gopa. — 2. rarely for *tsug*; thus *ji-tzug* *Glr.* 49, inst. of *ci-tzug*.

ཚུག་པ་(ལ་) *tsug-pa(-la)* *W.* to, up to, till, *gan tsug-pa* **how far, how long?** **na Nyin-ti-ru dá-če tsug-pa-la* until I go to Sultanpur; *gan tsug-pa... de tsug-pa* so far as.

ཚུགས་པ་ *tsugs-pa* 1. v. *tsugs-pa*. — 2. to do one harm, to hurt, to inflict, mostly with a negative, *bar-čad ma tsúgs-par* without having hurt me *Mil.*; *ná-la mes, nad-kyis* etc. *mi tsugs* fire, disease etc. can do me no harm, *Glr.*, *Mil.*, frq. — 3. abst., also *tsúgs-kan*, *W.* **tsug-sa**, **caravan-sary**, or merely a level, open place near a village, where traveller's may encamp, or where public business is transacted; also for བཅའ་ཁྲིམས་, hall of judgment; hospital.

ཚུད་པ་ *tsud-pa* v. *tsud-pa*.

ཚུན་ *tsun* = *tsu* 2., gen. with *čad* or *čad* or *la*, signifying **within, by, not later than**, as postp. c. accus., *rabs bdun tsun-čad* within seven generations, (they will be happy) even to the seventh generation, *Dzl.*; *sán-gi nyi-ma-pyé* *tsun-la* by to-morrow noon (it must be finished) *Glr.*; **dá-wa če tsun 'é leb** *C.* shall he come in less than half a

month? *bu dan bi-mo tsun-čad* even to the children, not even the children being excluded *Tar.* 119, 3. —

Note. In the terms *pan* and *tsun*, like *yan* and *man(-čad)*, the significations given by Cs.: **from, from a certain place or time forward, till, until**, are not properly inherent to the word, but are to be inferred in each separate instance from the figurative application of the original sense of the root.

ཚུབ་མ་ *tsúb-ma*, *tsúb-ma* **storm**, *tsub-žeb, rluñ-tsub* **gale, hurricane**, *ka-tsub* snow-storm; *bu-tsub* (*pu-tsub*?) gust of wind, (*lha*) *drei bu-tsub* whirlwind; fig. *prag-dóg-gi tsúb-ma* *Mil.* a violent fit of envy; *sems-tsub* **trouble of mind** Cs.

ཚུར་ *tsur* **hither, to this place, hitherward** (cf. *par*), *tsur dog* (resp. *yšegs*, in later lit. *byon*) come hither, come here! also in an objective sense: *tsur ón-ba* to return home *Pth.*, *Tar.*; *dt-nas tsur bád-nas* speaking to me through this (tube) *Glr.*; almost pleon. in *tsúr-la nyon* listen to me! *Mil.* frq.; *tsúr-ka* this side, the this side river-bank, declivity, party etc., similarly: *tsúr-logs*, *tsúr-pyogs*.

ཚུར་(མོ་), མཚུར་(མོ་) *tsúr(-mo), mtsúr(-mo)* **colouring matter, pigment**, prob. = *sa-tsúr* *Stg.*, acc. to Cs. mineral paint, *nag-* black, *ser-* yellow, *dmár-tsúr* red-paint; for *nag tsúr* Sch. has: green vitriol; in *Zam.* also *rús-kyi tsur* is named.

ཚུལ་ *tsul* རིགས་ 1. **manner, way, form, character, nature**, *tsul ji-ltar... de bžin-du* as — so *Wdn.*, *zér-tsul*, *grül-tsul*, *bsám-tsul* the way in which a person speaks, walks, thinks; *ynás-tsul* v. *ynás-pa*; *ynás-tsul* and *snán-tsul* being and appearing, philosoph. terms for reality and appearance *Was.* (297); *rtón-tsul* the way of giving, i.e. a certain quantity given, dose *Stg.*; *mí adug-pai sna-tsógs-kyis* (to damage) in various vicious ways *Mil.*; *tsul de kó-nas* by that same way of proceeding *Tar.*; hence *tsul-gyis* in consequence of, by means of *Pth.* and elsewhere; *snán smrás-pai tsul* the character of his last speech *Dzl.*; *rgya-bód-kyi brél-tsul* the mode or kind of intercourse, the

relations between Tibet and China *Glr.*; *pyäg-gi tsul-du* in a way as if he were saluting *Mil.*; *gus-güs-kyi tsul(-du)* *byéd-pa* to make a semblance of veneration, to make gestures of reverence *Mil.*; *mi mkhyén-pai tsul-du byás-te* pretending not to know *Mil.*; (cf. *tsul-čos-pa* v. *čos-pa*); *dge-slón-gi tsul-du* in the guise of a monk *Tar.*; *mai tsul dzin-pa* to assume the mother's form, figure *Tar.*; *glan-čén-gyi tsul-du*, (Buddha came down) in the shape of, or as, an elephant *Glr.*; *dád-pai tsul-gyis* in the way of faith, with a believing mind *Pth.*; *mi-rtág tsul-du yda* it exists in the way of transiency, it is of a transitory nature *Mil.*; *mdzad-pa bču-yngis-kyi tsul-gyis* in the manner, in the order, of the twelve deeds *Glr.*; *šas čé-bai tsul-gyis* for the most part, *Tar.* 50, 15; way of acting, conduct, deportment, course of life, *sná-mai tsul* your former conduct *Mil.*; *dé-lta-bui dge-bai tsul de tós-nas* hearing such an example of virtue related. — 2. **emphat.: the right way, good manners, order, rule;** *tsul (dan) mtún(-pa)* **orderly, regular, sensible, reasonable,** *bryá-la tsul-mtún re tsam byin-na* *Mil.* if but once in a hundred cases something sensible is uttered; *tsul-ldán, tsul-dan* regular, methodical *Cs.*; also **just, conformable to duty,** *tsul-bzin-pa* adv. *tsul-bzin-du* id.; *tsul-méd, tsul-bzin-min* irregular, unjust *Cs.*; *srid-zui tsul spyód-čín* fulfilling a child's duty; *tsul-las nyams* growing remiss in one's duty, neglecting, breaking one's duty; esp. *tsul-krim*s religious or moral duty, moral law; monastic vows, *tsul - krim - dan* 1. being bound by such *Sch.*; 2. observing such *Cs.*; *tsul-krim srún-ba* to keep them, *jig-pa, nyams-pa* to break them; *tsul - krim*s, as a personal name, is much in favour. — 3. **species, kind,** *nád-tsul* species or kind of disease, *zás-tsul* species of food *S.g.* (not *frq.*). — 4. joined to the root of a verb: *yón tsul*, when, or as, he came, *W.*

ཨ་ tse I. num. figure: 108.

II. **subst. 1. time, in a gen. sense, =** *dus B.*; *yód(-pai) tse(-na)*, when it is, when it was; *gán(-gi) tse(-na)*, *de(i) tse(-na)* at

which time, at that time, then, *frq. tse-ré* all the time(?), *nyin-tse-ré* the whole day, *tsan-tse-ré* the whole night *W.* — 2. **time of life,** **tse-ghan-tsin-čug** imprisonment for life *C.*; *tse yčig-gi drós-pai gos* v. *drós-pa*; *life, tse di* this, the present, life, *tse-pyi(-ma)* a future period of life (also merely: *di pyi*, without *tse*); *tse sná-ma* an earlier period of existence, relative to the transmigraton of souls, yet *tse di* and *pyi* may also be used in a Christian sense; *tse rin-ba* long life, *tse tün-ba* short life; *tse-rin* is also a very common name both of men and women; *rgyal-ba dan tse-rin-bar šóg-čig* happiness and long life (to the king)! *Dzl.*; *tse(-dan) -ldán(-pa)*, ར་ཡུམ་མ་, title or epithet of Bodhisattwas; *tse-dpag-méd* name of Buddha; **tse píd-čé** *W.* to earn a livelihood; *tse kyer-zin šór-ba* to come off with one's life, to have a narrow escape; *tse tár-du jig-pa* v. *tár-ba*; *tse(-las) dás(-pa)* having died *Dzl.* — 3. **bal. sex,** **pó-tse, mó-tse**, male, female sex.

Comp. tse-skabs v. *skabs*. — *tse-ču* water of life *Glr.* — *tse-yngis-pa* of an amphibious nature *Cs.* — *tse-ltogs* a poor, starving vagrant, beggar *W.* — *tse-mdanis* *Lt.* = *byad-mdanis* healthy appearance, a fine, fresh complexion. — *tse-tsád* duration of life. — *tse-mdzad*, *Wdk.* 457, an attribute of the gods, resembling a small plate with fruit. — *tse-rabs* period of existence, duration of a re-birth, a great many of which acc. to Buddhist doctrine every man has to pass through *Dzl.*; *tse-rabs-kyi blá-ma* *Mil.* a man that is always re-born as a Lama.

ཨ་པ་ཨ་ tse-pád *Ephedra saxatilis*, a little alpine shrub with red berries, which are said to be roasted and pulverized, to give greater pungency to snuff.

ཨ་ར་ tse-ré 1. v. *tse*. — 2. v. *tsér-ka*.

ཨ་ཨ་ tseg *W.* **tsag** 1. **point, dot,** also *nag-tseg*. — 2. more particularly the point separating syllables, *bar-tseg*, id.; *pyi-tseg* likewise, in as far as it follows a letter *Gram.*; *tseg - bar* that which stands between two points or tsegs, a syllable.

ཚེགས་ *tsogs* troublesome, difficult, hard, *tsogs-
ཇེ* very troublesome, *rkan tsogs-ཇེ*
Mil. much (fruitless) running to and fro;
tsogs-méd it is not difficult; *tsogs-méd(-par)*
easily adv.; *tségs-pa* trouble, toil, difficulty
Sch.; *pran - tségs* little troubles or diffi-
culties *Cs.*

ཚེགས་ (པོ) *tsém(-po)*, seam, cf. *tsém-pa*; *tsém-
bzo-pa*, *tsém-pa* tailor *W.*; *tsém-
po* *grol* the seam opens, comes loose; *tsém-
méd* without a seam; *tsém-bu* *Lex.*, *Sch.*:
what has been stitched, darned, quilted.

ཚེགས་ *tsems*, resp. tooth, *tséms-ཤིན* tooth-
pick *Dzl.*

ཚེགས་པ་ *tsems-pa* to have the disadvantage,
to come off a loser, not receiving
a full share *Sch.*

ཚེར་ *tsér* 1. = *tsar* time vulgo; *tsér - tsér*,
Mil., prob. many times, repeatedly. —
2. v. the following.

ཚེར་ཀ་ *tsér-ka* *W.* also *tsé-ré*, *tsé-ri* sorrow,
grief, pain, affliction, **tsé-ré do mi go**
do not grieve! **tsér düg-ཇེ** to afflict, to
grieve (not in *B.*).

ཚེར་མ་ *tsér-ma*, *W.* **tsér-mán** 1. thorn, prick,
brier, *Dzl.* *tsér zug son* I have run
a thorn into (my hand, foot); *tsér-mai ngo*
a deer's head po. spoken of *Mil.*; *tsér-ma*
dön-pa to pull out a thorn; *nya-tsér* fish-
bone *Sch.*; *tsér-ma-dan* 1. thorny, prickly,
briery. 2. like thorns, *Thgy.* — 2. thorn-bush,
bramble, brake *tsér-dkár*, *tsér-stár*, buck-
thorn, *Hippophaë rhamnoides*, **tsér-tar-lu-
lu** *Ld.*, the berries of it (extremely sour).
— *tsér-tágs* thorn-hedge (in Tibet gen. dead
hedges). — *tsér-lüm* yellow raspberry *Sik.*
tsér-lhág n. of a disease *Lt.*

ཚེས་ *tses* ལྷན་པོ་, 1. day of the month, *tses-
gráns* date, always expressed by the
cardinal number, *tses-yéig* etc., *tses-bdú* the
tenth, in certain months a festival day, *tses-
bdü-méod-pa* sacrifice and beer-drinking on
that day; *tses-bdú* *čám-yig* programme of
the religious dances performed on that oc-
casion; *zlá-ba tsés-pa* and *tses-ysum-zlá-
ba*. — 2. symb. num.: 15.

ཚོ་ *tso* 1. num. figure: 138. — 2. sbst. troop,
number, host, yet hardly ever standing

alone, or governing a genit. case, but like
a termination affixed: *grón-mi-tso* the peas-
ants (of the village), *kyéd rndl-byor -pa-
tso* ye saints! In some instances its sub-
stantive character is more apparent, thus
in *tsón-pa-tso*, *mlás-pa-tso*, *bá-tso* it may
be rendered by: a troop of merchants, a
society of learned men (or the learned), a
herd of cows (*Cs.*); but most frq. it stands
(at least in later lit.) as plural termination
of pronouns, so: *néd-tso* we, *kon-tso* they,
di-tso these, or it is affixed to numerals:
bum-tso 100 000. — *yul-tso* v. *yul*. — 3.
adj. hot *Bal.*

ཚོ་བ་ *tsó-ba* fat, greasy, *tso-kü* fat gravy,
tso - ldér unwieldy with fatness (*tso*
dug mi dug, or *bud ma bud*, is it fat or
not? being with young or not? *Sch.*?)

ཚོ་ལོ་ *tsó-lo* *W.* vulg. = *pon*s, cf. *pon-tsos*.

ཚོགས་ *tsogs* *Sak.* བཞུགས་ (cf. *tsógs-pa*) 1. an
assemblage of men (implying, how-
ever, compared with *tso*, a larger number
of individuals, not at once to be surveyed),
Cs.: *tsogs sdú-ba* to call an assembly, *gyéd-
pa* to dismiss it; *tsogs du* an assembly meets,
gye it dissolves; *W.*: **sol son** it is adjourned,
tol son it is broken up; *dpuñ(-gi)*, *dmag*
(-gi)-*tsogs* army frq.; *yul-tsogs* village com-
munity, country-parish, **yul-tsoq nyi lan-
te yod** *W.* two parishes have set out; human
society, *tsógs-kyi nán-nas byün-ba* *Stg.*,
tsog dhan gyé-wa *C.* to retire from society;
tsógs-nan mi gró-ba not mixing with so-
ciety *Dó.*; *čós - tsogs* has been introduced
by us, with the concurrence of our native
Christians, as the word for 'congregation,
church, ἐκκλησία'. — 2. accumulation, mul-
titude, of things, **šin-tsog** *W.* wood, thicket,
copse, bush, shrub; *mé-tsogs* mass of fire,
Thgy.; in a more special sense = *dgé-bai*
tsogs, or *bsód-nams-kyi tsogs*, accumulation
of merit acquired by virtue, *tsogs ydóg-pa*
to accumulate such frq.; *tsogs ma bság-pai*
mi almost the same as a wicked, godless
person; *tsogs(-kyi) kor(-lo)*, བསམ་པོ་, sacri-
ficial offering, a quantity of virtuous, trink-
ets, and other articles being disposed in

a circle as an oblation, *Mil.* and elsewh.; *tsogs-kōr skor-ba* prob., like *sōm-pa* to prepare such an offering; *tsogs ynyis Glr.* was explained by *bsod-nams-kyi tsogs dan ye-ḡes-kyi tsogs*; *sna-tsōgs* of all kinds, merely signifies 'many'. — 3. *tsogs drug Mil.* and elsewh., *Was.* 290, 'kinds' of perception by the senses, which are supposed to be more or less in number, yet the etymology of the word rather suggests the groups of objects perceptible by means of the (6) senses. —

Comp. *tsogs-kān* meeting-house *Cs.* — *tsogs-kōr* v. above. — *tsogs-grāl Mil.* 1. row of people in an assembly 2. row of offerings, *ni f.* — *tsōgs-čan-ma Sch.* 'songstress, prostitute'. — *tsogs-mčōga* a most splendid assemblage, *tsogs-mčōg-dge-dün Thgy.* — *tsogs-ytām* speech addressed to a meeting *Cs.* — *tsogs-stōn* a high sacrificial festival *Pth.* — *tsogs(-kyi)-bdāg(-po) नवोद्य*, son of Siwa, the god of wisdom, furnished with a thick belly and the head of an elephant; appears also in the Buddhism of later times. — *tsogs-dpōn* president or chairman of a meeting *Cs.* — *tsogs-zāns Sch.*: 'the meeting-kettle, the point of union or its symbol'. — *tsogs-sa* place of meeting *Cs.* — *tsogs-ysōg* accumulated merit, tantamount to offerings and gifts bestowed on priests, also any service or work done to or for a priest *Mil.* 𑖦𑖳 *tsōn* (*Cs.* = *zōn* merchandize, but more corr.): **trade, traffic, commerce**, **pag-tsōn** *W.* smuggling-trade, **čō-čē, tāt-čē**; *tsōn-gi kē* profit, gain, *gun* loss in trading; *tsōn byéd-pa Glr.*, **gyag-pa** *C.*, **gyab-čē** *W.* (cf. above), to carry on trade; *tsōn brgūd-pa* id. *Sch.*

Comp. *tsōn-skad* commercial language, business-like style, terms of trade. — *tsōn-kān* store-house, magazine. — *tsōn-gru* trading-vessel, merchantman. — *tsōn-grogs* commercial friend, correspondent. — *tsōn-čan* pledging in beer, after a bargain has been struck. — *tsōn-čad* bill of purchase, deed of sale. — *tsōn-mtun* commercial intercourse. — *tsōn-dus* market people *Pth.* — *tsōn-dus-sa* market-place. — *tsōn-rdal* that quarter of a city which is chiefly inhabited

by merchants. — *tsōn-pa* merchant, trader, seller; *bru-tsōn-pa* corn-merchant, *čan-tsōn-pa* dealer in wine and other liquors. — *yer-dan-dnūl(-gyi) tsōn-pa* exchanger of gold and silver coins. — *tsōn-dpon*, *Hind. čaudhari*, head of a commercial establishment, the principal merchant in a city, under whose control all the rest, and the market in general, are standing; the chief leader of a caravan, to whom all that have joined in it are subordinate *Glr.* — *tsōn-spōgs* proceeds of trade; *tsōn-spōgs byéd-pa*, *tsōn-spōgs-la grō-ba* to engage in commercial speculations *Dzl.* — *tsōn-prūl* commerce, *tsōn-prūl-gyi ynas* market. — *tsōn-zān* (cf. *tsōn-čān*) meal after settling a business. — *tsōn-zōn* goods, merchandize. — *tsōn-sa* commercial place, market.

𑖦𑖳𑖫𑖫 *tsōn-tsōn* 1. a kind of ornament *Cs.* 2. = *tsōn-tsōn*.

𑖦𑖳𑖫 *tsod* (prop. the same as *tsad*) 1. **measure, proportion**, in a general sense = **the right and just measure**; *tsod dzin-pa*, (*bzūn-ba*) *W.* **zum-čē** 1. to take measure, to measure, to measure out, to survey, *yul* land, **yul-tsōd-zum-kān** land-surveyor *W.* 2. to estimate, to rate, to appraise, to tax, *ran-gi tsod mi dzin* he overrates himself (his own powers) *Dzl.* 3. to observe the right measure, to be temperate, *zas-čān-la* in eating and drinking *Glr.*; *zās-tsod ma zin čūns gyir-na* when below the proper measure, i.e. when too little is eaten *Sg.* 4. to try, to tempt, to lead into temptation *W.*; *tsod-ltā-ba*, *lən-pa* *B.* and vulg., *Cs.* also *tsod bgām-pa* to try, prove, **tsod ma ltos** I have not tried it yet *W.*, **fig-tsōd ma ltos** id., *tsod ltā-ba*, *lən-pa* also to sound, to sift, examine, spy out, *tsōd-lən-pa* sbst., spy; *sēms-kyi* or *nyāms(-kyi) tsod lən-pa* to examine, find out or sift another's thoughts or sentiments, also **kog-tsō' lēm-pa** *C.*; *tsod jal-ba* to measure; *tsod-ḡes-pa* to keep measure, and adj.: **observing due measure, temperate**, *tsod-mi-ḡes-pa* not keeping measure, intemperate. — *tsod-čan*, *tsod-lān* 1. **moderate**. 2. **punctilious, strict, grave** *W.* — *tsod-méd* intemperate, immoderate, im-

ཚོད་མ་ *tsod-ma*

ཚོ

ཚོས་ *tsos*

puident. — 2. **measure, instrument for measuring**, *çu-tso*d water-clock. — 3. **division, portion, quantity**, *tsod-çig* part, **nor tsod çig** part of the money, of the estate *W.*; esp. of time, **point of time**, certain hour, cf. *çu-tso*d and *dus-tso*d; **dun pü-çe tsod-la** *W.* at the time when the signal with the trumpet is given; **tsam tsod** *W.*, at which hour? — 4. **estimation, supposition, conjecture, guess**; *nai tsod-la* according to my estimation, *tsod dzin-pa* v. above; **dha léb-pe tso' yo** by this time he will have arrived, I guess *C.*; hence **tsod-çe** *W.* to guess; *tsod-çes*, *tsod-bya* riddle *Cs.*, *tsod-çes smra-ba* to propose a riddle, *mi-tso*d about men, *bem-tso*d about inanimate objects (*Cs.*); **tsod-tso*d* *W.* at random *Sch.* — 5. *tsod* affixed to an adj. serves to form abstract nouns, thus: *nyéd-par dká-tso*d the difficulty of obtaining, *jig-par slá-tso*d the facility of destroying, *pan-dogs* *çé-tso*d the greatness of the advantage *Thgy.*

ཚོད་མ་ *tsod-ma* 1. **vegetables, greens**, *tsod-ma rгод-skyés* *Cs.*: wild-growing greens, frequently gathered by the Tibetans in spring-time, such as dandelion, nettles, Eremurus etc.; *tsod-ma yyun-skyés* *Cs.* cultivated vegetables. — 2. **boiled greens, vegetable-soup** *Mil.* and vulgo. — *sno-tso*d = *tsod-ma*; *nyun-tso*d a dish of roots, turnips etc. *Cs.*; *lhum-tso*d a variety of roots *Cs.* (?) — *lo-tso*d all sorts of cabbage; *sa-tso*d *Cs.*, 'meat', (?) or more probably: prepared mushrooms. — *tsod-sdér* plate, dish *Sch.*

ཚོན་ *tsön*, I. (cf. *tso-ba* and *tsos*) **colour**, 1. colouring matter, paint, = *tsön-rtsi*, or *rtsi-tson*; *tsön-rtsi dkár-pos bri-ba* to mark with white paint; *byug-pa* to paint; *tsön lén-pa* to take, imbibe colour *Cs.*; *tsön sbyór-ba* to mix, to prepare colours *Cs.*; *tsön-gyis btso-ba* to colour, to dye; *tsön-sküd* dyed thread *Do.*; *tsön-spél* a coloured strip *W.* — 2. **colour** = *mdog* *W.* — II. v. *mtson*.

ཚོན་པོ་ *tsön-po* 1. **fat, plump, well-fed** *W.*, *C.* 2. **resinous**.

ཚོན་མོ་སྟེང་ *tsön-mo-steri* a metal (not known) *Stg.*

ཚོབ་ *tsob* for *tsab* *Sch.*

ཚོམ་པ་ *tsóm-pa* I. also *tsóm-po* *Cs.* **bundle, bunch**, *tsóm-bu* id., *mé-tog-gi tsóm-bu* bunch of flowers *Pth.*; *riá-ma ndg-poi tsóm-pa btágs-pa* *Mil.*, a kind of collar, made of black yak's tail; *pra-tso*m a border or trimming set with jewels or pearls. *Acc.* to our authorities, however, the word properly signifies a mixture or variety of colours, something variegated, gay-coloured, e.g. **dii náñ-du tsom máñ-po** there is much colouring in this, it is manycoloured, **tsom-tso*m* id. — II. vb. **to doubt, hesitate**; to be timid, bashful, shy; to be ashamed *C.*; sbst. **doubt, timidity** etc.; *tsom-tso*m, *tsam-tso*m, *te-tso*m id.

ཚོམས་ *tsoms* *C.*, *W.* 1. = *Kyams*, also *tsoms-skór* court-yard, *Kan-pai tsoms* *Lex.* — 2. **set, division, part, chapter** *Sch.*, so perh. in the title of a book, *çéd-du brjód-pai tsoms Thgy.*; **kye-ça yu dan zii tsóm-çan** *W.* a neck-lace or string of pearls in sets, divided by turkois-drops and *çzi*.

ཚོམས་རྒྱུས་ *tsoms-rñams* noise, din, clatter *Sch.*

ཚོར་བ་ *tsór-ba* 1. **to perceive**, sbst. **perception**; as one of the five skandhas = བཤུ་མ་, a sensation, a feeling; to perceive, *çán gyis ma tsór-bar* without any one perceiving it *Dzl.*; also without *çán-gyis*: *ma tsór-bar rkú-ba* to steal unobserved, the contrary to robbing forcibly *Thgy.*; **zim-po tsor** he found it well-tasted; *sbrim-pa tsór-nas* feeling herself to be with child *Pth.*; **yán-mo tsor son** *W.* it felt light to the touch. — 2. **to hear**, for *tós-pa*, common in *W.* —

ཚོར་ལོ་ *tsór-lo* a (flying) report, rumour.

ཚོལ་བ་ *tsól-ba* v. *tsól-ba*.

ཚོས་ *tsos* 1. **paint, dye, colouring matter**; *tsos rgyág-pa*, *rgyáb-pa* to dye, to colour *Sch.*; *tsos gyur* (or *log*) *son* it has lost colour, it is faded; *tsós(-kyi) ku(-ba)* liquid paint, = *tsón-rtsi* *Glr.*; *tsós-mk'an* dyer, *tsos-lu* *Sch.*: a cosmetic, wash (?); *rgyá-tsos* a red pigment from India, perh. kermes *Med.* — 2. **a medicament** *Med.* — 3. v. *kur-tsos*, *pon-tsos*.

མཚན་ལུ *mtsān-lu* 1. also *rtā-mtsa-lu Lex.*, *Sch.*: a horse with white feet. — 2. v. *tsa-lu*.

མཚན་པས་ *mtsags Sch.* = *tsags* 4, *tsags-bzān byéd-pa*.

མཚན་ *mtsān* v. *tsān-ba*.

མཚན་ *mtsān* 1. resp. for *min*, name, esp. the new name which every one receives that takes orders; *mtsān ysol-ba* 1. to give a name *Glr.* 2. to take, to assume, a name *Glr.*, title *W.* — 2. mark, sign, v. *mtsān-ma*. — 3. night, *mtsān-mo*.

མཚན་(མ) *mtsān(-ma)* མཚན་མ་, 1. sign (*rtags* and *ltas*), mark, token, badge, symptom, *dōn-med-pai mtsān-ma yin* it is a sign that it would be fruitless *Wdn.*; *mtsān-ma dēbs-pa* to make a mark, to mark (e.g. with paint) *Glr.*; *btsūn-mo-la ma jigs-ḍig byās-pai mtsān-ma byin-nas* making a sign to the queen, signifying: do not fear! (that she had nothing to fear); *mtsān-mas mtsān-pa* to represent a thing by a sign or mark *Lex.*; *rgyal-poi mtsān-ma* (or *rtags*) *liā-po* (acc. to Indian notions) the five royal insignia, turban, parasol, sword, fly-flap and coloured sandals; shape and peculiar characteristics of separate parts of the body, *lus-kyi mtsān Dzl.* ཁྱེད་ལུ, 5, esp. as marks of beauty, *skyēs-bu ḥen-poi mtsān sum-cu-rtsa-yngis* cf. *skyēs-bu*; *mtsān dan dbyibs* as to limbs and stature *Dzl.*; *mtsān(-ma)* *bzān(-po)* and *nān(-pa)* good and evil signs, tokens, symptoms, prognostics, frq.; *bkra-ḍis - pai dge - mtsān* propitious signs *Glr.*, emphat., good, favourable sign, some special (good) quality, *mtsān dan ldan-pa* possessing such quality, superior, excellent, frq.; *mtsān-ma rtōg-pa* to prove, to examine, signs; *mtsān-mar sgōm-pa* to take as an omen *Sch.*, *mtsān-mar ma bzun* do not regard it as an (evil) omen, be not surprised or alarmed *Sch.* — *mtsān(dan) bēds(-pa)*, and *mtsān-méd* having characteristics and having none, (v. also *Was.* 297), terms with which Buddhist speculation loves to play, cf. *Köpp.* I, 597. — 2. genitals *Med.*, *Pth.*, gen. preceded by *po* or *mo*; *mtsān-dbye*

prob. the genitals open themselves *Med.*; hence in Lhasa the word *tsan-zūg* (q.v.) might be misunderstood for painful affection of the genitals. — 3. *ḥin-tu mtsān ḥe-bar gyūr-te* is at one time applied to Buddha, at another to men, thus leaving the true meaning doubtful.

Comp. and deriv. *mtsān - mkan* soothsayer, astrologer, frq. — *mtsān-grān* and *dgu-mtsān* prize, crown of victory *C.* — *mtsān - brjōd* calling upon the name of a deity, enumerating its characteristics and attributes *Cs.*; *mtsān-dōn* something similar(?). — *mtsān-nyid* prop.: 'the sign', the essential characteristic, sometimes even implying the true, innermost essence of a thing, whilst, on the other hand, it is also used merely for 'mark' in general; *ḥōs-kyi mtsān-nyid stōn-pa*, *kōn-du ḥūd-pa* prob. to show the true essence of doctrine, to receive it into one's own mind *Dzl.*; *mtsān-nyid-pa Mil.* n. of a philosophical school of the present day, stated to be the same as *bye-brāg-pa*; it is much in favour with the Gelugpa-sect, and the principal object of their studies is, to ascertain the literal sense and original spirit of their doctrine; they love disputations on these subjects, and may be considered the representatives of speculative science among the Tibetan clergy. — *dus-byds-kyi mtsān-nyid mi-rtāg-pa yin* the essential property of all that is compounded is liability to decay *Glr.*; property, quality *Domañ*; symptom, indication, *nād-pa sō-pai mtsān-nyid* an indication that the patient will recover *S.g.*; *mtsān-nyid ysum* the three marks or characteristics in the doctrine of 'perception' of the Mahayanists, *kun-btāgs, yžān-dbān, yōis-grūb Was.* 291; *mtsān-nyid bād-pa Schr.*: definition; so it seems to be used in *Thgy.* — *mtsān-rtāgs* = *mtsān-ma Wdk.* — *mtsān-pa* marked, *kōr-los* being marked with the figure of a wheel *Glr.* — *mtsān-dpe* for *mtsān dan dpe-byad Glr.* — *mtsān-yži Lex.*, *Sch.*: 'the cause of a sign or symptom, an object' (?).

མཚན་མོ *mtsān-mo W.*, **tsan**, night **tsan* ča dug*, *W.* night sets in; adv. at

night, by night, in the night time *Dzl.*, *W.*: **tsan-la**; *dei mtsán-mo Dzl.* in that night; *tsan gán, tsan tog-tág, W.* also **tsan-tse-ré**, the whole night; also adv., all night; *mtsán-dkyil, mtsán-gün, mtsán-pyé* midnight; *mtsán-stód, mtsán-smád* the first, the second half of the night; *mtsán-stód-kyi rmi-lam* a dream before midnight *Med.* — *mtsán-dús* night time. — *mtsán-byi* (*W.* **tsan-bi**) bat. — *tsan-jin W.* 1. chip of pine-wood, 2. pine-wood. 3. pine-tree. — *mtsán-só byéd-pa* to keep watch during the night *Sch.*

མཚམས་ *mtsams* 1. intermediate space, interstice, border, boundary-line, *rgya-gár dan bál-poi mtsáms-na, rgya-bál-gyi mtsáms-su* on the border between India and Nepal *Glr.*; *mtsáms-kyi nags-kród* boundary-forest *Glr.*; *sa-mtsáms* (vulgo *santám*) frontier of the country *Glr.*; *dé-nas doms lia-brgyái mtsáms-nas* at a distance of 500 fathoms from that place; *bar-mtsáms-na yod* it lies in the middle between; *ri tan mtsáms-su* where the mountains are contiguous to the plain; *byañ bar mtsáms-su* in the north-east (cf. no. 2 below); *ču gram mtsáms-su* (between the water and the river's bank) close to the edge *Wdā.*; *dei mtsáms-su* (with regard to a royal dynasty) intervening, a usurper, interrupting the regular succession *Glr.*; *čes-pai tsig mtsáms-nas* when these words were uttered, at these words *Tar.* 127, 11; *sgo(i)-mtsáms* a narrow opening of the door, *sgo-mtsáms-nas sleb* (he or it) enters through the cleft of a door, equivalent to our 'through the key-hole'; **tsám-la čüg-čé** *W.* to preserve, to put (plants) between (paper), to pack up (glass in straw). — *mtsams sbyor-ba* 1. to close interstices, to stitch up, to sew together (the separate parts of a shoe) *Mil.* 2. *Sch.*: to occupy a certain space, to enter a womb', to embody one's self in human flesh, so it seems to be used in *Thgr.* and *Mil.* 3. to take a resolution, to form a plan, to conceive an idea, to settle in one's mind, like *gód-pa*, cf. *sbyór-ba* I, 2; II, 2 *C.*, *W.* — *mtsams byé-ba* to split(?), *skra smín ysár-du mtsams-byé rtrub kyi* *S.g.* the hair of the head and

the eye-brows splits, divides again, is growing thin, crisp, and interspersed with bald places, which is alledged to be a symptom of approaching death, yet hardly founded on correct observation, nor by any means clearly defined; *Schr.* has: *skra mtsams byéd-pa* to part the hair on the top of the head. — *mtsams-med-pa* 1. adj., *Sek. anantarya*, without interstices, continuous, = *go-mtsams-med-pa* v. go 1, *Dzl.* 2. sbst., *Sek. anantarya, Was.* (240), 'where nothing is to be interposed between a deed and its consequences, where the consequences are not to be averted', a deadly, capital sin *Dzl.* and elsewh.; *mtsáms-med-pa lia*, i e. inexpiable sins, are: parricide and matricide, murder of an Arhat (*dgrá-bcom-pa*), or of a Tathāgata, likewise causing divisions among the priesthood. — *dus-mtsáms* intermediate time *Cs.* — *mtsams-sbyór* the Sanskrit diphthongs ē, ō, ai, au; *mtsams-sbyór-pa* and *-ma*, a bawd, *Cs.* — *mtsams(-kyi)-žu(-ba)*, also *tsams-žu*, an expression gen. occurring in modern Tibetan letters, winding up the complimentary phrases of the introduction, and passing over to the proper business of the letter; for the immediate sense of the phrase I found no explanation. — 2. the points of the compass, *mtsams bži* the four cardinal points of the horizon; *mtsams brgyad* includes the intermediate points, south-east etc., *mtsams drug* denotes the four cardinal points together with the zenith and nadir. — 3. demarcation, partition, break, pause, stop, *mtsams yčod-pa* to make a stop or pause with the voice in reading *Gram.*; esp. to draw a line of demarcation about one's own person, whether it be by a magic circle (*Dom.*), or by retiring to a solitary house, either for the sake of private study (*Zam.*), or which is most frq. the case, for religious meditation, (**tsám-la dad-čé** *W.*) in the cell of a cloister, or in a hermitage or cave in the mountains, the seclusion lasting sometimes for several months, during which time the scanty food is silently received from without through a small aperture. Such seclusions are undergone by some in the

sincere belief, that they will acquire thereby higher gifts and abilities, by others merely to increase their odour of sanctity. *mtsams sdóm-pa* Mil. has a similar signification. — *spyad-mtsáms* rules, instructions, defining the extent and limits of a person's duties. — 4. symb. num.: 6, v. *mtsams* drug above.

མཚན་བླ་ *mtsār-ba* 1. fair, fine, beautiful, = *mdzēs - pa* Zam., *Glr.* frq., *mtsar sdug* dan *ldán-pa* id., e.g. *bú-mo* *Glr.*; also of flowers; **bright, shining**, of metals *Stg.*; **nyám-tsar-wa, ló-tsar-wa** admirably fair, wonderfully fine. — 2. **wondrous, wonderful, marvelous**, gen. with *no*, *nó-mtsar-can* *zig* a wonderful, distinguished, eminent man Mil.; *rten nó-mtsar-can* a wonderful image (of some deity) *Glr.*, in both instances equivalent to **wonder-working, miraculous**; *nó-mtsar-mčód-pa* a marvelous, extremely rich offering Mil.; more frq. *nó-mtsar-čé-ba* e.g. marvelous things, events, miracles *Dzl.*; *mi srid nó-mtsar-čé* impossible! most wonderful! *Glr.*; *nó-mtsar-čé-ba* *ma yin* that is not so very wonderful *Dzl.*; **strange, ridiculous**, *ytam šin-tu nó-mtsar-čé* *Glr.* — 3. *nó-mtsār* wonder, surprise, astonishment, *nó-mtsārskyé-ba, nó-mtsār-du gyur-ba* or *dzin-pa, nó-mtsār-rmad-du gyur-ba* to wonder, to be surprised. — 4. *nó-mtsar-čé* an expression of thanks, = *bka-drin-čé, dé-ltar yin-na khyed ynyis-ka nó-mtsar-čé* if that is so, then both of you receive my best thanks! Mil.; *yóns-pa nó-mtsar-čé* thanks to you for your coming! Mil.

མཚན་བླ་ *mtsāl* Cs. also *tsāl* vermilion, used (among the rest) inst. of red ink for writing; *mtsāl-pār* a printing with red ink Cs.; *mtsāl-lògs-pa*(?) *Sch.*: 'clear vermilion'(?); *sku-mtsāl* resp. for *krag* blood Cs. **མཚན་མཐུང་མཐུང་** *mtsuns-pa* (W. **tsogs**) similar, like, equal, *Ka-dog* as to colour S.O., *sia-ma* dan like the former, *bdud-rtsir* like nectar *S.g.*; *bdud* dan *mtsuns* you are to me like a satan, you are a satan to me *Pth.*; *lhai sdug-bśnāl* dan-čā-*mtsuns-pai stén-du* besides their sharing all the imperfections of the gods *Thgy.*; *dus-mtsuns-*

pa a contemporary Mil.; *mtsuns-méd, mtsuns-brdāl*, without an equal, matchless, incomparable; *sems dan mtsuns ldán-pa* explained by Was. (241) as: manifestations of mind, those outward signs by which the mind manifests itself as existing.

མཚན་བླ་ *mtsun* (Zam. = *Ssk.* རྩལ་, raw flesh) 1. Cs.: meat for the manes of the dead, *ytón-ba* to bring an offering to the dead, *skyel-ba* to send one; *mtsun-ytór* explained in *Wdn.* by *ši-bai dón-du ytór-ma ytón-ba*; *mtsun-ytór stér-ba* *Wdn.* — 2. *Sch.*: tutelar deities, household-gods, or rather the souls of ancestors; so *Dzl.* མཚན་བླ་, 16 (another reading is *btsun*); also in *mtsun-ytór*, if *mtsun* be taken as a dat., it may have this signification; *mes-mtsún* household-gods of the Shamans *Sch.*

མཚན་བླ་ *mtsūr* v. *tsūr-mo*.

མཚན་བླ་པ་ *mtsül-pa* the lower part of the face, nose and mouth, the muzzle of animals Mil.; bill, beak *Sch.*; W. **nám-tsul** nose; *mtsül-pa gag* the effect of the gall entering the nose(?) *Mig.*; *Ka-mtsül* (W. **kam-tsul**) face, seldom in *B.*

མཚན་མཐུང་ *mtse-skyón* *Wdn.*?

མཚན་མཐུང་ *mtse-ldüm* n. of a medicinal herb *S.g.*

མཚན་མཐུང་ *mtsé-ma* (W. **tsag-tug**) twins, *bu mtse-ma ynyis dus rčig-na krunis-so Pth.* two twin-sons were born simultaneously; *mtsé-ma ysum-po* three-twin-child, trigemini *Wdn.*

མཚན་མཐུང་ *mtsed*, *Sch.*: *dur-mtséd*, place for burning the dead.

མཚན་མཐུང་ *mtseu* a small lake, *mtso* dan *mtseu* lakes and lakelets *Pth.*

མཚན་མཐུང་ *mtser-ba* = *tser-ba*.

མཚོ་ *mtso* 1. lake, frq. — 2. for *rgya-mtso* sea, rarely. — 3. symb. num.: 4. — **Comp.** *mtso-dkyil, mtso-dbús* the middle of a lake. — *mtso-kör* an assemblage of many lakes Cs. — *mtso-kyóms* v. *kyoms*. — *mtso-grám, mtso-mtá* border of a lake. — *mtso-sñón* *Glr.*, **sóg-po tso-nñn** C. the blue lake, Kokonof, in Mongolia. — *mtso-čü* water,

མཚོག་པ་ *mtsóg-pa*

མ

འཛང་བ་ *tsán-ba*

mtso-rláns vapours, *mtso-rlábs* waves of a lake. — **tso-lág** C. inlet, creek, cove. — **to-lag-dél** C. strait, channel.

མཚོག་པ་ *mtsóg-pa* v. *tsóg-pa*.

མཚོག་མ་ *mtsóg-ma* Lt., also *mtsog-ysén* (s., 'spot or tender part of the head', vacancy in the infant cranium, = *tsáns-pai bú-ga*.

མཚོག་མ་ *mtsogs* adv., **tsógs-se** adj., W. for *mtsuis* or *dra*, similar, like, equal; **ai-ré-zi tsogs rgyál-la mi dug** they are not so good as the English; **ko dan ná-la dug-nál tsóg-se yod** with him and with me there is the like disaster, misfortune visits us equally.

མཚོ་ *mtson*, 1. also *mtsón-ča*, any pointed or cutting instrument, *mtsón-čas* *ytúb-pa* to cut to pieces with such an instrument Dzl.; weapon, arms; *mtson togs-pa* to seize a sword, to take up arms Dzl.; *mtsón-gyis jig-pa* to destroy, to conquer, with the sword Ma.; *mtsón-ča rnám-pa bzi* Stg.: sword, spear, dart, arrow; *go-mtsón* armory and arms; *ru-mtsón* v. *ru*; *mtson-krag* blood drawn by cuts or stabs (used for sorceries) Lt. — *mtson-gyi dru-bu* an attribute of the gods, resembling a coil or ball of thread Wdn.; *mtson-sküd sgril-ma* Thgr. id. (?). — 2. also *tsón* fore-finger, *mtsón-rtsa* the pulse to be felt with the fore-finger; *mtson gan* a finger's breadth; *mtson gan mar* a finger's breadth lower Med.; *mtsón-pa* a four-fingers' pinch (?); *šin mtsón-pa zig* a handful of sticks Mil.

མཚོག་པ་ *mtson-pa* 1. v. *mtson*. — 2. vb. to set forth, bring forward, adduce, state, quote, exhibit, examples of grammatical forms etc. Gram.; *dis mtsón-nas* illustrating it by this, setting this up as an example Gram.; *des kyan sgyú-mai dpe cig mtson* also in this may be seen an instance of deception Mil.; *dpe mtsón-pa* to illustrate by parables Mil.; *mtsán-mas* by a sign Gram.; so prob. also: *ám-ban ynyis dei mtsón-pai dmág-mi* the soldiers brought forward by the two Chinese officials; it is also alledged to stand for to make, to prepare C. — *rnám-mka mtsón-pai rnál-byor-pa* prob.: the

saint that represents the heavens, that resembles the heavenly space Mil.

འཛང་ལུ་ *tsa-lu* v. *mtsa-lu*.

འཛང་པ་ *tsag-pa* 1. vb., pf. *tsags*, *btsags*, fut. *btsag*, imp. *tsog* (trans. to *dzag-pa*), to cause to trickle, to strain, filter, sift, squeeze, press out, *bru-már tság-pa* (partic.) oil-miller Dzl.; to draw off, *dmú-ču* to tap (a dropsical person) S.g. Cf. *tság-ma*, *tsags*. — 2. adj. thick, fat, obese Lex.

འཛང་, མཚང་ *tsan*, *mtsán* fault, error, offence, sin, de *tsán-du* *če* that is very wicked, a great offence; *mii* or *mi-la tsan brú-ba* or *dru-ba* 1. to spy out another's faults, to upbraid him with them, to accuse him Do., C., W.; **tsan og dhú-wa** C. id. — 2. to irritate, provoke, make angry C.

འཛང་བ་ *tsán-ba*, vb. I. pf. *tsáns*, fut. *btsán*(?) 1. to press into, to stuff Sch., *tsán-ka byéd-pa* id. Sch.; *nán-du tsáns-pa* Lexx. prob. pressed into, stuffed inside, so Sch.: *kri nan tsáns-čan* a stuffed seat; *dbugs kar tsáns-pa* out of breath, panting (in the heat of pursuit) Mil.; *dbugs stod-du tsáns-nas skad mi ton* Mil. I am pressed for breath, my breath stops, I cannot utter a word (for ardent longing); *stod-tsáns*, *rlun-tsáns*, *tsáns-la pan*, all these expressions imply a want of breath, not sufficiently to be reconciled to the original meaning of the word. — 2. **sú-la tsáns-se yón-če** Ld. to attack a person with open violence, opp. to a stealthy attack. — II. pf. *sañs*, which verb, however, occurs only in *tsan-rgyá-bar gyúr-ba* to become Buddha Dzl. frq., *tsan rgyá-bar dód-pa* to aim at Buddhahood, and *sañs-rgyás* (having become) Buddha. Besides this form, there exists also a verb *sán-ba*, pf. (*b*)*sañs*, to clean, as may easily be proved by examples. The whole will perh. become clear, if we presume, that the form *tsan-ba* for the present tense is now obsolete, occurring only in reference to Buddha, as quoted above, and that the root *san* is now used as present tense in the following significations: 1. to remove (impurities) — like *dág-pa* — to make clean,

dan sán - te med *W.* (the soot) having yesterday been removed, there is none just now; **san dug, san ços** *W.* it is cleansed, swept clean, **bag san, nyé-pa san** the contamination, the sin, has been removed, done away with *C.*; **snyun sans* the disease is removed *Pth.*; **skyo-sáns byéd-pa* to remove melancholy, to recreate or amuse one's self; to comfort others; **skyo-sáns-la gró-ba, skyo-sáns byéd-pa* to take a walk, to take a ride *Pth., C.*; **mya-ñán sán-ba* to comfort *Pth.*, to console one's self; esp. 2. to recover, to come again to one's senses, **ra-ro-ba-las* from intoxication *Dzl.*; **yzim-pa-las* from a deep sleep *Dzl.*; also construed as before: **bzi Glr., *ra** *W.* from a drunken fit, and this agrees with a sufficiently authenticated signification of the *Ssk.* root *budh*, so that *sans-rgyás* would after all be the literal translation of རུན (contrary to *Burn. I.*, 71 med.), taking the signification of the name, accord. to Tibetan notions, to be: 'the man that has entirely recovered from error and come to the knowledge of absolute truth'. That *sans-rgyás* be the same as perfect, holy, seems to be a mere etymological conjecture of *Cs.* — 3. to take away, to take off, **keb sán-wa** *C.* to uncover. — 4. to be spoiled, to become unfit, useless, **wó-ma san son** *C.* the milk is spoiled, *zom san dug* = *san dug* the casks are leaky, are running out.

འཛང་ར་ རྟུ་tsan-ra *Sch.*: the neck of the thigh-bone; *tsán-rai tsil* the fat attached to it *C.*

འཛམ་བ་ རྟུ་tsab-pa, pf. *tsabs, bsabs*, fut. *bsab*, imp. *tsob*, to pay back, repay, refund, *skyin-pa* a loan *Lex.*; cf. *tsab*.

འཛམ་འཛམ་ རྟུ་tsab-ལུ་tsub hurry, confusion, perplexity, fear *Sch.*; also: *tsab-ལུ་tsab-mor ymäs-pa* to tarry in fear, to hesitate in apprehensions *Tar.*

འཛམ་མཐའ་ རྟུ་tsabs-pa, pf. *tsabs*, imp. *tsobs* *Sch.*: resp. to be afraid; *Lex. blo-ལུ་tsabs* id.(?).

འཛམ་མཐའ་ལ་ རྟུ་tsám(s)-pa 1. = རྟུ་čam-pa(?) fit, suitable, in accordance to, in conformity with, *de dan tsám-par S.g.*;

so-soi byór-pa dan tsám-par Tar. according to their ability, in proportion to their property. — 2. frq. and mostly erron. for *mtsáms-pa*.

འཛམ་བ་ རྟུ་tsár-ba, pf. *tsar* 1. to be finished, completed, terminated, *snón-la tsár-ro Glr.* it was the first that was finished; to be at an end, consumed, spent, **nor tsár-te son** *W.* the money is all spent; esp. as an auxiliary, to denote an action that is perfectly past or completed (where in the earlier literature *zin* stands), in later books with the termin. inf., *yóns - su rdzogs - par tsár - te* when ... was completely finished *Glr.*; vulgo the mere root is used, esp. in *W.*, **tsog tsar-ra ma tsar** are they assembled, has the meeting begun already? **lam-la zug tsar, son tsar, kal tsar** he is on the way, he is gone, it is dispatched; *tsár-ba byéd-pa, tsár-du jug-pa Cs.*, **tsar zug-èe** *W.* to bring to a close, to finish, to terminate. — *tsár-yèd-pa* 1. to destroy, annihilate, e.g. diabolic influences, infernal powers *Pth.*; to defeat, overcome, in disputation *Mil.*; to excel, surpass, *sgyu-rtśal-gyis Glr.*; to punish *Tar.* 2. for *ysár-yèd-pa Pth.* — 2. to grow, grow up, thrive, of little children *W.*; *tsar-skyéd* growth *Mil.*

འཛམ་ རྟུ་tsal, *sgro-bai-ལུ་tsal-gyi ka-brgyan Mil.?*

འཛམ་བ་ རྟུ་tsál-ba, imp. *tsol* eleg. 1. to want, wish, desire, ask; when followed by a verb, the latter stands in the termin. inf., or the mere root of it, and more esp. that of the perf. form, *yab dan mjal tsál-lo* I have a mind to go to see my father *Dzl.*; *bltás-par tsál-te* wishing to see *Dzl.*; *tig-la bzag tsal* I wish it may be borne in mind *Glr.*; *ysun tsal* I beg you to speak *Mil.*, *bzun tsal* please take *Pth.*; pleon. *krid-par zu tsal Glr.*; esp. as an intimation of willingness, *dé-ltar tsál-lo* yes, we will do that *Mil.*, or like our: very well! Further: *pá-la nor ma tsál-tam* has he not asked the money from his father? *Dzl.*; *gum yai ci tsal* why does (the king) want to kill me? *Dzl.*; *dei don mi tsal* the profit of it I do not desire *Glr.* — 2. to eat, *btsan-dug*

poison *Dzl.*; *byi-bas རྩོམ་པ་ཅི་པ་* eaten by mice *Dzl.*; *ydön mi རྩོམ་པ་ཅི་པ་* eleg. for *ydön mi zä-bar* without doubt *Dzl.* — 3. to know *Cs.*; so *no-འཕྲུལ་པ་* appears to be used for *no-འཕྲུལ་པ་*, and in a passage of *S.O.* it seems to imply to understand. — 4. in certain phrases: *bad རྩོམ་པ་* to use diligence *Thgy.*; *bro རྩོམ་པ་* 1. to swear *Pth.*(?), 2. to have a cold *Mil.*; *pyag རྩོམ་པ་* to greet, salute, v. *pyag.*

འཕྲུལ་པ་ རྩོམ་པ་ *Cs.* = *tsäl-ma.*

འཕྲུལ་པ་ རྩོམ་པ་, pf. *tsig*, to burn, to destroy by fire, *grön-kyer mi dan bäs-pa* (he burned) the town with its inhabitants *Pth.*; *mes, mer*, vulgo **mé-la** with fire; *rnám-par* entirely, completely *Dzl.*; more loosely: *tsig son* he burnt himself, scalded himself etc.; also of food, burnt, injured by the heat; *tsig-gam* am I burning? (thinks one suffering of fever) *Med.*; of inflammation, v. *mig-འཕྲུལ་པ་*; of any violent pain *Dom.*; to be glowing, of the evening-sky *W.*; **tsig རྩོམ་པ་* *C.* to be in the rut, the copulating of larger animals.

འཕྲུལ་པ་ and འཕྲུལ་པ་ རྩོམ་པ་ *tsin* and *tsins-pa* *Mig.*?

འཕྲུལ་པ་ རྩོམ་པ་, pf. *tsir*, *btsir*, fut. *ytsir*, *btsir*, imp. *tsir W.*btsir-ཅེ** to press, *mig* with the finger on the eye *Med.*; *nán-gyis* to press hard *Stg.*; to press out, an ulcer; to wring, a wet cloth; to crush out, *tsil-már* sesame-oil *Lex.*; *o-ma རྩོམ་པ་* to milk; **tsir tag jhél-pa*, or *tán-wa* C.* to press hard, to examine closely, to hold a rigorous inquest; *btsün-mo-la yañ tsugs ytsir čün-bar gyúr-to Pth.* also the queen's mind was much depressed.

འཕྲུལ་པ་ རྩོམ་པ་, pf. *tsugs* (intrs. of *dzug-pa*), 1. to go into (more frq. *tsüd-pa*), to enter upon, begin, commence, *stód-pa bul-ba-la tsugs* he began to praise, to flatter. — 2. to penetrate by boring, v. *pur-pa*; to take root, to establish one's self, to settle, *rtsá-ba ma tsugs* it has not struck root; *brog tsugs-su ye ma-dod Mil.*, prob.: they had no longer any mind to establish themselves in this alpine solitude; *brtán-*

gyi skyid-mgo dé-nas tsugs this was the beginning of my lasting happiness *Mil.*; most frq. *tsugs-pa* as partic. or adj.: firm, steady, *rkañ-lág ma tsugs-te sá-la gyél-to* his limbs not remaining firm (in consequence of a paralytic stroke), he fell to the ground *Dzl.*; **kán-pa tsug-kyin dug** sit quiet with your feet! *Ld.*; *dug mi tsugs-pa Med.*, *sa yčig-tu mi tsugs-pa Pth.*, **dž'-tsug mé'-pa* C.*, **dád-du mi tsug-kan* W.* not being able to sit still; not stationary, unsettled, roving, restless, volatile, flighty, inattentive, *spyód-pas skúd-čig kyañ mi tsugs-pa Glr.* id.; **tsug-la dod* W.*, be attentive! to be able *C.*

འཕྲུལ་པ་ རྩོམ་པ་, pf. *tsud* (intrs. to *dzüd-pa*) to be put into (a hole), to prison *Glr.*; to go into, to enter, to get into (a good and wholesome way), to go to (hell); *kon-du v. kon tsud-pa.*

འཕྲུལ་པ་ རྩོམ་པ་, pf. *tsub*, 1. to whirl, of whirlwinds, snow-storms, smoke etc. *Mil.* and elsewh. — 2. to be choked, esp. to be drowned, *nya čab-la pyo-ba tsub mi srid* the fish swimming in the water cannot be drowned *Mil.*; *čus tsub-pa Mil.*; **tsub-te ši* W.* he has been drowned. — 3. *spyód-pa tsub-pa* pugnacity, of fowl *Glr.*

འཕྲུལ་པ་ རྩོམ་པ་, 1. vb. pf. *btses*, fut. *btse*, *ytse* (*Dzl.*) to hurt, damage, injure, persecute, torment, *mi-la tsé-zin ynod-pa byéd-pa*, or *ynód-čün tsé-bar byéd-pa* id.; also sbst., enemy, persecutor *Mil.*; *yčän-zän-la sogs-pai tsé-ba dan bäs-pa* (a place) haunted by beasts of prey or any other noxious creatures *Thgy.*; the term is also applied to horses that bite each other. — 2. sbst. (spelling uncertain) psalterium, the third stomach of ruminating animals *W.*

འཕྲུལ་པ་ རྩོམ་པ་, pf. *tség*, imp. *tség(s)*, to repay *Cs.*

འཕྲུལ་པ་ རྩོམ་པ་, pf. prob. *tsens*, 1. to increase, improve, thrive, opp. to *pün ba W.* — 2. to be content, happy *Mil.*

འཕྲུལ་པ་ རྩོམ་པ་, 1. v. *tsód-pa*. — 2. v. *bséd-pa.*

འཕྲུལ་པ་ རྩོམ་པ་, pf. *tsém*, *btsems*, fut. *btsem*, imp. *tséms*, *W.*tsém-ཅེ** to sew, **gos tsém-čei ras** materials for a gar-

ment; *tsēm-skid* thread for sewing; *tsēm-káb* needle. — *tsēm-drīb* needle-work Cs. — *tsēm-srīb* W. seam. — *tsēm-méd* without a seam; *Sch.* also: without interruption.

འཕྱི་བ་ *tsér-ba*, I. vb. to neigh *Pth.* and vulgo. — II. also *mtsér-ba* 1. vb. to grieve, to sorrow, and sbst. grief, sorrow, resp. *tugs-tsér*, cf. *tsér-ka*; *tsér-can* sorrowful, anxious, *tsér-méd* free from sorrow, easy. — 2. to be afraid, to fear *C.*, *Mil.* — 3. to shine, to glitter, and sbst. lustre, brightness, splendour, brilliancy, of light *Lex.*, of jewels *Dzl.*; *dkár-zin* (or *dkár-la*) *tsér-ba* to be of a shining white *Mil.*

འཕྲོད་སྐྱེད་, བའཕྲོད་སྐྱེད་ *tsér-sa, mtsér-sa* 1. *Sch.* :
cause of uneasiness, source
of care. — 2. an old deserted settlement
or dwelling; *tsér-rnyin* id. *Sch.*

ᠠᠭᠤᠨ ᠰᠣᠰ, I. vb. a. intrs., pf. and imp.
 sos, 1. to live, *rin-du* a long time, *lo brgya* a hundred years *Med.*; *nam* (or *ji-srid*) *tsōi bār-du* for life, life-long, *čos-kyis, rig-pas, rñon-pas* to gain a livelihood by religion, science, hunting *Cs.*, or: to lead the life of a cleric, scholar, hunter; *srid* *tsō-ba* to pass life, to continue in a state, to exist, frq.; *dū-dzii nān-du tso mi pōd-do* in the throng of the world I cannot exist *Dzl.* (*W. *sōn-čē and tse pīd-čē*). — 2. to remain alive, to be maintained in life, *di ma byās-na mi tsoo* else we shall not remain alive, we shall not be able to live *Dzl.*; to revive, to recover, from sickness etc. *Dzl.*; *sos-par gyir-ba* id, frq.; *ši-ba-las* to be rescued from peril of death *Dzl.* — 3. to last, to be durable, of clothes etc., *W.*: **mān-po tsō-čē* to last long, to be very durable; *tsō-zii sdōd-pa* to remain valid, binding, to retain its virtue, efficacy, of laws, doctrine etc. — 4. to feed, to graze. — b. trs., pf. (*b*)*sos*, fut. *γso*, 1. to nourish, *lus* the body; to sustain, *srog* life; to pasture, to feed, *pyugs* *tsō-ba-la kyēr-ba* to lead the cattle to pasture *Pth.*, *pyugs* *tsor pyin-pa* id. — 2. to heal, to cure, *nad* *Lt.*; in this sense the fut. form is used as a vb. for itself, q.v.; *tsō-byéd, tso-mdzād* 'life-giver', i.e. physician, medicine.

II. *subst.*, also *tsə*, 1. *life*, *mí zīg-gi tsə-ba bəól-ba* to prolong life *Dzl.*; *ó-čag tsəi rje* the lord of our lives, viz. the king *Glr.*; *tsə skyón - ba* to spare, preserve, protect another's life; to rear, bring up, educate. — 2. *livelihood, sustenance, nourishment, entertainment*, *zlá-ba ysím-gyi bár-du tsə-ba sbyór-ba* to board a person for three months *Dzl.*; *tsə-ba-la ma blá-ste* not caring for the entertainment *Dzl.*; *tsə - bab zán - po* good eating and drinking *Mil.*

འོག་ཆས་ *tsog-čas* **goods, effects, chattels, tools, necessaries, =***yo-byad* *Lex.*; also **provisions, provender.**

རྩོག་པ་ *tsog-pa*, pf. *btsags*, fut. *btsog*, imp. *tsog*, W. **tsog-che** 1. to hew, chop, cut, pierce; to inoculate, vaccinate, *brim-pa* the small-pox. — 2. to cudgel, *tsog-cin rdün-ba* Pth., *brdög-tsog-pa* id. Dzl. — 3. also *mtsog-pa* to find fault with, to blame, censure, carp at, tease Sch.

འཕྱོག་མ་, འཕྱོགས་མ་ *tsóg-ma, tsógs-ma = mtsóg-ma.*

འཇོགས་པ་ *tsogs-pa*, pf. and imp. *tsogs*, to assemble, to gather, to meet, frq.; *kyed dir tsogs*, ye, that are here assembled *Mil.*; *mi mán-po tsogs-pai mdun-du* before many assembled people *Dzl.*; *byün-ba lia tsogs - pa* the five elements meeting *S.g.*; *tsogs rtén-gyi zas-čän* food and drink to entertain the people assembled *Gl.r.*; to unite, to join in doing something, to associate, to make common cause; examples v. *lugs*.

འཕོ་བ་ *tsón-ba*, pf. *btsons*, fut. *btson*, imp. *tsón*, W. **tsón-če**, to sell, *dri tsón-bai* *ynas* place where perfumes are sold Stg.; **dan gón-če tsón-kan-ni mi** W. the man that yesterday had a coat to sell.

འཕོང་པ་, འཕོང་པ་ *tsód-pa*, *tséd-pa*, (Cs. *tsó-ba*?) pf. *btsos*, fut. *btso*, imp. *tsos*, *tsod*, W. **tsó-čé**, 1. to cook, to dress, in boiling water, meat, vegetables; **ču-tsós** W. 'water-boiled', dumplings, = **ču-ta-gir**. — 2. to bake provinc. — 3. to dye, *gos* a garment. — 4. *tsós-pa*, **tsós-mñan** W.* ripe, **tsos son** is ripe; **ldád-pa ma tsos** *Ld.*, he is a green-horn.

འཕྲུལ་པ་ *tsób(s)-pa* to be a deputy, representative, substitute *Cs.*; *rigs tsób-pa* to be the first-born male in a family, the support of a family *Dzl.*; *tsób-par byéd-pa* to substitute, to put in the place of another *Dzl.*; *yduñ - tsób-po* resp. for first-born *Dzl.*

འཕྲུལ་པ་ *tsól-ba*, pf. and fut. *btzol*, imp. *tsol*, *W. *tsál-če**, 1. to seek, to search, to make research; *tab* to think upon means. — 2. to try to obtain, *zas*; to procure, acquire *Mil.*; to fetch *Thg.*

འ

འ *dza* 1. the letter sounding *dz*; cf. the observations to ཅ *tša*. — 2. numerical figure: 19.

འ *dza* 1. v. *dza-ti*. — 2. *dzá-brduñ-ba* to break through *Sch.*

འི་ *dzá-ti*, prop. འི་, *Ssk.* *आती*, nutmeg *Lt.* and vulgo; sometimes *dza* for it, po. *Lt.*

འོ་མོ་ *dza-bo-ñin* *Lex.* a hollow tree *Sch.*

འལ་ *dzá-ya* 1. *Sch.*: 'muddy deposit, green slime in the water'. — 2. *C.* the markings of wood, speckled and variegated, in consequence of a disease of the tree, cf. *lbá-ba*. — 3. n. of an ancient king of China *Glr.*

འལ་ན་ *dza-lantra*, more accur. འལ་ན་ར་ *dza-lán-dha-ra*, n. of a province in the Punjab, now 'Jellundur'.

འལ་ཀ་ *dzá-lu-ka*, *ñui dza-lu-ka* *Sch.* 'water-spider'; in *Ssk.* however: leech.

འལ་ར་ *dzáb-ra*, prob. to be spelt *rdza-bra* q.v.

འལ་བ་ *dzám-bu*, gen. *dzám-bu*, *འལ་བ་*, the rose apple-tree, *Eugenia*, which figures also in mythology; *dzám - bui glin*, *dzam-bu-glin*, *dzam-glin*, *འལ་བ་ལྷོ་པ་*, acc. to the ancient geography of India and Tibet, that part of the world which comprizes these countries, the triangular peninsula of Hindostan, occasionally including the immediate border-lands; but as in Brahman and

Buddhist literature all that does not belong to these two religions is considered as not existing, or at least as hardly human, *dzam-bu-glin* is simply used for earth, world, and *dzam - bu - glin - pa*, for inhabitant of the world, man.

འལ་བ་ལ་ *dzám-bha-la*, also *dzám-bha*, *Glr.* the Tibetan *Plutos*, god of riches, = *nam-tos-srás*, also *rmugs - dzin* *Lex.*, *ynod - dzin*, and acc. to *Schf.*'s conjecture (*Tar.* 6, 1) also *ynód-pa-dan*; *dzam-sér* this god painted yellow, *dzam-nág* painted black *Cs.*

འི་ *dzi*, num. figure: 49.

འི་ན་མི་ *dzi-na-mi-tra* *Ssk.* n. of a Buddhist scholar.

འི་ *dzu*, num. figure: 79.

འི་ *dzu-ta* *Hindi*: shoe *C.*, *W.*

འི་བ་འི་ *dzub-dzúb* *C.* **dhsüb-dhsüb jhé-pa** to wag, to whisk the tail, of horses and cattle.

འི་ *dze*, num. figure: 109.

འི་ཅ་ *dze-tse* *C.* **dhse-tse**, vent-hole for the smoke, chimney.

འི་ *dzo* num. figure: 139.

འི་ཀི་, འི་ཀི་ *dzó-ki*, *dzwo-ki* *Mil.*, *Wdn.*, vulg. for *yó-gi*, v. *rnál-byor-pa*.

འི་འལ་བ་ *mdzá-ba* (*Lex.* = *mtün-pa*) to love, as friends or kinsmen do, *kyo-ñig*

mdzá - ba - rnam a loving married couple *Dzl.*; *mdza-ñin sdug-par gyúr-ba* loving each other, e.g. like brothers or sisters, *Dzl.*; *mi-mdzá-ba tams-čád* any hostile, malignant (creatures or powers) *Dom.*; *mi-mdzá-bar-nams sdúm-pa* to reconcile those that are at variance *Thgy.*; *brám-ze mdzá-ñin šes-pa* *ñig yód-de* he had a Brahmin for his intimate friend *Dzl.*; *mdza-bšés* friend, frq. in conjunction with *nyé-du* or *Kyím-mtses* *Glr.*; *mdzá - bo* id. *Dzl.* etc. and vulgo, rarely *mdzao* *Thgy.*; still more vulg. *Ts.*: **dzán-te*, *dzá-mo** fem.; **dzá-wo jhél-pa**, *C.*, = *mdzá-ba*; *mdza-grógs* intimate friend *Sch.*; *C.*: husband, wife.

མཛཱུམ་པ་ *mdzañs-pa* (*Ssk.* བཞུན་པ་) 1. wise, learned, frq.; *mkás-ñin mdzáns-pa*, *ysug-lag-čé-ñin mdzáns-pa*; *mdzañs-blun* the wise man and the fool, a relig. composition, publ. by Schmidt, together with a German translation, containing an endless variety of examples relative to the Buddhist doctrine of future rewards and punishments; *mdzáns-ma* a wise woman *Glr.* — 2. gentle, noble, distinguished as to rank, *ya-rábs mdzáns-kyi bu* *Glr.* po. — (The spelling *dzáns-pa* is not of unfrequent occurrence, but seems to be objectionable.)

མཛཱུམ་པ་ *mdzad-pa*, imp. *mdzod* (*W.* also **dzad**), to do, to act, resp. for *byéd-pa* in all its significations, whenever the person acting is the object of respect, hence almost without exception with regard to Buddha; but also in common life: **ci dzad dug** *W.* what is your honour doing? also together with *byed-pa*, *grogs byéd-par mdzód čig* pray, help me! further as a sbst.: the act of doing, the thing done, the deed, *mdzad-pa bču - gnyis* the twelve deeds (or prop. incidents) of an incarnated Buddha, viz. the descending from the gods, conception, birth, exhibition of skill (i.e. going through certain chivalrous exercises), conjugal diversion, relinquishing family-ties, engaging in penitential exercises, conquering the devil, becoming Buddha, preaching, dying, being deposited in the shape of relics; sometimes

even hundred (or rather 125) such deeds are enumerated *Cs.* —

Comp. and deriv. *mdzód(-pa)-po* a maker, composer etc.; also to be used for creator. — *mdzad - spyód* resp. deed, action *Mil.*; deportment, conduct, like *spyód-lam* *Mil.*; course of life, way of acting, e.g. of a heretical king *Pth.*

མཛཱུམ་པ་མཛཱུམ་པ་ *mdzár-ra - mdzer - ré* *Id.* pitted with the small-pox, pock-marked; warty, blotchy, v. *mdzer-pa*.

མཛུབ་མོ་, vulgo མཛུབ་གུ་ *mdzúb-mo*, *mdzúg-gu*, 1. finger, esp. fore-finger; *tams-čád kar mdzúb-mo čüg-la sdod* *Glr.* now sit down and put your finger into your mouth (for our: put your finger upon your mouth), i.e. be silent, as becomes the vanquished; **dzúg-gu čü'-pa** *C.* a kind of covenanting, the two parties wetting their fingers with saliva and then striking them against one another, which ceremony is considered more stringent than that of **do čóg-pa**, v. *rdo*. The different fingers are: (*m*)*té-bo*, (*m*)*téb-mo* thumb; *mdzúb-mo* *B.*, **dzúg-gu** vulgo, *ston-byéd* *Cs.*, *mtsod* *Med.* fore-finger; *srin-lád*, *bar-mdzúb* *Cs.*, **gún-dzug** *C.*, *kán-ma* *Med.* middle-finger; *srin-mdzúb* *Cs.*, **srin-dzug** vulgo, *min-méd* (*Cs.*, acc. to *Ssk.*) *čad* *Med.* the fourth finger; (*m*)*té(-ba)* or *čeu-čün*, **dzug-čün** *C.* the little finger. — 2. toe. — 3. claw.

Comp. *mdzúb-kér*, -*kyér* or -*kyán* *Cs.* a stiff finger. — *mdzúb-brkyáns* *Cs.* an extended finger. — *mdzúb-skyis* finger-ring (= *ser-ydub*) *Lev.* — *mdzúb-krid* a pointing with the finger, hint, intimation, direction, *blo-té-tsom sél-bai mdzúb-krid byas* he made an intimation that removed every scruple of the mind *Glr.* — **dzug-gán** *W.* a span, measured with thumb and fore-finger. — *mdzúb-gúg* a crooked finger *Cs.* — **mdzúb-rten** vulgo, thimble — *mdzúb-mtó* 'a span measured with the thumb and middle-finger' *Sch.* prob. = *mdzug-gan*. — *mdzúb-rdúb* a mutilated finger *Cs.* — *mdzúb-brdá* a hint or sign given with a finger *Cs.* — *mdzúb-rté* tip of a finger *Cs.* — *mdzúb-tšigs* joint of

a finger Cs. — *mdzub - zá* thimble Cs. — **dzug-ri** W. = *mdzub-brdá*, **dzug-ri-tái-če** to beckon. — *mdzub-šúbs* a fingered glove Sch.

མཛེ *mdze*, Sak. ལྷན, **leprosy** (not cancer, yet infectious, the skin growing white and chapped) Glr., Med.; *mdzé-čan* leprous.

མཛེར་པ་, འཛེར་པ་ *mdzer-pa*, *dzér-pa* knot, excrescence of the skin, wart etc. Med.; *rus - mdzer* S.g. bony excrescence, exostosis (?); *knag*, knot, in wood Dzl.; *mdzer-mál* knot-hole, in boards.

མཛེས་པ་ *mdzēs-pa* fair, handsome, beautiful, *mdzēs-pai* or *-mai bú-mo* Glr.; *bú-mo mdzēs-pa* as a tender address to a daughter Glr.; *ri-bo nags-tsál dú-mas mdzēs-pa* a mountain beautified by numerous woods; *mdzēs-par byá-bai pyir* for show, serving as finery, ornament Stg.; fig.: *spyód-lam mdzēs-pa* a deportment outwardly unblamable Dzl.; *lus-mdzēs* a well-made body, *ydon-mdzēs* a handsome face, *mig-mdzēs* a beautiful eye Cs.; *mdzes-mdzēs* pomp, extravagance, profusion, debauchery Sch. — *ynod-mdzēs* name of the *rig-snágs-kyi rgyál-po*(?) Dom., Lex.

མཛེ *mdzo* mongrel-breed of the yak-bull and common cow Lt., whilst *bri-mdzo* (W. **brim-dzo**) is the hybrid of a common bull and a yak-cow, *mdzō-po* a male, *mdzō-mo* a female animal of the kind, both valued as domestic cattle; *mdzō-mo-kyu* a herd of such animals; *mdzo-rgód* wild cattle; *mdzo-prig* calf of such cattle; *mdzo-kó* leather, *mdzo-már* butter from a bastard cow, *mdzo-egál* load for the same Cs.; *mdzo-tsá* Wdñ. n. of a medicine (cf. *ba-tsá*?).

མཛེ་མོ་ *mdzō-mo*, 1. v. *mdzo*. — 2. *oats* Sch.

མཛེད་ *mdzod*, Sak. མཛེད, 1. sbst. **store-house, magazine, depository, strong-box**, *mdzód-du jüg-pa*, *sbéd-pa* to secure, to hide a thing in a depository, *mdzód-nas dön-pa* to fetch forth from it; *dkor-mdzód*, *yter-mdzód* Glr. treasury; *ban-mdzód* corn-magazine, granary; *dbyig-mdzód* a safe for valuables, *yser-mdzód* for gold; *pyag-mdzód* (Cs. also *mdzód-pa*) **treasurer**, with kings,

in large monasteries; *min-gi mdzod* a treasury of words, **dictionary**. — *mdzod - kan* store-room, larder. — *mdzod-srñn* treasurer Dzl. — 2. vb. v. *mdzád-pa*.

མཛེད་སྒྲུ་ *mdzód-spu*, Sak. མཛེད་སྒྲུ་, *smin-mtsams-kyi mdzód-spu* Glr., acc. to Cs. a single hair, acc. to the majority, a circle of hair, between the eye-brows, in the middle of the forehead, one of the particular marks of a Buddha, from which, e.g., he is able to send forth magic or divine rays of light.

མཛེད་བྱ་ *mdzól-bu* Lex.; Sch.: 'grief, dejection; a snare, a trap'(?).

འཛེང་ *dza* 1. **exchange,agio** C. — 2. **interest** or **premium** paid for the use of money borrowed Lh.

འཛེང་བ་ *dzá - ba*, prob. only in the word *čüd-dza-ba* to be expended in vain Cs.(?).

འཛེག་པ་ *dzág - pa*, pf. (y) *zags*, fut. *yzag*, (intrs. to *tsag-pa*), to drop, drip, trickle, *sna-krág*, *sna-ču dzag* blood, water, dripping from the nose Med.; **nal-řag zág-če** the menstrual flow of females (plain expression for it) W.; *mči-ma* Dzl.; *ó-ma dzág-pa dé-las byuñ* milk is trickling from it Wdñ.; *dzag - dzág - pa* to trickle constantly Sch.; in a more gen. sense: to flow out spouting; *krag yzags-pa* the blood that has been shed Dzl.; *mtso žábs-nas zags-te mēd-par soñ* flowing off at the bottom, the lake dwindled away Mil.; **ká-ču zag dug** W. he foams (with rage); *bžin zags-te* the face dripping (with perspiration); **šú-gu zags soñ** W. the paper runs, blots; sometimes used transitively: *kün-la snyin-btse mči-ma yzag* he is shedding tears of universal pity Dzl. ॡ, 16; *sor bar-nas dzág-nas* letting (the ashes) fall through between his fingers Mil.

འཛེག་འཛེག་ *dzag-dzóg* mixed, mingled, promiscuously, pell-mell Lex. = *krugs-pa*.

འཛེང་འཛེང་ *dzañ-dzón* = *ytsai-ytsón*.

འཛེངས་པ་ *dzais-pa*, Lex. = *zad-pa* spent, consumed, exhausted, construed with *nor*, of rare occurrence.

འཇུག་པ་ འཇུག་པ་, pf. *zad* 1. to be on the decline, pf. to be consumed, spent, frq., *bsāgs-pai nor* འཇུག་པ་ the gathered wealth goes to an end *Pth.*; *snūm-zad-kyi mār-me* འཇུག་པ་ a lamp the oil of which is exhausted *Glr.*; *Kyōd-kyi bsōd-nams zad-pai tsōn-prug-rnams* འཇུག་པ་ ye (poor) partners in trade, whose stored-up merits are now at an end (whilst the speaker by the strength of his virtue is saved from the danger in which the others perish) *Glr.*; *rgyāgs-la zad* འཇུག་པ་ that has been spent for provisions *Mil.*; *brlai ša zad kyañ* འཇུག་པ་ *yañ-ñio* the flesh of the upper part of the thigh, even after it had been used (after all had been laid on the scales), was nevertheless lighter than . . . *Dzl.*; *tabz-zād* འཇུག་པ་ helpless *Glr.*; *tse-yōns-su zad-pa-las* འཇུག་པ་ whilst life is consuming itself *Do.*; *tse-zād-kar* འཇུག་པ་ *Do.*, prob. the same as *čī-kar*, at the hour of death; frq. referred to sin: *dod-čāgs-kyi sems, dri-ma kun, nyēs-pai skyon tams-čād, dōd-pa kun yōns-su zad-de* འཇུག་པ་ sensuality and all sin, desire and defilement being done away with, having ceased *Dzl.*; *dug lñai lās-la zad-pa med* འཇུག་པ་ the effects of the five poisons (q.v.) never cease; *dré-la zad-pa med* འཇུག་པ་ of devils there is an infinite number *Mil.*; *zad (-pa) méd(-pa), zad-mi-šes-pa* འཇུག་པ་ incessant, endless, everlasting — 2. *dis zad* འཇུག་པ་ with this it is done, i.e. a. this is the only thing, besides which no second is existing; *dis don-nyer-zin* འཇུག་པ་ *tsō-bar zad-na* འཇུག་པ་ as this is our only means of making a living *Dzl.*; *bu ni kyōd yčig-pur zad-de* འཇུག་པ་ as thou art our only son *Dzl.*; *mtōn-ba kō-mo kō-nar zad-de* འཇུག་པ་ as I am the only person that has seen . . . *Tar.*; *mtōn-bar zad-de* འཇུག་པ་ this is limited to seeing, this refers only to sight *Dzl.* 20, 12; *ynyis ni min yčig-pa tsām-du zad-pas* འཇུག་པ་ as the two have only one name *Tar.*; hence the frequent *ma zad-de* འཇུག་པ་ with the termin. case, not only, *srog dōr-ba di bā-zig-tu ma zad-de* འཇུག་པ་ having lost his life not only this time (but often so before) *Dzl.* 22, 13; *der ma zad(-kyi)* འཇུག་པ་ not enough with that, still more, further, yea even *Thgy.* — b. it is decided, settled, unquestionable, nor *rgyāl-pos bzēs-par zad-na* འཇུག་པ་ as the fortune unquestionably falls to the king.

འཇུག་པ་ འཇུག་པ་ magic sentence, *bzlā-ba* འཇུག་པ་ to pronounce one *Lex.*

འཇུག་པ་ འཇུག་པ་ འཇུག་པ་ *dzab(s)-pa* འཇུག་པ་ to strive, endeavour; to be studious, to give diligence *Sch.*

འཇུག་པ་ འཇུག་པ་ *dzām-bu* འཇུག་པ་ v. *dzām-bu*.

འཇུག་པ་ འཇུག་པ་ *dzam-būr, gun, cannon, *gyāb-pa** འཇུག་པ་ C. to discharge.

འཇུག་པ་ འཇུག་པ་ *dzar bob, tassel, tuft* *Lex.*

འཇུག་པ་ འཇུག་པ་ *dzār-ba* འཇུག་པ་ Cs.: 'to hang down'; yet it is evidently the prop. present-form to the pf. *bzar* and the fut. *yzar*, which frq. are used without regard to tense: to hang up, clothes on a line *Dzl.*; to hang or throw over, the toga over one's shoulder *Dzl.* and elsewh.

འཇུག་པ་ འཇུག་པ་ *dzi-ba* འཇུག་པ་ to abstain from, to be abstinent, temperate *Sch.*

འཇུག་པ་ འཇུག་པ་ *dzin-ba* འཇུག་པ་ to quarrel, contend, fight, *mče, sder-, rwa-dzin byād-pa* འཇུག་པ་ to fight with tusks, claws, horns Cs.; *dzin-mo* འཇུག་པ་ quarrel, contention, dispute.

འཇུག་པ་ འཇུག་པ་ *dzins-pa, yzin-ba, gen.* འཇུག་པ་ with *skra*, rarely with *mgo* *Glr.*, bristly, rugged, shaggy, of beggars *Dzl.*, infernal monsters *Dzl.* — *sprin-sna dzins-mtñ-nāg* འཇུག་པ་ *Mil.*?

འཇུག་པ་ འཇུག་པ་ *dzin* 1. the act of seizing, seizure, grasp, gripe, v. *dzin-pa*, e.g. *nyi-dzin* འཇུག་པ་ eclipse of the sun, *zla-dzin* འཇུག་པ་ lunar eclipse, (the heavenly bodies being seized by the dragon Rāhula, v. *sgra-yčan*), *ril-dzin* འཇུག་པ་ total, *ča-dzin* འཇུག་པ་ partial eclipse *Wdk.* — 2. he that seizes, holds fast, a holder, keeper; receptacle; *rdorje-dzin* འཇུག་པ་ v. *rdorje*; *ču-dzin* འཇུག་པ་ po. cloud, *ro-dzin* འཇུག་པ་ po. tongue *Lex.*; adherent, e.g. in *srol-dzin* འཇུག་པ་. — 3. bond, obligation, certificate, e.g. *prod-dzin* འཇུག་པ་ receipt, acquittance. — 4. contract, agreement, treaty, **žāg-pa** འཇུག་པ་ U., **tān-čē** འཇུག་པ་ W., to conclude, make, a bargain, a treaty; *yig-dzin* འཇུག་པ་ a written agreement.

འཇུག་པ་ འཇུག་པ་ *dzin-čan* འཇུག་པ་ W. sticky, glutinous(?).

འཇུག་པ་ འཇུག་པ་ *dzin-pa* འཇུག་པ་ I. vb. pf. (b) *zun*, fut. *yzun*, imp. *zun(s)*, also *yzun-ba, bzun-ba* འཇུག་པ་ and *zin-pa* འཇུག་པ་ in all tenses, W. **zūm-čē**, Bal. **zūn-čas**, 1. to take hold of, to seize, grasp,

lág-pa-nas to grasp a person's hand *Mil.*; *mgó-nas* taking hold of a skull *Dzl.* 22, 6; *gós-kyi mta-ma* to seize the coat-tail *Dzl.*; *mi* a man, = to catch, frq.; *čün-mar dzin-pa* to take wives *Glr.*; to hold, *lág-na rál-gri* to hold a sword in one's hand *Glr.*; **kyi zum ton** W., **kyi dzin (or zin) rog jh** C., hold the dog fast! to catch, a ball, rain-water etc.; *bzun-bas mi zin capiendo non capitur*, it (the soul) cannot be taken hold of *Mil.*; *bdág-gi ydun-brgyüd dzin-pai rgyál-bu* a prince upholding my race *Glr.*; to hold, support, a certain doctrine; to embrace, another religion *Glr.*, v. below; to take upon one's self, some religious duty. — 2. to get, receive, obtain. — 3. to occupy, to take possession of, hold in possession, a country *Ma.*, *rgyál-sa* the throne; to be seized, *nád-kyis zin-pa* seized with a malady *Mil.*, — 4. intellectually: to take in, comprehend, grasp, conceive, by the faculty of perception or imagination: *dbán-po-rnams-kyi nüs-pa zad-pas yul mi dzin-pa-am yžán-du dzin-pa* to perceive things not as they are, or not at all, in consequence of weakened senses *Thgy.*; with reference to mind or memory: *séms-la, yid-la, bló-la* B. and col.; to be taken in, affected, seized, captivated, *sdig-pas zin-pa* to be affected, taken, by sin *Mil.*; *tugs-rjes zin-pa* to be kindly, graciously, affected towards a person; *tugs-ma zin-pa* to be not graciously inclined *Mil. nt.*; *bú-mos zin-pa* taken in love with a girl *Pth.*; *dzin-pa tams-dád* all that captivates me; to choose, to follow, *ri-kród* to choose the solitude of mountains *Mil.*, *dmán-sa* to follow humility, to choose lowliness *Mil.* and elsewh.; to embrace, another religion, v. above; to take for, to consider, esteem, *na-la dgrar* taking me for an enemy *Dzl.*; *mi* or *mi-la yčes-par* or *sdig-par* to value, esteem, love, a person, v. *yčes-pa*; *par, mar* to esteem, respect one, as a father, as a mother *Stg.*; *méd-pa-la yód-par* to consider the not existing as existing *Thgr.*; *ynyis-su* to consider as different, to find a difference between two things, which according to Buddhist philosophy are one and the same, cf.

ynyis-dzin; also absolutely, without an object being mentioned: *dnós-por dzin-pa* to believe in the reality (of a thing) *Mil.* — 5. *rjes-su dzin-pa* v. *rjes*.

II. sbst. 1. he that seizes, holds, occupies, *rigs-snags dzin-pa* the holder of a magic sentence; adherent, keeper etc. — 2. that which affects, captivates, in an intellectual sense, v. above *dzin-pa tams-dád*; the being seized or affected with, or as we should say, taking an interest in, v. sub *spón-ba*; also cf. *yzuñ-dzin*. — *dzin-skyón, pö-brán dii dzin-skyón gyis* occupy this palace and take care of it *Glr.* — *dzin-pa* the earth, as a receptacle of beings *Sch.*

འཛིན་པ་ *dzin-pa* Lt.? acc. to one *Lex.* = *dzin-pa*.

འཛིན་བ་ *dzin-ba*, = *འཛུགས་པ་ dzugs-pa* to drop, to drip *Lex.*

འཛུགས་པ་ *dzugs-pa*, pf. *dzus*, to enter *Sch.*

འཛུགས་པ་ and རྩུགས་པ་ *dzugs-pa* and *zug-pa*, pf. *btsugs, zugs*, fut. *yzugs*, imp. *zug(s)*, (trs. to *tsugs-pa*) 1. to prick or stick into, to set, to prick a stick, to set a plant, into the ground, to plant, frq.; to run, thrust, pierce, to run one's self a splinter into the flesh etc. *W.*; to erect, a pillar, to raise, a standard. — 2. to put down, to place, a kettle *Dzl.*; to place before, *mi-la pör-pa* to place a drinking-bowl before a person (more genteel than *bžag-pa*) *Glr.*; to put or place on, to touch with, *mžub-mo* the finger; esp. *püs-mo(-i lha-ñá) sá-la* to place the knee on the ground, to kneel down, v. *püs-mo*; *žabs-dzugs-kyi dga-ston* feast given, when a little child begins to walk *Glr.* — 3. to lay out, a garden, to found, a town, a convent; to institute, a sacrificial festival *Glr.*; to introduce, *srol* a custom *Lex.*, hence in a general sense, to begin, commence, any business, with or without *ngo*; **ku-rim tsug-sa ma tsugs** W. has the ceremony already begun? is it a going? *rgól-ba dzugs-pa* to offer resistance *Pth.* — 4. to prick, sting, pierce, *mdas* with arrows *Dzl.*, fig. *mi-ka züg-pa* hurting by malicious words *Do.*;

tsig kün-tu züg-pa a sarcastic, offensive speech *Stg.* — 5. intrs., to bore or force itself into, to penetrate, to take hold, to stick to, mostly fig., e.g. *smān ma züg* the medicine has not taken hold yet, does not work *Thgy.*; *zla-la kyéd-kyis mi züg* you do not cling or stick to a companion *Mil.*; **dé-la sem züg-pa** *C.* to be attached to, to be pleased with a thing; **züg-pa** *C.*, attached. — 6. to sting, like nettles, to prick, *tser ltar* like a thorn *Mil.*; *lō-ma züg-par byed* the leaves sting *Wdn.*; *zug-rgyu-méd-pa* not smarting *Wdn.*

འཇུང་པ་ *dzud-pa*, pf. *btsud*, *Sch.* also *zud*, imp. *tsud* (trs. to *tsud-pa*, synon. to *jüg-pa*), to put, to lay, into a box, into the grave; to lead, to guide, into the right way, to virtue, to religion = to convert; to reduce, to despair, *sdig-pa-la* to seduce to sin *Pth.*; to prompt one to do a thing *Gyatch.*; *dzud-dzud-pa* to put into *Sch.*

འཇུང་མོ་ *dzub-mo*, sometimes erron. for *mdzib-mo*.

འཇུང་པ་ *dzum* smile, *byāms-pai dzum-gyis* with a friendly smile; *dzum byéd-pa* to smile; *dzum dan ldan* smiling *Pth.*; *dzum skyōn-ba* to preserve a friendly countenance, to be always mild and gentle; *dzum-skyōn* in a special sense, the exhortation given to every daughter on her marriage, to treat visitors with a friendly smile; also fig., an engaging appearance, *ri-mo dzum-gyis ma bslus-par* not to be deceived by an enticing appearance of colour *Mil.*; *no-dzum*, smile, in a relative sense, *ā-nei no-dzum dkar nag bltas* I watched whether the smile, the mien, of my aunt was friendly or unfriendly *Mil.*; *no-dzum nāg-ste* looking sad *Dzl.*

འཇུང་པ་ *dzum-pa*, pf. *btsūm*, *zum*, fut. *yzum*, imp. *tsum* 1. to close, to shut, yet only in certain applications, more esp. to close one's eyes, to shut one's mouth, *mig mi-dzum-par ltā-zin* to have one's eyes immovably fixed upon *Dzl.*; also *pād-mai ka zum bzin* *S.g.* just as the lotus-flower closes; *mā-ka mi zum-zin* *Wdn.* if the wound will not close; *ka zum* the orifice (of the urethra) is closed *Māg.* — 2. to wink, prob.

only **dzum-dzum jhé-pa* and *čö-čö*. — 3. to smile, *rāb-tu* to look very friendly *Glr.*; sbst. the smile, *bdom-ldan-dās-kyi zāl dzum-pa dan bās-pai sgō-nas* from the portals of Buddha's countenance graced with a smile *Glr.*; *zāl-dzum mdzād-pa* resp. to smile *Glr.*; *bzin-gyi dzum* the smile of the countenance; adj. smiling; sweet, beautiful *Mil.*

Comp. *dzum-ka* a smiling mouth; *lha-mo dzum-ka-mo* a smiling goddess *Mil.* — *dzum-bag-dan* (of a child) sweetly smiling *Mil.* — *dzum-ltag-dgyé* *Cs.*: 'a smile between the teeth, a sardonic smile, a grin'; *dzum-mdāns* a smiling air *Cs.* — *dzum-mül* or *-dmül* a smile; *dzum-mül-gyis* *šor* a smile escaped him *Glr.*; *dzum-(d)mül-ba* to smile. — *dzum-méd* frowning, austere *Cs.* — *dzum-dzum* 1. the winking. 2. the smiling; *dzum-wān-wān* *Cs.*: smiling look. *འཇུར་ dzur*, 1. sup. of *dzu-ba*. 2. v. the following.

འཇུར་པ་ *dzur-ba*, pf. *bzur*, fut. *yzur*, imp. *zur*, *Cs.* **zur-wa** to give or make way, *lam(-nas)* to step aside; to keep aloof *Mil.*; *lās-la dzur-ba* to shun work, to evade labour *Lex.*

འཇུར་པ་ *dzur-ba* 1. vb. to slip in, *rtsa-yeś-tu* between the grass *Thgy.*, *sgor* through the door *Lex.*; *čū-la, čur* into the water, i.e. to dive. — 2. sbst. *Sch.*: 'a tippler'.

འཇུར་པ་ *dzus* v. *dzū-ba*.

འཇུར་པ་ *dzég-pa*, pf. *dzegs*, imp. *dzog*, to ascend, *ri-la* frq.; *šin-sdon-po-la* *Glr.*

འཇུར་པ་ *dzen*, *dzen-rdo* whsettone, hone *Lex.*

འཇུར་པ་ *dzén-ba* to stick or jut out, to project, to be prominent *Sch.*

འཇུར་པ་ *dzéd-pa*, pf. *bzed*, fut. *yzed*, vulgo *bzéd-pa*, **zéd-pa** *C.*, **zéd-čé** *W.*, to hold out or forth, *kud* the coat-tail, *snod* a vessel *Dzl.* (The significations given by *Cs.*: to receive, and by *Sch.*: to meet with, seem not to be sufficiently warranted.)

འཇུར་པ་ *dzém-pa* to shrink, *la*, from, to shun, avoid, *mi-dgé-ba-la* *Glr.*, *sdig-*

pa-la frq.; *nó-tsa-la mi dzém-pa* Cs. insensible to shame, shameless; *nád-rigs-la-mi dzém-na* unless one is on his guard against the several diseases; also to feel ashamed, **ñé-nam-la mi dzem-mam** C. do you not feel abashed in our presence? *dzém-pa-can dzém-bag-can* bashful, modest, temperate Cs.; *dzém(-pa)-med(-pa)* the contrary; *krel-dzém* modesty Cs.

འཛེན་པ་ *dzér-pa* v. *mdzér-pa*.

འཛེན་པ་ *dzér-ba* 1. to say, to speak, *Stg.* བྱ 57, 6, obs., v. *zér-ba*. — 2. to be hoarse, *dzér-po* hoarse, *skad Dzl.*, *Med.*; *skad dzér-dzér-du nú-ba* to weep with a very hoarse voice *Pth.* — 3. to solder *Sch.*

འཛེན་པ་ *dzo-sgrél* *Mil.*?

འཛེན་པ་ *dzóg-pa*, pf. *btsogs*, fut. *btsog* to heap together, to jumble, to throw disorderly together Cs.

འཛེན་པ་ *dzon-dzón* Ts. **dzog-dzóg** 1. jagged, pointed, conical. — 2. oblong, cylindrical C.

འཛེན་པ་ *dzóm(s)-pa* to come together, to meet, **dzom tsár-ra ma tsar** are they already assembled? *dág-pa mnón-dgais zéi-kams der ó-skol dzóm-par ydon mi za* that we shall meet again in the realms of pure bliss, that is certain *Mil.*; *tes bzo-liá dan dzóms-pas* as it just fell upon the 15th. *Glr.*; **dzom mi dzom** W. they do not agree with each other; *dé-rnams rnyéd-par dká-ste mi dzom* as it is difficult to obtain these things, we shall not be able to get all of them together *Glr.*; **dzóm-pa mé-pa cig kyan mé** C. there is nothing that does not find its way there, that is not to be had there; to be plentiful *Mil.*; as partic. with termin. case: rich in, abounding *Mil.* — *dál-byor dzóm-pai lus* *Mil.* v. *dál-ba*. — *kun-dzóm* 'where all meet', name of mountain-passes, e.g. between *Lh.* and *Sp.*, and of females; in a similar manner *gan-dzóm* and *byor-dzóm* ('conflux of goods'). — *dzóm-po* rich in C., *rtsa-ču dzóm-po* abounding in grass and water, fertile C.; *mtun-rkyén dzóm-po* fortunate, successful, through a

favourable concurrence of circumstances; *tsos-sna-dzóm-po* variegated, many-coloured.

འཛེན་པ་ *dzól-pa* fault, error, mistake, *dé-la dzól-pa ysum byun* he fell into three mistakes, committed three errors *Glr.*

འཛེན་པ་ *dzól-ba* to shake about, to stir or shake up, e.g. a feather-bed; to confound, to confuse, *prin gon-og dzól-ba* to deliver a message confusedly, making a mess of it *Glr.*; W.: **zol-zól* ò-òe*. — **dzól-tso** C., **zol-zól** W. difference.

རྩམ་པ་ *rdza*, W. **za**, 1. clay, gen. *rdzá-sa*. — 2. in comp. for *rdzá-ma*, e.g. *čán-rdza* beer-jug, *ču-rdza* water-pitcher Cs. —

Comp. and deriv. *rdza-kór* earthen bowl, little dish. — *rdza-kán* pottery *Schr.* — *rdza-kún* clay-pit. — *rdza-mkán* potter, *rdza-mkán-gyi kór-lo skór-ba* to turn the potter's wheel *Dom.* — *rdza-rná* kettle-drum of burnt clay. — *rdza-čág* potsherd. — *rdza-ču*, or more refined *rdza-čáb*, water issuing from clay-slate rocks *Mil.* and elsewh. — *rdza-čén* a large, *rdza-čün* a little pot, v. *rdzá-ma*. — *rdza-snód*, *rdza-spyád* earthen vessel. — *rdza-pág* tile, (Dutch) tile for stoves. — *rdza-pór* C. = *rdza-kór*. — *rdza-büm* 1. pitcher, jar, bottle, formed of clay. 2. jar, in gen., *lčags-kyi rdza-büm* iron jar *Stg.* — *rdzá-bo* an earthen vessel Cs. — *rdzá-ma* pot (unglazed, urn-shaped, bellied vessels of various size, not for cooking, but only for holding water, butter and the like). — *rdza-γzón* earthen basin. — *rdza-rt* mountain consisting of clay-slate. — *rdza-sá* argillaceous earth, clay. — *dza-brá*, C. **dzab-ra**, W. **zab-ra** a mole-like animal.

རྩམ་པ་ *rdzá-ki* *Mil.*, for *dzó-gi*, *yó-gi*.

རྩམ་པ་ *rdzan* chest, box, for various store = *bán-ba* *Thgy.*

རྩམ་པ་ *rdzán-ba* v. *rdzón-ba*.

རྩམ་པ་ *rdzab*, *dam-rdzáb*, mud, mire (Cs. clay); *rdzab-dón* sink, slough.

རྩམ་པ་ *rdzab-rdzúb* sham, emptiness, falsehood, *rmi-lam rdzab-rdzúb-can* an empty dream Cs.

རྩམ་ rdzas 1. thing, matter, object (= *drós-po Lex.*), *rdzas dkar sér-por mton* white objects appear yellow *Lt.*; *rdzas ka-sán yód-pa dé-rin med* the thing of yesterday is to-day no more *Mil.*; *mi-ytsán-bai rdzas* something impure *Pth.*; natural bodies, substances, from which e.g. medicines are prepared *S.g.*; materials, requisites, *dei rdzas* requisites for this purpose; especially for sacrifices, sorceries etc., hence also used as identical with magic agency *Wdn.*; remedy, *smyo-byéd-kyi* narcotic, soporific *Glr.*; ointment, v. *rkán-pa* and *bábs*; *rdzas-las byün-bai bsód-nams Tar.* 20, 9, not: merits arising 'from works or any material causes', but: the good, the blessing accruing from a right application of *rdzas*, wonder-working medicines, and consisting in long life etc., with which also *Trigl.* fol. 20, b is in unison, if the Sanskrit word is read *dzaiwatrikam*; *srog-rdzás provisions, victuals Pth.*; in the context *rdzas* is also found standing alone in the same sense, where it perh. would be more correct to read *zas*; *mé-mdai rdzas*, *me-rdzás*, also *rdzas* alone, gun-powder, **dze-kúg* C.* cartridge-box, **dze-mé* (a gun)* not loaded *C.*; goods, property, *rdzas gan yód-pa-rnams* all his property *Mil.*; nor (*dan*) *rdzas* money and money's worth *Mil.* and elsewh.; treasures, jewels, valuable productions, *rgya-gár-gyi Glr.* — 2. in philosophy: matter *Was.*; real substance, realities *Was.*

རྩམ་ rdzi, *W. *zi**, 1. wind, *rdzi-rlün* id., also *bsér-bui*, *rlün-gi rdzi Do.*; *pu-rdzi*, or *stod-rdzi* a wind blowing down the valley, *lun-* or *mdo-rdzi* blowing up the valley; *dri-rdzi ldan* a fragrant breeze, a wind fraught with the odours of flowers is blowing *Stg.*; **čár-zi yón-ña rag* W.* I perceive an east-wind is setting in; *rdzi-čár* heavy rain with wind, *rdzi-čár drag-po* rain-storm *Tar.* and elsewh.; **zi nüm-čé* or *tsór-čé* W.* to smell, sniff, snuffle, of dogs. — 2. in comp. for *rdzi-bo*, *rdzi-ma*. — 3. v. *zi*.

རྩམ་ rdzi-ba, pf. (*b*)*rdzis*, fut. *brdzi*, imp. (*b*)*rdzi(s)*, *W., *zi-čé**, *Pur. *dzi-čas** to press, to knead, dough; to tread, to beat

(clay, *gyan q. v.*); *gál-te tsér-ma brdzi-na* if I should tread into a thorn *Dzl.*; to crush, a worm; to oppress, to distress; *rdzi-méd Lex., Sch.*: 'powerless', but *stóbs-rnams-la rdzi-ba-med-pa Stg.* evidently signifies: of invincible strength.

འཇུག་ rdzi-bo herdsman, shepherd, keeper, frq.; also *rdziu Dzl.*; *rdzi-po* a male, *rdzi-mo* a female keeper; *pyügs-rdzi* herdsman, *ynág-rdzi* neat-herd, *glán-rdzi* cow-keeper; *rá-rdzi (*rár-zi* W.)* goat-herd; *kyi-rdzi* dog-feeder, *byá-rdzi* person attending to the poultry; *mi-rdzi* 'guarder of man, a god' *Cs.* yet a king might also be thus designated; *rdzi-skór* shepherd's hut = *pu-lu*. *Sch.* has besides: *dpe-rdzi* index, register.

འཇུག་ rdzi-ma (vulgo **zi-ma**) eye-lashes (the eye-lashes of Buddha are sometimes compared to those of a cow).

འཇུག་འཇུག་ rdzig-rdzig, with **tan-wa* C.*, to address harshly, to fly at.

འཇུག་ rdzin pond, gen. *rdzin-bu* e.g. for bathing *Dzl.*; v. also *skyil-ba*; *rdzin-po* or *-čén* a large pond *Cs.*

འཇུག་ rdzins, *gru-rdzins Lt.*, gen. *yzins* ship, ferry.

འཇུག་ rdziu 1. for *rdzi-bo*. — 2. fin of a fish *Sch.*

འཇུག་ rdzu-ba, pf. (*b*)*rdzus*, fut. *brdzu*, imp. (*b*)*rdzu(s)* to give a deceptive representation, to make a thing appear different from what it is (cf. *sprül-ba*), with termin. case to change into, also to change (one's self), to be changed, *srin-por* to change into a Rakshasa *Zam.*; to disguise one's self, *rnál-byor-par* as a mendicant friar; *rdzis-te skyé-ba* v. *skyé-ba*; *yig-rdzu* a letter filled with falsehoods, a lying epistle *Mil. nt.*; *čá-ru rdzu-bai rgyü-ma* entrails feigning to be flesh, looking like flesh *Mil.*; *rdzu-prül* (*Sek. འཇུག་པོ་འཇུག་*) delusion, miraculous appearances, transformations, *stón-pa* to produce such, *yig-pa* to destroy the illusion, e.g. by seeing through it *Mil.*; *rdzu-prül-gyi mñu*, or *stobs witchcraft, magic*; *rdzu-prül-dan* gifted with magic power *Thgy.* *rdzu-prül* is the highest manifestation of the acquired moral

perfection, that is known to Buddhism; there is, however, an essential difference between it and the miracles of holy writ, the former bearing the stamp of non-reality and mere appearance, as is not only implied by the name, but also universally acknowledged; and it differs again from ཅོ་ཤུལ་, in as much as the latter requires the help of natural magic (jugglery), or of demoniacal influences, and never can be produced, like *rdzu - ཤུལ་*, at the pleasure of the saint by his own immanent power. Yet there is no doubt that the term ཅོ་ཤུལ་ is also often used in connection with *rdzu - ཤུལ་*, and as identical with it; v. *Dzl.* ནྟེ་ and བྱེ་.

འདྲུང་ *rdzun*, C. *dzun*, W. *zun*, Pur. *rdzun*, also *brdzun* untruthful speech, falsehood, lie, fiction, fable; *rdzun - tsig*, id.; *mi - bden rdzun* that is falsehood and not truth *Glr.*; *rdzun - smrá - ba*, resp. *ysün - ba* B., *byéd - pa* B., C., *zér - cê* W. to lie, *rgyal - ba - rname - kys rdzun ysün - ba mi smid* it is impossible that Buddhas should lie; to tell tales, to make believe, to impose upon; *zun yin* W. you are not in earnest, you only want to quiz me; *zun gyab - cê* W. to lie, to act the hypocrite; *mi ðe zun gyab* W. to feign, to pretend ignorance, to disown a person or thing, *mi tsor zun gyab* W. he pretends not to hear it. — *rdzun - khráb Sch.*: 'an adroit liar and deceiver'. — *rdzün - ma* 1. = *rdzun* *Dzl.* 2. liar *Mil.* — *zün - yag - dan* W. clown, buffoon, merry Andrew.

འདྲུབ་ *rdzub* deceit, imposture *Lex.*, *byéd - pa* to make a false assertion *Tar.*; cf. *rdzab - rdzub*.

འདྲུབ་མ་ *rdzús - ma* something counterfeit, feigned, dissembled, *rdzús - maisprán - po* a disguised beggar *Glr.*

འདྲུབ་པ་ *rdzê - ba* pf. (b) *rdzes*, fut. *brdze*, imp. (b) *rdze(s)* W. *zê - cê*, 1. to tuck up, truss up, clothes; to cock, a hat; to turn up, the upper-lip *Wdn.*; *skra gyén - du brdzés - pa* the hair bristling *Do.*; *so or cê - wa zê - cê* W. to show one's teeth, to grin. — 2. to threaten *Cs.*

འདྲུབ་པ་ *rdzêu* dimin. of *rdzê - ma*, a small pet, pipkin.

འདྲུབ་(སྟེ་) *rdzog(s)?* fist, also *dzog - ril* C.

འདྲུབ་སྟེ་ *rdzogs - pa* 1. vb. to be finished, to be at an end, to terminate (*Lex.* = *zin - pa*), *lam rdzogs - pai mtsáms - su* just where the road terminates *Mil.*; *dá - wa zóg - nê* W. as the month has expired; *ĩ - ru pi - ti yül - tso zog son** W. here the villages of Spiti have an end; *mdzád - pa yóns - su rdzogs - nas* having accomplished all his deeds *Glr.*; *ji - ltar smón - pa bzin - du yóns rdzogs - pas* all prayers and wishes being fully realized *Dzl.*; *yóns - su rdzogs - par tsár - te* when the whole (of the building) was completed *Glr.* — 2. adj. perfect, complete, blameless, *gó - lo zog dug* W. the body (of this horse) is without fault; *stón - pa dag - par rdzogs - pai sañs - rgyás* the most perfect teacher, Buddha *Glr.*; so in a similar manner *rdzogs (-pa) - cén (-po)*; also *yé - ðes yóns - su rdzogs - pa* is an appellation of Buddha. — *rdzogs - par* adv. perfectly, completely, fully (cf. *lhug - par*), *bsnyúd - pa* to report circumstantially *Dzl.*, *ydams - nág ynán - ba* to counsel well *Mil.*; *rdzogs - par ðes - pa zig* one thoroughly conversant *Mil.*; *rdzogs - par bsaláb - pa* to learn thoroughly *Mil.* — *bsnyén - par rdzogs - pa* or *bsnyen - rdzöys mdzád - pa* to ordain, v. *bsnyén - pa*. —

Comp. *rdzogs - ldán* v. *dus* 6. — *rdzogs - tsig* v. *slár - sdu - ba*. — *dzog - yé* C. obeisance to Chinese officers, in a kneeling posture. — *rdzogsrim* v. sub *skyéd - pa*.

འདྲུབ་(སྟེ་) *rdzón(s)*, 1. (C. vulgo *dzum*) castle, fortress; *rdzón - dpon* lord or governor of a castle, commander of a fortress; *dzón - kyél* C., *zón - lén* W. letter-post from one nobleman's seat to another. — 2. the act of accompanying, escorting, *debs - pa* to accompany, to escort *Dzl.*, fee for safe-conduct, travelling-present; dowry, *byéd - pa* to bestow.

འདྲུབ་པ་ *rdzón - ba* pf. (b) *rdzan(s)*, fut. (b) *rdzani* to send, to dispatch, presents, ambassadors; to expedite, send off, dismiss; to give to take along with. — *dbugs rdzón - ba* shortness of breath, asthma *Thgy.* and elsewh.

འདྲུབ་པ་, མ་ *rdzób - po, -mo*, 1. vain, empty, spurious, void; *kun - rdzób* v. *kun*. — 2. vain, fond of dress W.

ཨ

ཨ wa 1. the letter w, which occurs but rarely, and only as an initial, yet it is a true Tibetan letter, the Ssk. ཨ being gen. represented by ཨ, and as second constituent of a double consonant denoted by ཨ (called *wa-zür* angular or small *wa*); the pronunciation in general is the same as that of the English w. — 2. num. fig.: 20.

ཨ wa 1. **water-channel, gutter**, gen. of wood (Cs. also: trough); *wa-ka* Lex. id., Cs.; *wa-mdu* spout, lip, or beak of vessels. — 2. **fox** (the name corresponding to the sound of barking) Dzl., vulgo *wa-tsé*; *wa brgyal* the fox yelps Sch. The fox is the riding-beast of the goblins; whenever his barking is heard, it is in consequence of his receiving lashes from his rider. — *wa-skyés* fox-born Cs. — *wa-gró* a bluish fox, *gro-gró* a gray fox Sch. — *wa-rgán* an old fox, a knave Cs. — *wa-ldeb* fox-trap W. — *wa-nág* a blackish fox Sch. — *wa-lpágs* fox's skin. — *wa-spyan* Mil, *wá-ma-spyan* Cs. jackall. — *wa-prüg* young fox, cub. — *wá-mo* she-fox. — *wa-tsan* fox-hole. — *wa-róg* black fox Sch. — *wa-tswá* a kind of salt S.g. — 3. n. of a lunar mansion, v. *rgyu-*

skár. — 4. *wa-lóg-pa* to perform somersets Sch. — 5. W. ho! calling for one.

ཨར་ཤ་སྐྱི, or ཤི, ཨར་ན་སྐྱི *wa-ra-na-si* or *sé, ba-ra-na-si* Banaras, a city in the valley of the Ganges, frq. mentioned in legends, as a residence of Buddha, at the present time a principal seat of Brahmanism.

ཨལེ, ཨལལེ, ཨལལེ་བ་ *wa-lé, wal-lé, wal-lé-ba* clear, distinct, plain, *wa-lér dran-pa* to recollect distinctly Cs.; *yid-la* floating distinctly before one's mind Lex.; *don wa-lé gyis* try to gain a clear understanding of the sense of it Mil.; also *skad-wál* = གཤམ་བཤ་(?).

ཨསྐྱི *wa-si* a kind of apples Sch.

ཨྱི *wi* num fig.: 50.

ཨྱུ *wu* num fig.: 80.

ཨྱུ་རྩོ་ *wu-rdo* pumice stone Sch.

ཨྱེ *we* num. fig.: 110.

ཨྱོ *wo* num. fig.: 140.

ཨ

ཨ ཨa, 1. a letter of the alphabet, represented by ཨ, originally, and in the frontier-provinces to the present day, the soft sibilant, which is pronounced like *j* in French, or like the English *s* in leisure, (*zh*), (still more accurately like the Polish *z* in *zima*); in C. it differs now from ཨ

only by the following vowel being deep-toned. — 2. numerical figure: 21.

ཨ, ཨྱོ ཨwa, ཨwa-mo, resp. *dbu-ཨwa*, a covering of the head, hat, cap; fig. *na yig sd-yi ཨwó-dan* the letter ཨ having ཨ for a cap: ཨ Zam.; ཨwa gón-pa, *gyón-pa* to put the cap on, *búd-pa* to take it off

(in Ts. by way of salutation); *rgya-*, *bod-*, *sog-zwa* Chinese, Tibetan, Mongolian cap; *dgun-zwa* winter-cap, *dbyar-zwa* summer-hat (light felt-hats adapted to the warmer season); *pyin-zwa* hat or cap made of felt; *wa-zwa* cap made of the fur of a fox. — *zwa-dkár*, *-nág*, *-dmár*, *-sér* white, black, red, yellow cap, denoting occasionally also the wearers of such caps, esp. **red-caps** and **yellow-caps**, as belonging to different Lama-sects. — *zwa-kébs* the covering of a hat Cs. — *zwa-tog* top ornament of a hat Cs., prob. a button, v. *tog*. — *zwa-pzól* brim, *zwa-ri* crown of a hat Cs., in *Ld.* however *ri* denotes the brim or flap. — *Schl.* p. 171 calls a low conical cap of the Chief Lama *na-ton-zá*.

འདྲེ་ or འདྲེ་མེ་ལྟོ་ *zá-nye* or *zá-ne*, also *rá-nye* Cs., **lead**, *zá-nyei ytiñ-rdo* **sounding-lead**, *plummet* *Pth.*; *zá-nye-rdó* **lead-ore** Cs.; *zá-nyei zús sbyár-ba* to fill up (a groove or juncture) with molten lead *Glr.*; *zá-nye dkár-po* C., **tin**, also *zá-dkár*, *yáa-* or *báa-dkár*; *zá-nye nág-po* **lead**, (Cs.'s 'white lead and black lead' seem to be a mere conjecture); *zá-śóg* (*tin-foil* *Sch.* (?)), thin plates of lead.

འཇམ་པ་མེ་ལྟོ་ *zá-ba* **lame**; **lameness**; gen. *zá-bo* **lame**, **halting**; a lame person, **cripple**, *B.* and *col.*; *zá-mo* *fem.*; **zá-wo do dug** *W.* he is lame, he limps; *rkán-* or *lág-zá-dan* having a lame foot or hand.

འཇམ་པ་མེ་ལྟོ་ *zá-brin* v. *zabs* extr.

འཇམ་པ་མེ་ལྟོ་ *zá-la* *Glr.* and *vulgo*, v. *zál-ba*.

འཇམ་པ་མེ་ལྟོ་ *zá-lu* **cup**, **bowl**, = *por-pa*, *ko-re* Cs.

འཇམ་པ་མེ་ལྟོ་ *zá-lu-pa*, *zá-lu lóts-tsa-ba* or *lo-čén* n. of the author of a little glossary, called **Zamatog**.

འཇམ་པ་མེ་ལྟོ་ *zag* 1. *zag-pa* (only *Schr.*, Cs.), **zag-po** *W.*, **zag-ma** *Lt.*, *W.*, resp. *dgun-zag* a day, the time from one sun-rise to another (cf. on the other hand *nyi-ma* 2); *zag cig* a day, and adv : once day, once; **zag cig-gi zag-la** *W.* is also used of a future day: **zag cig de dus leb yin** *W.* once the time will come; *zag ga-nas* after a few

days *Mil.*; *zag dú-ma lón-par* after many days *Dzl.*; *na di-rin ná-nin leb-zag** *W.* this is the day of our arrival a year ago; **dé-zag** *W.* lately, the other day, a short time ago; **dán-zag** *W.* yesterday; recently, **dán-zag za-nyi-ma** *W.* last sunday; **nán-zag** *W.* some time ago, **nán-zag stón-ka** *W.* last autumn; **kár-sañ-zag** *W.* the day before yesterday; *zag-nas zag-tu* from day to day; **zag-dan(-zag)** *W.* every day, always; *zag bdun* seven days, *zag-bdun-prág* a week, *zag-bdun-prág ze-brgyád* forty-eight weeks *Thgy.* — *zag-gráns* the date, **zag-dán gyáb-čé** *W.* to date. — *zag-mál* a station, day's journey, quarters Cs., *zag-sa* id. Cs. — **zag-zán** *W.* holiday. — 2. **fat**, **grease**, in a liquid state, = *tsil-ku* *S.g.*; also melted and congealed again *W.*; fig. the fat of the country, fertility, *yül-la zag med* the country is barren *Ma.*; *zag-dan* greasy, oily, *zag-med* lean; *zag-pór* a cup, vessel, for grease Cs. — 3. **fog**, **smoke**, **dry vapour**, filling the atmosphere in autumn.

འཇམ་པ་མེ་ལྟོ་ *zags-pa* **leash**, rope with a noose, e.g. for catching wild horses, *zags-tág* Cs., *zags-dbyug* *Sch.* id., *rgyáb-pa* Cs., *pén-pa* *Sch.* to throw the noose; *zags-pas*, *zags-tag-gis dzin-pa* frq. fig., as *Schl.* 213; *sbrul-zags* noose consisting of a serpent, for catching any hurtful creature *Glr.*; frq. as an attribute of the gods.

འཇམ་པ་མེ་ལྟོ་ *zán(-po)*, vulgo *á-zán*, **uncle** by the mother's side, **mother's brother**; *zán-brgyúd* his offspring Cs.; *zán-nyén* in a gen. sense, relations by the mother's side *Dom.*; *zán-tsa* sister's son. — *tsa-zán*, resp. *dbon-zán* 1. nephew and uncle, by the mother's side, also applied to spiritual brotherhood *Mil.* — 2. **son-in-law** and **brother-in-law** *Glr.*

འཇམ་པ་མེ་ལྟོ་ *zán-blón* *Glr.* seems to be a kind of title given to a minister (or magistrate).

འཇམ་པ་མེ་ལྟོ་ *zán-zün* ancient n. of the province of **Guge** *Glr.*

འཇམ་པ་མེ་ལྟོ་ *zán-pa* **weak**, **feeble**, frq., the opp. to *drág-po*; *na ji-ltar zán yan* as weak, as miserable as I am (says a cripple) *Pth.*;

kams zán-pa *Mil.* of a weak body, of delicate health; also applied to sounds, accent and the like; cf. *ná-ro*; ugly opp. to *légs-pa*, v. *skye-sgo*.

ཇམ་མཁོ་ *zabs* 1. **bottom** of a lake, of a vessel *Dzl.*, *Mil.*; lower end of a staff *Mil.*; for under in compounds, as *mna-zabs* q.v. — 2. resp. for *rkán-pa* **foot**, *mi zig-gi zabs-la* *ḍiud-pa* *Cs.*, *mgó-boś btüg-pa* *S.b.*, *o byéd-pa* *Cs.* to bow down at another person's feet, to touch them with one's head, to kiss them; *zabs drün-du* c. genit **to the feet of** ..., for to ..., in directions of letters; *zabs rjen-par* **barefooted**, e.g. *ršégs-pa* *Mil.*; *zabs ḍogs-pa* *Sch.* to help, prob. = *zabs-tóg byéd-pa* v. below; *zabs ḍág-pa* = *ḍág-pa* II. —

Comp. For the most part they are the same as those of *rkán-pa*; there are to be mentioned more especially: *zabs-kyu* 1. **spur** *Cs.* (?). 2. n. of the vowel-sign ག for a *Gram.* — *zabs-mgo* *Tar.* point of the foot *Schf.* — *zabs-sgróg* garter *Cs.* — *zabs-bḍágs* *Sch.*, 1. partic. of *zabs-ḍág-pa*. 2. = *zabs-ḍágs*. 3. **grounds, territory**. — *zabs-ḍág(s)*, *-pyágs*, resp. shoe, boot. — *zabs-tóg* 1. **service** rendered to superiors, esp. to priests, convents etc., by the erection of buildings, or keeping them in repair, or by any aid or work done in their behalf; *tsó-bai zabs-tóg* or *zabs-tóg* alone: distribution of victuals, *zabs-tóg bzán-po pul* he placed dainty food before him *Mil.*; *zabs-tóg o mi brgyál-ba bul* we shall provide you with every thing, so that you shall not suffer want *Mil.*; *zabs-tóg byéd-pa* a. **to render such services** b. **to feed, treat, provide, offer**, *Glr.* and elsewh. 2. = *zabs-tóg-pa* 1. **servant**, regularly employed in monasteries, by Lamas etc., an official, *rgyál-poi sku-ysun-tügs-kyi zabs-tóg* royal page, *Glr.* 2. **dispenser, benefactor** *zabs-tóg-ma* fem. — *zabs-rtán* **heel**. — *zabs-rtén* 1. **footstool** *Cs.* 2. **boot** *Sch.* — *zabs-drén* **shame, disgrace**, from *mü zabs drén-pa* to bring shame upon another, to be a disgrace to him, e.g. a child proving a disgrace to his parents, by a dissolute life, disrespectful deportment etc. *Thgy. zabs-rdul* dust on one's feet *Cs.* — *zabs-pád* lit.: 'a padma below

the foot', seems to be an attribute of divine persons, but sometimes nothing more than a high-sounding complimentary expression for 'foot'; *byin-pa 'e-na-ya dra zabs-pad bur* his leg displays a calf like that of Enaya *Pth.*; *zabs-pad-la, Zam. init.*, seems to stand like *zabs drün-du*, so also *zabs-pád kri drün-du*, in letters; *mü zabs-pad stén-pa Tar.*, fig. for *zabs-tóg byéd-pa to serve; to be a scholar, pupil Schf.* — *zabs-pyi* **servant** (male or female), in the widest sense of the word, servant to an individual, as well as a minister of the state or the church, only that the latter service is always referred by an Asiatic to the 'person' of the king or priest; collectively: **retinue**; occasionally also to be understood as **an attending, a waiting on**, thus: *rjé-yi zabs-pyi gran*, we will vie with one another in our attending the lord *Glr.*; *zabs-pyir brán-ba*, *zabs-brán-ba* or *brin-ba* to follow as a servant, *zam-brin(-pa) Do.*, *zam-rin Cs.*, *za-brin Sch.* servant. — *zabs-bró*, *zabs-bró mdzad-pa to dance Sch.* — *zabs-ma* drawers, under-petticoat. — *zabs-sén* nail of the toe *Sch.* — *zabs-bail* water for washing an honoured person's feet. — *zabs-lham* = *zabs-ḍág*.

ཇམ་མཁོ་ *zám-ču* *Sch.*: 'the scum left by the evaporation of water' (?); **zám-čs* *W.* to take off, *lbú-ba* the froth, scum; yet cf. *γám-pa*.

ཇམ་མཁོ་ *zám-me-ba* being plentiful, abounding in *Mil.*

ཇམ་མཁོ་ *zár-ba*, fem. *ma*, 1. = *yan lag ma tsan* being not in full possession of one's members, *mig-zár* **one-eyed, half or totally blind**; *lag-zár* having only one hand, being lame in one or both hands; so in a similar manner *rkán-zár*. — 2. (= *mig-zár*) *C.*, *W.* blind, rarely in *B.* — **zár-té* (*zár-ltas*) the winking with one eye *C.*

ཇམ་མཁོ་ *zár-la, Schr.* 'following, succeeding', prob. = *zór-la*, q.v.

ཇམ་མཁོ་ *zal* resp. for *ka* 1. **mouth** 2. **face, countenance** *zál-du ysól-ba, W.* **zál-la rag-čé*, to eat, to drink; **tsá-big zál-la rag** or **zal-rág dzod** please to take some...!

rgyal-poi źal-nas *ysuis* the king spoke *Glr.* frq.; *źal-gyi sgo* the door of the face, the mouth (cf. also *dzum-pa*); *źal-la mi nyán-pa* *Glr.* to be disobedient; *źal-gyis bžes-pa* *Glr.* or *źé-ba* *Sch.* to promise, and other significations of *kas len-pa*, e.g. to accept *Tar.* 126, 10; *źal bgrád-pa* and *ydán-ba* to gape *Sch.*, *byéd-pa* to open the mouth, *źal dzum-pa* to smile; with *ltá-ba* 1. *źal-la ltá-ba*, e.g. *čos smrá-bai* to watch the mouth of the preacher, to hang on his lips *Pth.*; in a similar manner: *gús-pai séms-kyis ná-yi źal-la lta* *Pth.* 2. *źal ltá-ba*, *źal-lta byéd-pa* to serve (v. *źal-ta*), *źal yañ kyéd-la lta mčód-pa yañ kyéd-la* *bul* they serve you and honour you *Glr.*; *źal-lta-ru byuñ* he came to serve him *Mil.*; *źal ydams-pa* to bid, order, exhort *Glr.*; *źal dón-pa* to pronounce, to deliver, state, report; *źal mjal-ba* *Mil.* to visit, to come to see; *źal mčón-ba* to see a person's face *Tar.*; 'in order to attain the highest *dños-grúb*, one must *séms-kyi ran-źal mčón-ba*, and in order to be able to do this, one must penetrate into the Buddhist doctrine' — thus *Mil.* teaches a Bonpa; *pyis źal mčón-bao* afterwards his face was seen, he made his appearance *Tar.*; *źal-yzigs-pa* v. sbst. *źal-yzi*.

Comp. For the most part expressions of civility: *źal-kár*, resp. for *kar-yól* plates and drinking-vessels. — *źal-dkyíl* face *Cs.* — *źal-bkód* order, ordinance *Sch.*(?). — *źal-skóm*, *źal-skyéms* drink. — *źal-skyín* *Glr.* countenance. — *źal-skyógs* cup, goblet *Mil.* — *źal-kébs* cover of an image of Buddha *Sch.* — *źal-Krid* oral or personal instruction *Mil.* — *źal-kañ* biting words of a superior (*Sch.* prob. not quite correct). — **źal-gyá* (*rgya?* *brya*) **jhé'-pa* or *žé-pa** to promise *C.* — *źal-rgyán* mustaches *C.* — *źal-nó* 1. = *no*, *źal-nó nág-par bžugs* he was sitting there with a mournful face *Glr.* 2. *tsogs-čen-źal-nó* title of the chief-justices of the great monasteries of Sera, Gadan and Depung. 3. *Sch.*: '*źal-no* or *nor*(?), noble sons, princes' (?) — *źal-dnós* bodily, in one's own body or person, *sañs-rgyás źal-dnós-kyi* *krúns-yul* *Pth.*, the place where Bud-

dha was born bodily; *źal-dnós-su mjal-bar yod* *Glr.* he is bodily to be seen. — *źal-sna* *Cs.* = *spyan-sna*. — *źal-čól* resp. for 'ar-čól handkerchief, napkin *C.* — *źal-čád* v. *ka-čád*. — *źal-ču*, *źal-čáb* *Schr.*, *Cs.* spittle, saliva. — *źal-mčú* lip, v. *ka-mčú*. — *źal-žé* judgment, decision; *des žú-bu-čag-yi źal-žé yčád* - *do* he shall pass sentence on us *Dzl.* 33, 15, and elsewh. (the text of *Sch.* is not quite correct); *źal-žé bču-drug-pa* and *bču-ysum-pa* '(the code) with the 16 and that with the 13 judgments'; these are two distinct bodies of law, both of them in *C.* of standard authority; *źal-žé-pa* judge *Dzl.* — *źal-žéms* v. *žéms* 2. — *źal-nyód* favourite dish *Sch.* — *źal-ta* 1. also *źal-lta* a. service, turn. b. inspection, visitation, revision; *źal-ta byéd-pa* a. to serve, b. to inspect, review, superintend; to visit, the poor, the sick and to take care of them; to guard, *žiti-la* the field. 2. resp. for *ká-ta*, *ka-ydams* direction, instruction, counsel, advice, *źal-ta žib-rgyás žú-ba* to ask for accurate and detailed instructions *Mil.*; *źal-ta-pa* = *sku-mdün-pa*, *žabs-pyi* waiting-man, valet-de-chambre *C.*, *Tar.* 56, 2: servant in a convent; more frq. fem., *źal-ta-ma* waiting-woman, lady's maid, chamber-maid. — *źal-ydams* instruction, advice, *jig-rtén-la dgyó-pai źal-ydams ysúns-so* he imparted to her useful maxims *Glr.*; order, command *Glr.* (v. above); also, *źal-ydams bris-mkan* author, in as much as all printed books are considered to be sacred, and the authors generally are Lamas, whose words are looked upon as divine. — *źal-ydón* countenance. — *źal-bdág* in large religious meetings a Lama, who walks about with a wand in order to preserve good order, a verger. — *źal-žébs* a free-will offering or present *Cs.* — *źal-lpágs* lip. — *źal-žyis* resp. napkin. — *źal-bád* (or *pad*?) *C.* chief overseer, superintendent. — *źal-byán* title, superscription, inscription. — *źal-tsóm* (for *óg-tsóm*) *Pth.* beard. — *źal-tsós* *Sch.* (*Cs.* *źal-tsus*) = *źal-zás* *Dzl.* food. — *źal-zág* tobacco-pipe, v. *gan-zag*. — *źal-yzigs* 1. looking with the face, *thor*, southward *Glr.* 2. apparition, *źal-yzigs tób-pa* to see an ap-

partition, *bzugs-par zai-yzigs-shi* appearing in a sitting posture *Mil. nt.* (cf. *spyar-ras*). — *zai-bsro Tar.* 76, 12, *Schf.*: the act of consecrating, e.g. a temple.

ཇམ་བཤུ་ *zai-ba* I. subst., also *zai*, *zá-la*, *zál-rtsa* or *-rdza Sch.* clay, lime-floor, *Lex.*: *zai-ba* = *skyán-nül*; *mñil-gyi zá-la Glr.* clay, cement of a floor, cf. *är-ga*; plastering, rough-cast, *sgó-la zai bgyis-te* plastering the door with clay *Glr.*, also applied to the anointing of sacrificial objects with butter *Mil.* — II. vb. to serve up food, to spread a repast *Sch.*

ཇི་ *zi* num. fig.: 51.

ཇི་གི་པ་ *zi-gil* chaff and other impurities removed from the grain by washing.

ཇི་བ་ *zi-ba, Ssk.* ཇམ་བཤུ་, to become quiet, calm, to abate, to subside; to settle, of a swelling *W.*; to be allayed, of passion, malice etc. *Glr.*; to be appeased, relieved, to cease, of pain, quarrels, intoxication, maladies etc. *Glr.* and elsewhere; to be atoned, blotted out, of sins *Tar.*; *zi-bar gyúr-ba B.*, **zi čá-čé** *W.*, id.; **ra, šro zi son** *W.* the drunken fit, the paroxysm of passion has passed over; *zi-la son* (the hobgoblins) became quiet, held their peace *Mil.*; *zi-bar byéd-pa* to still, sooth, appease, mitigate, **zi čug-čé** *W.*; *zi-byed* a composing draught, ཇམ་བཤུ་ *Wise* 130; more particularly with reference to the affections: to be dispassionate, not subject to any mental emotion, *zi-ba čén-por gyur* he is getting very free from passion *Do.*, v. below *zi-ynás*; also subst. tranquillity, calmness, and adj. tranquil, calm, *zi-ba dan bde-légs-su gyúr-bar mdzad-du ysol* permit us to attain to peace and happiness *Dom.*; *zi-bai tábs-kys* amicably, in a fair way *Glr.*; so also *zi-bai ytam smrá-ba Glr.*; *zi-bas mi ful drág-pos dul dgos dug Pth.* if he will not submit by fair means, he must be converted or subdued by force; *zi-bai zai Pth.* the expression of calmness about his mouth, his peaceful countenance; *zi-bar yáégs-pa* to go to rest, to die *Cs.*; *zi-bai* or *lóns-skui lha-tsogs ze-ynyis Thgr.* the good, the peaceable deities, opp. to those called

kró-bo; differently again the word is used in: *zi-ba dan kró-ba dan zi-ma-kró Pth.*, which has been explained by *Sch.* as: the medium between calmness and passion, 'calm indignation'. *Cs.* moreover mentions *zi-ba* or *rtag-zi-ba*, as 'a name or epithet of Isvara and certain Buddhas', so that *zi-ba* would be equal in sound as well as in meaning to ཇི་པ་, *zi-ba-pa* and *-ma* being his male and female disciples. A good deal of obscurity attaches, further, to the frequent mention of the *zi-rgyas-dban-drag*, as the characteristic properties of the four parts of the world (v. *glin*), and likewise as qualities and functions of the Buddhas, gods and saints, viz. allaying diseases, conferring happiness and wealth, ruling over all creatures and subduing all that is unruly and hostile; to which are to be added four kinds of burnt-offerings, in the same fourfold sense, v. *Schl.* 250. Finally, in mysticism the term *zi-ba* acts a prominent part: *zi(-bar) ynás(-pa)* and *lhag(-par) mton(-ba)*, ཇམ་བཤུ་ and ཇི་པ་མཆོད་པ་, shortened *zi-lhag*, implies an absolute inexcitability of mind, and a deadening of it against any impressions from without, combined with an absorption in the idea of Buddha, or which in the end amounts to the same thing, in the idea of emptiness and nothingness. This is the aim to which the contemplating Buddhist aspires, when, placing an image of Buddha, as *rten*, (v. *rten* 1) before him, he looks at it immovably, until every other thought is lost, and no sensual impressions from the outer world any longer reach or affect his mind. By continued practice he acquires the ability of putting himself, also without *rten*, merely by his own effort, into this state of perfect apathy, and of attaining afterwards even to *dños-grub*, the supernatural powers of a saint. The stories that are related of such achievements, and with which the work of Taranātha abounds, are, notwithstanding their absurdity, readily believed by every faithful Buddhist. That there are also cases of failures, cf. *smýon-pa*. ཇི་མ་ *zi-ma* sieve, of cane or wood *Ts.*

ཇི་མི་ *ḡi-mi* Schr. and Wts. (where *ḡi-mi* stands), gen. *ḡim-bu* *Glr.*, or *ḡim-bu cat*, *C.*

ཇི་ *ḡig* 1. = *ḡig*. — 2. v. *ḡig-pa* I., 2, *ḡig-rāl-ba* demolished, ruined *Mil.*

ཇི་མེར་ *ḡig-mér* (subst. or adj.?) dense throng, or crowded together in a mass *W.*

ཇི་ *ḡin*, I. subst. ཇི་ (Cs.: *ḡin-ma*, *ḡin-po*, *ḡin-bu*, perh. provincialisms), 1. field, ground, soil, arable land; *tān-ḡin* fields in a plain, level land, *ri-ḡin* fields on a mountain, hill-land; *tūl-ḡin* *W.* (ni f.) cultivated land; *ḡin-ka* = *ḡin*, *ḡin-kai bū-mo* the girls in the field *Mil.*; *ḡin rmó-ba* frq., to plough a field; to carry on agriculture; *ḡébs-pa* to till, to sow a field, *mi ḡḡig-gis btāb-pai* a field that has been sowed by one man *Glr.*; *ḡin ḡū-ba* to irrigate a field (?) *Cs.*; *rmā-ba* to mow, to reap, a field, *ḡin-mkan* reaper; **ḡin bād-ḡe** *W.* to pursue husbandry; *ḡin bgód-pa* to divide or distribute land *Cs.* — 2. fig., cf. *ḡin-kams*, *bsód-nams-kyi ḡin dan ḡirād-pa* to enter the field of merit, to turn into the path of virtue *Dzl.*; *ḡidul-byai ḡin-du ḡzigs-te* *Pth.* seeing him in the land of conversion (yet v. also 3, a.); region, *ḡin bū* (*Sch.*: 'the ten regions') is said to signify something like: the reign of Evil. — 3. equivalent to *sans-rgyās-kyi ḡin* the kingdom of Buddha, a. in an earthly sense: a holy land, a land of salvation, where Buddha resides, or at least where Buddhism prevails; so also *ḡul-bai ḡin* land of conversion *Glr.*; acc. to *Wts.* it is a name of the earthly seat of Buddha, the residence of the Dálai Lama at Lhasa; b. supernaturally: heaven, paradise, Elysium i.e. one of the heavens inhabited by the Buddhist gods, or also the state of non-existence, Nirwāna; *ḡin-la ḡéb-pa* = *bde-bar ḡsḡgs-pa* to die. — 4. body, v. *ḡin-ḡén*, *ḡin-lpāgs*. —

Comp. and deriv. *ḡin-bkód* map *C.*, *W.*, *ḡin-gi bkód-pa* v. *Asiat. Res.* XX., 425. — *ḡin-kān* 1. summer-house, pleasure-house, pavilion *W.* 2. field and house, the whole estate or property *W.* (= *yul-ḡzís*) — *ḡin-kāms* = *ḡin* 2 and 3, frq. — *ḡin-krūns*, *ḡin-gi krūns-pa* or *-ma* the produce of the field

Cs. — *ḡin-kród* many fields together *Cs.* — *ḡin-rgód* rough, uncultivated ground *Sch.* — *ḡin-ḡén* and *-ḡūn* a large and a small field; also: a large and a small body or corpse *Thgr.* — *ḡin-mḡóg* paradise, a most delightful country, an Eden, an Eldorado *Pth.* — *ḡin-bdāg* proprietor of a field, land-owner. — *ḡin-pa* husbandman, farmer *Dzl.* — *ḡin-lpāgs* a skin (pulled off), hide. — *ḡin-mu* boundary of a field, landmark. — *ḡin-bzān* good land, productive soil *Cs.* — *ḡin-ḡstn* dead, arid, burnt soil *Cs.* — *ḡin-sa* 1. ground, soil, arable land *Cs.* 2. province *Sch.*

II. gerundial termin. = *ḡin*, q.v.,

ཇི་ *ḡib*, resp. fine flour, also flour in general, *ḡib-ḡūg* bag, *ḡib-pór* box, for flour *Cs.*

ཇི་མཔ་ *ḡib-pa*, *B.*, *ḡib-po* *Cs.*, *ḡib-mo* *C.*, *W.*

1. fine, of powder and similar things, *ḡib-rtsin* fine and coarse *Zam.*; *ḡib-par byéd-pa*, *B.* ḡib-mo ḡó-ḡe** *W.*, to make fine, to pound, to reduce to powder. — 2. accurate, exact, strict, precise, *ltā-ba ḡāns-ḡin spyód-lam ḡib-par mdzod* be wide in your views, but strict in your actions *Glr.*; so *Sch.* understands also *ḡib-ḡib yod*, *ḡib-po med*, *ḡib-rgyu med*, which ought however to be translated: 'I have accurate information, I have no precise information, I have no particulars to communicate'; *ḡib-mo ḡes-pa* to know accurately; more frq. adv. *ḡib-par*, *ḡib-tu* *B.*, **ḡib-ḡa** vulg., exactly, precisely, thoroughly *ḡib-tu ḡsól-ba*, *ḡtam ḡib-tu byéd-pa* to report accurately *Dzl.* (the former resp.); *ḡib-par bḡád-pa* *Glr.* id.; *ḡib-par* (*ḡes-*) *dód-na* if you wish to know it accurately *Glr.*; *bka ḡib-tu bgros-pa* resp., to consult carefully *Pth.*; *bka-mḡid ḡsun-glén ḡib-tu bgyid* gentlemen, discourse as freely as you please! *Mil.*; *las-rgyu-bras ḡib-tu mi rtsi-na* if one does not strictly regard the doctrine of retaliation *Mil.*; **ḡib-ḡa ltos* (or *to**) *W.* look at it well, carefully; **ḡib-ḡa zer** *W.* pronounce it accurately; **ḡib-ḡa ḡo'-pa** *C.* to examine closely; **ḡib-sāl** *W.* accurately and distinctly.

ཇི་མཐོག་ལེ་ *ḡim-tog-le* n. of a medicinal herb *Med.*

ཇི་མཔ་ *ḡim-pa*, gen. *ḡim-po*, well-tasted, sweet-scented, **ḡim-po rag** *W.* I find the

taste or smell of it agreeable; *ḡa di lhág-par zim-na* this meat being of a better taste *Dzl.*; *zim-rgyui zas* food prepared of savoury things *Zam.*; *dri-zim*, *dri-ysün zim-po* pleasant odour *Dzl.*; *dri mi zim-pa* disagreeable smell *Glr.*; **zim-ze** also **zim-zim** *C.*, **zim-zag** *W.* sweet-meats, confectionery; **zim-zag-tsón-kan** *W.* confectioner; **zim-lto-can** *W.* dainty-mouthed, a sweet-tooth.

ཞིམ་བུ *zim-bu* v. *zi-mi*.

ཞུ *zu*, 1. num. figure: 81. — 2. v. *zu-ba*.

ཞུ་དག་ *zu-dag*, ཞུས་དག་ *zus-dag* amendment, improvement, correction; the word is also added at the end of written books, e.g. of Taranātha, as an attestation of a careful revision; *zu-dag byéd-pa* to mend, improve, correct; *ran-rgyid zu-dag byéd-pa* to examine and reform one's self *Cs.* *zu-dag-mkan* reviser, corrector, censor *Cs.*, *zu - čén - gyi lóts-tsa-ba* a great corrector or commentator (of *Ssk.* writings), seems to have become a current title.

ཞུ་བ་ *zu-ba* I. vb., pf. *zus* (esp. in later writings and vulgo, in ancient literature gen. *ysól-bar* for it) signifies 1. every kind of speaking to a person of higher rank, therefore to request, to prefer a suit or petition, to make a report, to put a question etc., *zu-zin ysól-ba-la gró-bai tse* when I have to bring in a petition *Dzl.*; **mnál-lum de yžán-la mi ysün-bar zu** *zus-so* 'pray, do not relate the dream to others', he begged *Glr.*; *ynán-bar zu byás-pas* saying, 'I beg you will permit', *Glr.*; *snar mtón-bai dnós-po dé-dag zuo* I will ask him about the things lately seen, I shall request an explanation of him *Dzl.*; *nú-la gán-dag zu-ba de légs-so* it is very right of you, thus to ask me about every thing *Do.*; *rgyál-poi drün-du rmi-lam zus-pa* he related the dream before the king *Pth.*; *ston-pa zu* (*pa* col. for *par*) I request (you) to explain *Mil.*; *der byón-pa zu* 'thither to come I request' *Mil.*; *dé-la mkán-po zus* they besought him to be their abbot *Glr.*; *ynán-ba zu-ba* to ask permission *Cs.*

— 2. In *W.* this *zu* has become a word of civility to the widest extent, as it is not only added to almost every sentence of a speech or a letter, something like our 'with your permission' or 'if you please', e.g. **žan či méd-na na do yin zu** if you have nothing further (to say), I shall go, with your permission; **ko leb son zu** he is arrived, if you please; but it also supplies every kind of salutation in coming or going, hence **zu zér-čé**, resp. **zu zu-čé**, to make or give one's compliments, **č-pa-ne zu mán-po zu dug** my father's best respects (cf. *pyag*). Inst. of *zu*, *ju* is also frq. heard (vulgo), e.g. **ju sab ju!** good day, Sir, good day! which prob. is only an intensation of sound, and not to be referred to the Indian *जी*. — **či-la zu** *W.* why, well then, mind! **či-la zu*, *nyi-rán ne tsar ma kyód-pa yun-rin kyod** well, I have not seen you this age! — The word is also used as a sbst., for request, wish, question, **zu-wa bul-ba** *C.*, **púl-čé** *W.*, *ytón-ba Glr.* to make a request, to put a question; *ydan-drén-pai zu-ba nán-can púl-bas Mil.* assailing him with pressing invitations.

II. (prop. fut. of *ju-ba*) pf. (*b*)*zu(s)*, fut. (*b*)*zu*, (imp.?) 1. to melt, trs. and intrs., *bzu-btül* v. sub *lugs*; *bzu-byai yser* gold to be melted *Cs.*; *zu-bai kams* whatever is melting or fusible, metals *Sch.*; *zuo* it melted (from the heat) *Dzl.*; *ód-du zu-nas* dissolving in light *Glr.* frq. — 2. to digest, *zu-byed-kyi sman* digestive medicine *Cs.* (cf. *ju-byéd*); *ma-zu(-ba)* undigested, *zas ma zu-ba* undigested food, also indigestion, sufferings arising from it; *ma-zui nad* id.; *ma-zu ju-ba* to decompose what is undigested *Med.*; opp. to *zu-rjés* it seems to denote more particularly the chyme before it is mixed with bile, and perh. also the duodenum where this takes place; so the region of *zu dan ma-zui bár-na* is stated to be the place, where the bile is principally operating *S.g.* Cf. *ju-ba*.

Comp. *zu-skyogs* *W.* crucible, melting-spoon. — *zu-mkan* 1. petitioner, 2. digester; n. of an officinal plant, = *span-zün Wān*.

— *zu-glén, zu-glén byéd-pa* to address, accost, resp. C. — *zu-rgyá* (v. *rgya-ma*) 1. petitionary letter, petition, suit. 2. any writing addressed to superiors. — *zu-rgyú* the subject of a petition or suit. — **zu-nó-pa**, C., intercessor, advocate, mediator, **zu-nó jhé-pa** to intercede, to advocate. — *zu-rjés* 1. the chyme mixed with bile (cf. *ma-zu* above). 2. the place of it, *zu-rjés na* I feel a pain there *Med.* 3. eructation, rising, *ká-la zu-rjés skyur S.g.* caused by beer; *ro dan zu-rjés mñár-mo Med.* a sweetish taste and rising (from the stomach). — *zu-rten* the present which, according to oriental notions, has necessarily to attend or introduce a petition. — *zu-dón* prop. drift, subject of a petition; in a general sense = *zu-ba* request, suit, address, communication etc. — *zu-sná* (pronounced **zu-ná**) *W.* = *zu-nó*. — *zu-po, zu-ba-po* = *zu-mkan* 1. — *zu-byéd* v. above — *zu-búl*, pronounced **zum-búl**, petitioning, making a suit in an humble posture with folded hands *Cs.* — *zu-yig, zu-ðog, zu-bai prin-yig* a petition, *zu-yig-gi rten* = *zu-rten*. — *zu-lán* answer to a petition. — *zu-lóg* a feigned, false, designing suit, **gyáb-pa** to address such a one C.

འུགས་ རུགས་, resp. fire, e.g. the fire lighted for cremation *Tar.* 7, 4.

འུགས་ རུགས་ བ་ རུགས་ བ་ *zu-gs-pa* v. *jüg-pa*.

རུ་རུ་ རུ་རུ་ *zun-zün* with *byéd-pa* to nod or bow repeatedly, of a pigeon *Mil.*

རུ་ རུ་ *zud-pa* 1. to twine, to twist *W.* **zud-çe, zu-çe**. — 2. to spin *Cs.*, *zu-kór* spindle, distaff. — 3. to rub *Cs.* — 4. to hang up, to suspend *Ts.* — *zud-tág* = *dpyan-tág*.

རུ་ རུ་ *zun-pa* melted *Cs.*; **zun tán-çe** *W.* to melt, *trs*; *zun-tár byéd-pa* to melt and beat to pieces *Mil.*; *zun-tígs* spark flying from red-hot iron *W.*; *zun-ma* that which is melted, *yaen sogz zun-mai pün-po* heaps of melted gold and other metals *Glr.* — *zun-mar* v. *mar*. — *zun-mo* melted, whatever melts easily *Cs.* (who spells it *bzun-mo*).

འུགས་ རུ་ *zum-pa* 1. sbst. fear, dismay, despondency, faint-heartedness, *sems zum-na*

if I continue undismayed *Dzl.*; *dkon-mñóg ysum-la zum-pa-med-par bkür-bsti byéd-pa* to honour the three most Precious undauntedly, with a cheerful heart; *sems ráb-tu zum-par gyür-to* they became greatly dejected in mind, their spirits were much cast down *Pth.* — 2. vb. **lbú-wa zum-çe** *W.* to scum, to skim (off).

འུགས་ རུ་ *zum-bu* = *zi-mi*.

རུ་ རུ་ *zur*, 1. snout, muzzle, trunk. — 2. sup. of *zu-ba*.

འུགས་ རུ་ *zul-zúl*, *Ts.*: **zū-zū jhé'-pa** to stroke, to caress.

འུགས་ རུ་ *zus-dág* v. *zu-dág*, འུགས་ རུ་ *zús-pa* v. *zú-ba*.

འུ་ རེ་ (cf. *žen*) 1. inclination, affection, heart, mind; volition; there is a proverb in C.: **mi ká-po-čé-la že me', zu nyóg-po-čé-la tñ me** a braggart has no mind, as muddy water has no bottom, i.e. as in muddy water you cannot see the bottom, so you cannot rely on the solid principles of a braggart; *ká-zé* v. *ká*, comp.; *že bkon-pa* or *kön-pa* a hating mind, *rkám-pa* *Sch.* a covetous, *tág-pa* *Mil.* a sincere, *nág-po* C. a wicked, *ytsán-ba* *Sch.* a pure heart or mind, or also hating, covetous etc. as to mind (several other combinations of this kind, given by *Sch.*, are too doubtful to be copied); *že-γcód-pa* *Sch.*: 'to lose courage, to have no longer any inclination for', perh. better, to resign, and *že-bèdád* resignation, as a Buddhist virtue *Mil.*; on the other hand, *že γcód-pai tsig* *Sch.*: 'slandorous words' which, e.g. *Dzl.* 30, 11, well agrees with the context, but is not clear in point of etymology. — *že-dug* damage, destruction *Sch.*, *byéd-pa* to cause, to inflict. — *že-lóg* v. *žen-lóg* sub *žen-pa*. — *že-sún* angry, cross, ill-humoured, vexed. — 2. numerical word for *bzi-bcu* in the abridged numbers *že-γcóg* etc., 41 to 49. — 3. numerical figure: 111.

འུ་ རེ་ *zé-na*, rarely *žes-na*, v. *žé-na*.

འུ་ རེ་ *zé-sa* reverence, respect, civility, politeness, *žé-sa dan bčás-pa* reverential, respectful *Pth.*; *dei dás-su mis pyag dan*

žé-sa mi žés-pas because at that time people knew little of compliments and politeness *Pth.*; *žé-sa byéd-pa* to show honour, respect, *rnám-gyur mdzés-pai žé-sa bul-ba* to arrange mimic performances in honour of some persons, (which also at the present time is frequently done in these countries); complimentary word (for *žé-sai tsig*), *rná-bai žé-sa snyan* the complimentary word for *rna-ba* is *snyan Zam*.

ཇོ་མོ་གློ་མོ་ *žen, yžen Cs. (W. *žan*)* 1. **breadth, width, žén-dan broad** (road, valley), **wide, spacious, *žén ka-žém-po*** *C. id.*; *žen-méd, žen-prá-mo, *žen-čün-se** *W. narrow*; *žen-du* in breadth *Sambh.*; *žen-šin* writing-tablet = *snum-glegs*. — 2. **plain, surface, side, žen-čé-ba** *ynaps* the two broad sides (of a pillar) *Glr.*

ཇོ་མོ་གློ་མོ་ *žéd-pa* to fear, to be afraid, *synon.* to *jigs-pa* *Thgr.* frq.; *žéd-nas* full of apprehensions *Pth.*

ཇོ་མོ་གློ་མོ་ *žen-pa* (cf. *že*), vb. c. *la*, 1. **to desire, to long for, to be attached to, to be partial to, to be taken with, kyéd-la žen-čin čags** I love you ardently (*čpū*) *Glr.*; *bod-báns ná-la žen-čé-žín dgá-ba-rnams* the people of Tibet, that are affectionately attached to me *Glr.*; sbst.: **desire, longing**, e.g. to hear more of a thing *Mil.*; also **greediness, covetousness; rán-dod-žen-pa self-love, selfishness, egotism** *Glr.*; *pyógs-žen Tar.* 184, 22, **party-spirit, party-agitation; čags-med žen-med** free from passion or interest *Mil.*; *žen-pa zlog* suppress your passion *Mil.*; *tse dí-la žen ldóg-pa* to be disgusted with this life *Thgy.*; **žém-pa ma lóg-na dhe'-pa mi yon** *C.* before one has renounced every desire, one cannot believe. —

Comp. *žen-ka, žé-ka = žen-pa* sbst., *Sch.* — *žen-kris Mil.*, *žen-čags* frq., also vulgo, *žen-dzin Glr.* inclination, desire, passion, attachment, **žen-dzin cò-čé** *W.* to love, to be attached. — *žen-dón*, resp. *bžed-dón*, object of desire *Cs.* — *žen-lóg(-pa, cf. above)*, disinclination, antipathy, disgust; in an ascetic sense: resignation *Mil.*; *jig-rtén žen-lóg-gi gañ-zág* a man tired of this world *Mil.*; *žen-lóg-pa, or-mkan* fastidious, squeam-

ish, easily disgusted; **že-mi-lóg-ken** *C.* one that is not easily disgusted, not squeamish. — 2. = *ljén-pa* to penetrate, to be fixed, of colours etc., *ras dkar-po tson žen-pa ltar* as a colour is fixed in white cloth, is lasting *Dzl.*

ཇོ་མོ་གློ་མོ་ *žem-žém Ld.* an inferior kind of silk, of which the handkerchiefs consist, that are presented to foreign visitors etc. as a welcome or mark of respect, cf. *ka-btágs*.

ཇོ་མོ་གློ་མོ་ *žer, žer débs-par byéd-pa Cs.* to chide, rebuke, which, however, in the only passage, where I met with the word, does not suit the sense very well.

ཇོ་མོ་གློ་མོ་ *žer-po* 'mean, pitiful, coarse' *Cs.*

ཇོ་མོ་གློ་མོ་ *žes v. čes.*

ཇོ་མོ་ *zo*, 1. **dram**, a small weight = $\frac{1}{16}$ ounce, of *skar-lia*, v. *skár-ma*; *yser-zo-gaň Pth.* a dram of gold; *yser zo ysum-brgyá* between 1 and 2 pounds of gold; as a coin it is stated to be = $\frac{2}{3}$ rupee. — 2. resp. *žol-zo* **thick milk, curds**, *zo bsnyál-ba* to place milk to curdle; **milk** in gen., esp. *mai ná-zo Dzl.*, *má-zo* col., mother's milk; *zo-fün dús-na* during the time of suckling, *zo-spáns zas zai dús-na* after the child has been weaned *Med.*; *zo dkróg-pa, skróg-pa, barúb-pa* to churn, to butter *Lex.* — 3. a small white spot, *sen-zo* on a finger nail, *so-zo* on a tooth *Glr.* — 4. num. figure: 141.

Comp. *žó-ka* prob. = *zo, Thgy.* — *žó-skyá Med.?* — *žó-čags Med.?* — *žó-prúm Sch.*: 'a vessel for thick milk' (?), perh. *pru.* — *žó-rás Med., Sch.*: spoiled milk. — **žó-ri** *W.*, (like *rú-ma C.*) **sour milk**, used to acidify new milk; in a gen. sense: ferment, leaven, **žó-dzi** *Ts.* — *žó-ši Sch.* = *žó-rás*. — *žó-rt*, *žoi spris-ma Wdi.* **cream**.

ཇོ་མོ་གློ་མོ་ *žó-dá* 1. **force, efficiency** *Cs.* — 2. n. of a medicinal fruit, *žó-dá ysum*, viz. *mál-žó-dá* kidney-shaped, healing diseases of the kidneys (in *W.* the chesnut bears this name), *snyín-žó-dá* heart-shaped, healing diseases of the heart; *gla-gor-žó-dá* is said to be given to horses; besides *mčín-pa-*

ཞོག་ *zog*

ཞ

གཞུང་པ་ *γāms-pa*

and *mčér-pa-zo-da* are mentioned. — 3. toll(?), pay(?), *zo-das tsó-ba Tar.*, *Stg.* a publican *Cs.*, a soldier *Schr.*, prob. any officer that receives salary or pay.

ཞོག་ *zog*, imp. of *γóg-pa*.

ཞོག་ *zogs* v. *mar-zogs*.

ཞོག་པ་ *zogs-pa Med.*, *zóg-ka Sch.*, = *siá-dro* morning, fore-noon; *zogs-ja* tea at breakfast *Cs.*

ཞོ་ *zón* lower, nether, *zón-kañ-pa* the lower part of the house, *zón-rtse* the lower and the upper part; *zón-zón* deepened, excavated, hollow, uneven *C.*

ཞོ་ *zod* 1. the original meaning of the word is yet uncertain; at present used in *C.*: **zo' dé-wa, zo-jág**, peace, quietness, tranquillity, **ko zo'-dé-la mi zág** he gives him no rest, causes him much trouble; **sém-kyi zo' dé-mo** peace of mind, evenness of temper; **zo'* or *zo' dé-mo* or *jám-pa* gentleness, meekness. — 2. *Sch.*: high-water, floods, inundations *Wts.*, *C.*; *siá tan pyi zod* first drought, then inundation *Wdk.* — 3. udder *W.*, *C.*

ཞོན་པ་ *zón-pa*, resp. *čib-pa* to mount, *c. la*; *rtá-la zón-pa* to ride, on horseback, *šin-rtá-la* to ride, in a carriage, *frq.*; *rtá-la zón-nas lhó-pyogs-su gró-ba* to ride southward, to travel on horseback towards the south *Sg.*; also *c. accus.*: *bzón-pa zón-pa* to mount a horse or a carriage *Lex.*; *zón-du jóg-pa* (= *skyón-pa*) to let mount.

ཞོན་པ་ *zóm-pa*, = *jóms-pa?* *rgas zóm-ste* weighed down by old age *Sch.*; cf. *γóm-pa*.

ཞོར་ *zór*, *čér-la* etc. v. *sbyór-la*.

ཞོ་ *zol* 1. *zol-ryág*, yak-bull, *Bos grunniens Sch.*; *rá-ma zól-mo* a long-haired goat *Mil. nt.* — 2. village belonging to a convent *Mil.*, so Shikatse is the *sde-zól* of Tashilhunpo. — 3. postp., under, *Sch.* (cf. *γzól-ba II*).

གཞན་པ་ *γəa-ba Sch.*: 1. to sport, joke, play, sing, (cf. *ga-γəa*). — 2. to believe, trust, confide.

གཞན་མོ་ *γəa-tson* earlier form for *ja-tson* rain-bow.

གཞན་གསང་ *γəa-γsan* = *γyün-druñ Lex.*

གཞག་པ་ *γəg-pa* v. *γóg-pa*.

གཞ་ *γəñ* 1. anus *Med.*, *γəñ-ka* id.; *γəñ-nád*, *γəñ-brüm* piles, hemorrhoids *Med.*; *γəñ-srin* a kind of intestinal worms *Lt.* — 2. privy parts, **zāñ-čág** *W.* catamenial blood; **zāñ-tson-ma** *W.* = *smād-tson-ma*; **zāñ-ston** *W.*, without breeches, with a bare posterior.

གཞན་གང་, གཞན་མོ་ *γəñ-gád*, *γəñ-mo* v. *bzād-pa*.

གཞན་ *γəñ*, *γəñ-pa*, *γəñ-ma* (the last esp. in *W.*), 1. adj. and subst., other, the other, another, *zān mi* the other men *Dzl.*, *γəñ-pas lhág-par* more than others *Dzl.*; *slób-ma γəñ-dag* the other scholars *Dzl.*; *mtsān γəñ-pa* the other signs *Dzl.*; *blón-po γəñ-ma-rnams* the other ministers *Glr.*; *bú-mo γəñ-pas čé-rgyu med* she is not taller than the other girls (*pas* = *las*, not from *pa*) *Glr.*; *γəñ rgol ma nus* others were not able to resist them (= nobody could do them any harm) *Glr.*; *γəñ-du* to some other place, *gró-ba* to go (to some other place) = to go away, to start; elsewhere; in another way, v. example *dzin-pa* I, 4; also: *γəñ-du ma sems žig Dzl.*, suppose or believe nothing else, do not think that the matter can be otherwise, *frq.* used like our 'of course'; *γəñ-na elsewhere*; *γəñ-nas from some other place*; *γəñ-nas grúb-tu med* it cannot be accomplished from any other quarter, by any body else *Mil.* — 2. adv. otherwise, else, on the other hand *W.*; *γəñ-yañ* further, furthermore, or else, (just) to mention some other circumstance, *frq.* — *γəñ-ba grúb Lex.* seems to be some logical term *Gram.* — *γəñ-prul* n. of a heaven inhabited by certain gods *Glr.*, *Mil.* — *γəñ-dbān* dependent on others *Was*, cf. *rañ-dbān*.

གཞན་པ་ *γəñ-pa* to lick *Sch.*

གཞུང་པ་ *γāms-pa* v. *bzāms-pa*.

གཞན་པ་ žár-yañ *Lex.* = *nám-yañ*; *Pth.*: žár-yañ *mi never* (*Sch.* and *Schr.* prob. incorr.).

གཞན་པ་ žál-ba, fut. of žál-ba, to weigh, *srán-la žál-bar nús-kyi* if one could weigh with a pair of scales *Glr.*; žál-dgos-kyi *rdzas Sch.*; 'goods for which duties are to be paid', liable to duty, to custom; žal-du-méd-pa imponderable *Stg.*; immensely much *Pth.*; immeasurable, incomparable, infinite, vast; žal méd, žal-yás *id.*; žal-med-kán, more frq. žal-yas-kán, also žal-med-kai-bžan palace, rarely used of human palaces (so *Glr.* in one passage, when speaking of the house of a Brahmin), mostly of the abode of gods *Pth.* and elsewh.; also Tibet, in po. language, is called a *lha-ynás žal-yas-kán*, the heavens with the sun a *no-mtsár lhai žal-yas-kán*. — žal-tšád measure, scale, standard *Sch.*

གཞས་ žas play, sport, jest, joke *Sch.*, *Lex.*: *glu-gžas*.

གཞི་(མ་) ži(-ma) 1. that from which and on which a thing arises, exists, depends; ground, foundation, original cause, exciting cause (མཁས་ *Was.* 234); *dge-légs tams-čád byün-bai ži(-ma)* the primitive source of all happiness (is the doctrine of Buddha) *Glr.*; ži-skye-méd without origin and birth *Mil.*; žir bžag-pa prob.: to use as a foundation *Mil.*, *Tar.*; *gór-ži* *W.* cause of delay; má-žī v. as an article of its own sub *ma*; *rtzig-žī* foundation of a wall *Cs.*; *nyün-žī*, *lá-žī* turnips, radishes, left for seed (being the foundations, as it were, of new plants); in *žī-sems-nyid*, *žī-čos-nyid* it prob. stands as an apposition, in the sense of *kun-žī*: the spirit, the primeval cause; in a special sense: the innermost essence, inherent nature; žī-nas actually, opp. to 'apparently' *Mil.*; fundamental law, statute, žī čén-po title of a book *Was.* 264; in certain cases it may be translated by action, v. *run-ba* 2, c. — 2. ground, floor, žī-ma *gru-bži* a square floor *Glr.*; *stén-gi žī* the upper base, top-surface *Stg.* — 3. residence, abode, home, žī džin-pa to take up one's residence in a place *Mil.* and elsewh.; žī bébs-

pa *W.* *páb-čé* *id.*; žī-ma *rab čig póg-nas bžag-go* he assigned to him a nice dwelling-place and established him there *Glr.*; seat, place, čos-žī seat of religion, monastery *Tar.* and elsewh.; school of religion *Tar.* 44, 17; žī žig-tu škád-čig *kyan mi sdód-de* in no place resting for a moment (the arrow flies towards its goal) *Thgy.*; *ži čig-tu* *C.* the same as *rtse žig-tu*. — 4. in philosophy: axiom, proposition *Was.* (58); contents, tenor (299); basis, support (273). — 5. *Sch.*: enmity?? — 6. also žē (cf. *žes*) a definition of time or of relationship: žī-nin, žē-nin two years ago, žī-més great-great-grandfather, žī-més-mo great-great-grandmother, žī-tšá great-great-grandchild *Sch.* —

Comp. žī-dyón monastery of the place, in or near a village, usually very small and harbouring but a few monks. — žī-ji-bžin-pa a recluse, 'who stays where he is' *Burn.* 1, 310. — žī-bžag lord of the manor, lord of the soil, may denote a king or nobleman, but gen. it is a local deity, presiding over a certain district, to whom travellers are bound to offer sacrifice, and whom to offend they must carefully avoid.

གཞིག་པ་ žig-pa 1. to examine, search, try, *rtog-* (or *brtag-*) žig légs-par *ytón-ba* to select and arrange carefully, e.g. books *Pth.*; *lo dan zlá-bar rtog-žig žib-tu ytón-ba* to search minutely as to the day and year *Pth.*; *bsam-žig ytón-ba* = *bsam-bló ytón-ba* to weigh, consider *Pth.* — 2. fut. of *žig-pa*.

གཞིབ་པ་ žib-pa fut. of *žib-pa*.

གཞིབས་པ་ žibs-pa to put or lay in order *Lex.*, *žib-žib čó-čé(s)* *W.*, *ton-wa* *C.* *id.*

གཞིབ་པ་ žil-ba fut. of *žil-ba*, = *žoms-pa*.

གཞིས་ཀྱི་ཁ་ žis-ka native place, native country *Lex.*; *yul-žis* house, estate, property *Mil.* = *žin-kán* paternal estate; *ja-žis* the father's domicile as inheritance; *žis sgril-ba* to change one's abode, to remove to another place *Sch.*; žis-pa a native *Sch.*; žis-mad family, household, wife, children and

domestics; *γəi-byəs* Sch.: native and foreign, at home and abroad.

འཇུ་མེད་ *γəu*, also *γəu-mo* Mil., resp. *γnam-rü* B. and col., 1. **bow**, for shooting, *γəu* *bəos* he constructed a bow *Glr.*; *γəu gən-ba*, W. **kāni-čə**, to bend the bow and have it ready, frq.; *γən-pa* Pth., and *γugs-pa* Cs., id.; *būd-pa* to unbend (the bow) Cs.; *rdün-ba* (Dzl. 29, 15, 252, 11. *Gyatch.* 237, 10), acc. to explanations given by Lamas: to make the bow-string sound by a sudden pull or jerk, = *γəu-rygyid sbrén-ba* Dzl., which both as to matter and language seems preferable to other explanations that have been given. — 2. **arch**, in architecture Cs., *γəu-lugs-su būb-pa* 'to arch in the form of a bow' Cs.; **capital, chapter**, v. *ka-ba*. — 3. resp. for **zym-mār-pa** **lamp**, **zim-žu** id., **gón-žu** **lantern** C. (spelling uncertain).

Comp. *γəu-mkan* bow-maker. — *γəu-rygyid* bow-string Dzl. — *γəu-čan*, *γəu-ldán* furnished with a bow. — *γəu-mčog* Lex., Sch.: 'the two ends of a bow'; *γəu-mčog dzugs-pa* to rest one end of the bow on some object(?) Mil. — *γəu-tóg* an arched roof Cs. — *γəu-tógs* holding a bow, archer *Ld.-Glr.* — *γəu-brtán* n. of an ancient Indian king *Gl.* — *γəu-doms* a cord, fathom, as a standard measure, opp. to any arbitrary measure (so explained by a Lama). — *γəu-pa* bow-man, archer. — *γəur-šubs*, bow-case *Wdn.*

འཇུ་བ་ *γəu-ba* to strike, to lash, *lág-gis* with a whip.

འཇུ་མེད་ *γəug* 1. = *mjug*, q. v., **end, extremity**; *γəug-gu*, *γəug-čün* Med. **coccyx**; **rump** or **ventlet** of birds Sch.; *γəug-rmén* the glands of it Sch.; *gral-γəug* the end of a row *Glr.*; *mgo-γəug* upper and lower end, e.g. of a stick *Glr.*; *lo-γəug-la* at the end of the year Mil.; *mnag-γəug* household-servants, suite Sch. — 2. v. *γəug-pa*.

འཇུ་མེད་ *γəun* 1. **the middle, midst**. — 2. **spinal marrow** S.g., also *klad-γəun* Sch., *γəun-rins* Mil. — **gyab-žün-la zug rag** W. I feel a pain in the middle of my back; *lè-γəun* the middle of the tongue; *γəun-nas* in a direct way, opp. to *zür-nas*.

Comp. **žün-go** C. middle door, principal door or gate. **žün-čag** W. partition-wall, **čad-čə** to construct one. — *γəun-pa* a man from the middle part of the country, neither *stód-pa* nor *šám-pa* W. — *γəun-ma* 1. **the middle of a thing** Cs.; as a proper name: the middle part of Lhasa, containing the royal palace, also *γəun-sa-dga-ldán*. 2. the back-part of fur Sch. 3. **kernel, pith, main substance** Sch. 4. **the original, the source, text**; *γəun-lugs* id. *Tar*.

འཇུ་བ་ *γəun-ba* pf. *γəuns* Cs.: 'to attend, to be heedful; attention, *γəuns-pa* heedful'; Sch. has: 'sincere, orderly', and for the current phrase *γid γəuns-pa* he gives: 'a quiet and prudent mind or behaviour'. But the way in which the word is used in books, where it frequently occurs in conjunction with *mkās-pa*, as well as in the popular expressions *žün-kan* and *žün-méd-kan* = *blo-rnó* and *blo-dmán*, would rather suggest the version: **acuteness of perception, a good and quick comprehension**.

འཇུ་བ་ *γəud-pa* Sch.: 'to go, to walk, to put into'.

འཇུ་ཤོ་ *γəun-po* excellent in its kind, *γser γəun-po* the purest gold, *ston-tóg γəun-po* a capital crop C.

འཇུ་བ་ *γəur-ba* to shear, shave, cut off, **ta** the hair C., leaves, branches Cs. (cf. *bžar-ba?*).

འཇུ་ར་ *γəe-ra* parsley C.

འཇུ་ཅི་ *γəen* v. *žen*.

འཇུ་ཅི་ *γəen* the act of remembering or reminding, **nyin-la žen yón-čə jít-la dī** W. in order not to forget it, I have written it down; *γəen skül-ba* Lex. to remind a person; *γəen btád-pa* or acc. to another reading *btáb-pa*, i.e. *débs-pa* to admonish, exhort Dzl. 29, 9.

འཇུ་ཅི་བ་ *γəen-pa* to light, kindle, inflame Sch.; *rán-byun-gi mes žugs-la*, prob. to be set in flames by spontaneous fire(?) *Tar*. 7, 4.

འཇུ་ཅི་ *γəes* the second day after to-morrow Lex.; **to-re nan-la že-la** W. to-

morrow, the day after to-morrow, on the fourth day; *γžes-rnyūn Cs.* = *γžē-nūn*.

གཞིས་པ་ *γžes-pa* (= *bžugs-pa* yet less used), resp. for to sit, stay, wait, *cuñ tsam* *γžes sig* wait a little! *Dzl.* 222, 12 (another reading: *bžugs sig*).

གཞི་བ་ *γžō-ba* for *bžō-ba*, v. *γžō-ba*.

གཞིག་པ་ *γžōg-pa* v. *γžōg-pa*.

གཞིགས་ *γžogs* the side of the body, = *glo*; *γžogs rya*s *γyon* the right and left side *Sch.*; *γžogs - su* sideways *Sch.*; *γžogs slōn-ba Lex.*, *γžogs-slōn byéd-pa Cs.* to speak allusively; *γžogs-smōd byéd-pa* to prejudice a person against another insidiously, to create enmity *Thgy.*; it is also used like a verb: *γžogs-te rtsāb-pa* to be insolent with a fair appearance, opp. to *ñor* downright *Thgy.* — *γžogs-pyéd ná-ba Do.* prob. an inaccurate expression for pain in one side.

གཞིང་པ་ *γžōn-pa* wooden basin, trough, tub, washing-tub; *kyi-γžōn* (col. **kyib-zōn**) trough for feeding dogs and other animals, also manger *W.*; **fud-zōn** *W.* prob. id.; **čag-zōn** *W.* trough for dry horse-meat; **tab-zōn** winnowing-tray, inst. of a shovel; in books the word is used in a wider sense, in such expressions as *γser-*, *dñul-*, *kar-*, *rdo-γžon*.

གཞིངས་ *γžōns Lex.* = *ljonis*.

གཞིན་པ་ *γžōn-pa* 1. subst. v. *bžōn-pa*. — 2. adj. young, *γžōn-pa de na-ré* the younger ones said *Mil.*; *rgyāl-po sku-nā γžōn-pa* the young king; *bžag γžōn - pas* as I am still young, I as the younger one, the youngest *Dzl.*; *γžōn-pa gā-zig* some young people *Mil.*; *γžōn-dus bu-méd* who in their younger years had no children; *γžōn-nu* a youth, frq., *γžōn-nu-tso* plur. *Mil.*; *γžōn-nu-ma* or *bū-mo γžōn-nu Dzl.* virgin, maiden, girl; *sé-ba γžōn-nu* a young rose *Wdñ.*; *γžōn-nu dan brāl-bar byéd-pa* to deprive a girl of her virginity *Cs.*, *γžon-nu-brāl* a girl that has lost her virginity *Cs.*; *γžōn-nu-nas* from a child, from infancy *Mil.*; *γžon-grōgs* youthful companion *Mil.*; *γžōn-ša-čan* with

youthful flesh, *γžōn-ša-čan-du gyūr-ba Glr.* to grow young again.

གཞིབ་ *γžob* 1. *me-γžób* singeing, or what has been singed, wool, hair, feathers etc.; a mark from burning; *γžób - dri Sch.* also *γžob-rō* smell of singeing; *γžób-tu gyūr-ba* to be singed, seared *Pth.*; **žob gyáb-pa* C.* to singe off; fig. *ñai lus-séms γžób-tu tal Glr.* my body and soul were seared, deeply afflicted. — 2. *W.* a crash, e.g. of a tree breaking down.

གཞིས་པ་ *γžóm-pa* 1. v. *γjoms-pa*. — 2. to break in two, to tear *Sch.*; in *W.* used of metal vessels bent or bruised.

གཞིར་ *γžor* v. *γjor*.

གཞིར་པ་ *γžól-ba* 1. to apply one's self diligently *Cs.*, *čos-la fugs γžól-ba Pth.* id. resp. — 2. to comprehend, to fathom(?) *Sch.* — 3. resp. for *γbáb-pa* to alight, light from, dismount, v. *čibs*; cf. also *žol*.

གཞིས་ *γžos* for *bžos*, v. *γžō-ba*.

བཞུང་ *bža*, in *Lex.* mentioned as the same with *brlān-pa*.

བཞུག་ *bžag* 1. large intestine, = *γnyé-ma*; *bžag-sgór-mo* the windings of the intestines *Glr.*, *Mil.* — 2. certain muscles under the arms *Ming*. — 3. *Sch.*: 'flesh of animals that died of disease'.

བཞུག་པ་ *bžág-pa* 1. v. *γžōg-pa*. — 2. to tear, wear, intrs., of cloth etc.; to burst, crack, split *C.*, *W.*

བཞུན་ *bžad*, also *bžád-pa Pth.* swan; *bžad-dkār Lex.*; *bžad-ldān Schr.*: 'a pond with swans on it'.

བཞུན་པ་, **བཞུན་པ་** *bžád-pa*, *γžád-pa* to laugh, smile *Glr.*; *bžád-ka-ma* a girl with a smiling face *Mil.*; *bžad-gād* laughter, *tég-pa* to raise (a laughter) *Mil.*, *bžad-gād-mkan Tar.* buffoon, jester; *bžad-mo* smile, laughing, laughter, *bžád-mo bžád-pa* to laugh; *bžád-pa-mo*, *bžad-ldān-ma* n. of a goddess, *Ssk. Hāsawati Cs.*

བཞུབ་པ་ *bžáb-pa* v. *γžáb-pa*.

བཞུངས་པ་ *bžáms-pa* 1. also *γžáms-pa Schr.*? to stroke, *pyág-gis* resp. with the hand, to coax, caress; hence *bžáms-te Dzl.*

22, 5, might perh. be rendered: **to appease, to pacify**. — 2. *bžams-bagó byéd-pa* *Lex.* to remind of, to call to mind.

བཞུག་ bžár-ba **to scrape**, with a knife, **to shave or shear**, with a razor *Med.*; *skra bžár-ba* the hair.

བཞི་ bži 1. **four**; *bži-pa*, *bži-po* cf. *dgu*; *bži-bču* (col. *žib-ču*) 40, *bži-bču-rtsa-γčig* (*W.*žib-ču-že-čig*), *že-γčig* etc. the numbers 41—49; *bži-brgyá* 400, *bži-ston* 4000 etc.; *bži-ča* one fourth, a quarter; *bži-tsan-gyi-sdé-pa pyed-dañ-brgyád* the 7½ tetrads (of letters) *Gram.* — 2. often incorr. for ži or ži.

བཞིན་ bžin 1. sbst. **face, countenance**, *ráb-tu mi-sdug-pa* (of) a very ugly face *Dzl.*, *légs-pa*, *mdžes-pa* *Glr.* (of) a handsome, a pretty face; *bžin-mdžes-ma* a woman or girl with a pretty face; *bžin zágs-te* the face dripping (from perspiration); *bžin dzum-pa dañ bčas-pa* with a friendly smiling countenance *Mil.*; *bžin-pags sér-po* the skin of the face being yellow (as in bilious complaints) *Mng.*; *bžin-rás* the appearance, *nán-pa* *Med.*; *bžin-bžan*, fem. *bžin-bžan-ma*, a polite address: my dear Sir; *kýe bžin-bžan-dag* much respected gentlemen! also in other instances as a word of politeness: *bžin-bžan-ma dédag lañs-te* the ladies rose and . . . ; it seems to be particularly in favour, when apparitions are addressed *Mil.* — 2. particle, the meaning of which corresponds in part to that of the Greek prep. *κατά* c. acc., gen. used as an adv. *bžin-du* or *bžin*, but also as an adj. with *pa*: a. joined to verbal roots, *bžin* serves to form with them a partic. pres., and *bžin-du* a gerund, *tugs-mnyes-bžin-pai nán-la* in a rejoicing frame of mind, in a joyful mood *Mil.*; *kri-la bžugs-bžin-du* sitting on the chair *Dzl.*; *skrág-bžin-du* from fear *Dzl.* (cf. *καθ' ὑπνον*); *mdañs gyur bžin-du* whilst his colour changes *Dzl.*; *mi šes bžin-du šes-so šes zer* not knowing it he pretends to know it *Stg.*; *dád-bžin-du logson* 'credentes discesserunt', believing they went away *Mil.* b. *bžin(-du)* as postp. c. acc., **agreeably, in conformity, according to**, very frq.; *šos bžin-du* according to the precepts of religion *Dzl.* (cf. *κατὰ νόμον*), *rgyál-pos bagó-ba bžin-*

du sgrub-pa to execute a thing according to the king's command, to perform his order frq.; *kýod ji-skad smrás-pa bžin-du γžán-dag-la bonyád-de* relating to the others according to what has been said by you, = relating what you have said *Dzl.*; *yid-bžin-du* to heart's content frq.; **like, as**, *ri gyél-ba* like the breaking down of a mountain *Dzl.*; also with a pleonastic *ltar*: *mkan-po ji-ltar γsún-ba bžin* *Glr.*, or, which would be the same, *ji-bžin γsún-ba ltar*, as the very learned gentleman has said, foretold; *de bžin-du so* = *de-ltar*; *de-de-bžin-no* yes, that is so; *de-bžin-nyid* (མནལཏན་), **truth, reality, substance, essentiality** *Was.* (272), **identity** (297), in mysticism = *čos-nyid* *Thgy.*, v. *čos*, comp.

c. *pyi-bžin(-du)*, *pyir-bžin(-du)* **afterwards, subsequently** (cf. *κατόπινα*). — d. distrib. *nyin-ré-bžin(-du)*, **daily, per day** (*καθ' ἡμέραν*), *nyin-γčig-bžin-du* id.; *re-re-bžin-gyi mdzad-pa* *Glr.* his daily doings.

བཞུག་ bžú-ba, v. žú-ba II. and ju-ba, **to melt**.

བཞུགས་པ་ bžugs-pa, resp. for *sdód-pa* and *dug-pa*, 1. **to sit**, *bžugs-su γsol B*, *bžugs(-žu)* col., please sit down! — *bžugs-kri* chair; throne. — 2. **to dwell, reside**, *bžugs-pai γio-brán* castle of residence *Dzl.*; *bžugs-pai rten* a small temple in which a deity resides *Dzl.*; *bžugs-grógs* fellow-lodger: — 3. **to remain, stay, exist, live**, *γig-rten-du bžugs-pa* to be in the world, to live on earth, of Buddha and saints; also, still to remain in the world; *stón-pa bžugs-pai dūs-su* during the life-time of the Teacher (Buddha) *Tar.*; *kýed dir bžugs čos-mdzad ye* devout here present = my devout friends! *Mil.*; **žug yó-dham** C. are you at home? **ku žug nan yó-dham** C. are you coming? = welcome! well-met!; transferred to writings, texts etc., **to be contained**, so in titles of books: *mdzans-blün žes-byá-ba bžugs-so* the so-styled 'Sage and Fool' is contained (in the present volume); *bló-la bžugs-pa dañ glegs-bám-du bžugs-pa tams-dád yi-ger spel* all that was found in the memories (of individual persons) and in books, was recorded *Tar.*

བཞུད་པ་ *bžud-pa*, resp. to go away, to depart, *B.* frq.; *ñar bžud pray, go away!* (opp. to *tsur-byon*).

བཞུན་ *bžun* v. *žun*.

བཞུང་པ་ *bžur-ba* 1. = *yzur-ba, bžar-ba* Cs. — 2. to strain, filter, *Sch.*

བཞུས་པ་ *bžus-pa* v. *žu-ba*.

བཞེང་པ་ *bžén-ba*, pf. and imp. *bžéns* *Glr.*, resp. for *slón-ba*, to raise, erect, set up, an image, temple; to manufacture, compose, sacred things, e.g. pictures, books; to draw up, frame, write, print, or cause it to be done; to found, endow, give, books to monasteries etc.

བཞེས་པ་ *bžéns-pa* 1. pf. of *bžén-ba*. — 2. resp. for *lán-ba* to rise, get up, intrs. to *bžén-ba*; also with *yár(-la)* *Glr.*; **nyi-rán žáns(-sa)* *W.* are you risen? **žan(s)** please to get up!

བཞེད་པ་ *bžéd-pa* I. vb., resp. for *dód-pa*, to wish, desire, *rgyal-po yzigs bžéd-dam* does your Reverence wish to see the king? *Dzl.*; *rgyal-po nán-du byón-par bžéd-pa-la* as the king wished to enter *Glr.*; *rta mi bžéd-na* if your Reverence does not wish to have the horse *Mil.*; in science: to accept, *mkán-pa pyt-ma-dag mi bžéd-pa* legs it is well that learned men of later times do not accept it, approve of it *Gram.*; to assert, maintain, so-*sói bžéd-tsul mán-na yañ* although many different propositions are to be met with *Wdk.*; *sñá-mas bžéd* earlier writers are of opinion, insist on *Gram.*; of letters: *ga-pul bžéd* certain letters require

ལ། for a prefix *Zam.* — II. supposition, view, opinion *Tar.* 113, 21. — *bžéd-don* resp. wish, desire Cs., *bžéd-don grub* it happens according to one's wish, as one could wish Cs.

བཞེས་པ་ *bžés-pa* I. vb., resp. for *lén-pa* to take, receive, accept; to seize, confiscate, *B., C.* (*W.* **nám-čé** synon.); *Káb-tu bžés-pa* and *žál-gyis bžés-pa* v. *Kab* and *žal*; esp. at meals, to take, to eat, *ji bžéd-pa bžes žig* *Dzl.* please take whatever you like, *bžes-na* if he would take it, if it should be to his liking *Mil.*; instead of *lón-pa* in: *dgún-lo bču-pnyis bžés-pa* he got twelve years old. — II. sbst. food, meat, *bžés-pa drén-pa* to offer, to serve up meat *Mil., Pth.* — Comp. **žé-dho** *C.* food, sweet-meats (cf. *gro*) *bžes-tán* food (?) *Sch.* — **žé-dhün** (?) *Ts.* beer. — **žé-bhág** *C.* bread. — **žé-rág** *W.* brandy. — **žé-hór** *C.*, hookah, oriental tobacco-pipe, the smoke of which passes through water.

བཞོབ་, བཞོས་པ་ *bžó-ba, bžós-pa* to milk.

བཞོག་པ་ *bžog-pa* v. *žog-pa*.

བཞོགས་ *bžogs* = *žogs*.

བཞོང་ *bžön* = *žön*.

བཞོན་པ་ *bžón-pa* (sometimes incorr. *žón-pa*) vehiculum, riding-beast, carriage, vehicle; *bžón-pa žóm-pa* to order the horses to be put to *Dzl.*; *bžón-pas brós-pa* to take to flight in a vehicle or on horseback *Dzl.*; *mi-srun bžón-pa* a not gentle riding-beast *S.g.* བཞོན་མ་ *bžón-ma* milking cow Cs., *bžón-pyug* milking cattle *Glr.*

མ

མ za 1. the letter z, originally, and in the frontier-provinces to the present-day, sounding like the English z, in *C.* differing from མ, s, only by the following vowel being deep-toned. — 2. numer. figure: 22.

མ, མས་ za, zas, *Ld.* any thing small, neat, elegant, of a miniature size, **pe-ža* za *žig** a little book, pocket-edition, **nod-čád* za *žig** a little pot or can, **čani* za *žig** a drop of beer.

འ རྩ་ *zwa*རྩ་མི་ *zan-zin*

འ རྩ་ *zwa*, nettle, stinging nettle, gen. *zwa-tsód*, being, when young, eaten as greens (v. *tsód-ma*); *zwa(i)-pyi(mo)*, 'a-ya-*zwa-tsód*, Wdn., blind or dead nettle; *zwa-lág* scourge made of stinging nettles, *zwa-lág bgyáb-pa* to flog with it Cs.; *zwa-ber*, the smart produced by the stinging of nettles Cs.; *zwa-brúm* Wdn. (?).

འ རྩ་ *za-ku* Med., e.g. *bad-kan za-kur gyur* Mig. prob. the same word which Sch. spells *za-gu*, explaining it by gonorrhoea, morbid discharge of seminal fluid, semen pruriens.

འ རྩ་ *za-ba*, *bza-ba* I. vb., perf. *zos*, *bzas*, fut. *bza*, imp. *zo*, *zos* (C.**zē**) I. to eat, both of men and animals, *zá-bya*, *zá-rgyu* what may or must be eaten, *zá-dig-pa* Dzl. (perh. better *bza-ydig-pa*) one that takes only one meal a day, or perh.: one that takes a solitary meal; *zós-pas* having eaten Dzl.; *zós-pai óg-tu* after he had eaten Dzl.; *zos-grogs* 'immediately after dinner' (?) Sch.; *ma-lus-par zá-ba* Dzl., **dág-mo za-čē** W., to eat up, consume, to clear the plate, the manger; *bzá-ru rún-ba* or *mi-rún-ba* what may or may not be eaten; Dzl. 12, 16 has also a supine *zós-su*: *bu zós-su on* she will even be constrained to eat her own young (s.l.c.); *zim-du zo Zam.* may you enjoy your dinner! ni f.; *zá-kar* at dinner-time Sch.; *za-zá-ba* 'to eat often, to be a glutton' Cs. — 2. to live upon, to live by, *gla zá-ba* to gain one's subsistence as a day-labourer Dzl. — 3. to itch, *za prug-pa* v. *prug-pa*. — 4. fig. for to steal, **kín-ma, gón-mo zós son** Ld., a thief, a witch, has made away with it. — 5. fig. of affections of the mind: to entertain, to give way to, *kón-kro, tsig-pa, té-tsom zá-ba* to give way to resentment, anger, doubts. — II. sbst. food, meat, victuals, *za ču zim* good eating and drinking Mil.; **zá-čē zá-čē, čó-čē** W. to eat food, to prepare food. — *za-rkón* v. *rkón*. — *za-kan* dining-room; eating-house, cook's shop C. — *za-ku* v. the preceding article. — *zá-mkan* one that is eating, an eater. — **za-čóg** W. what may be eaten, **za-mi-čóg** what may not be eaten. — **za-tur** C. chop-sticks. —

zá-ma food, victuals, zá-ma mi ster run though you do not give me any food Mil. — *za-yón* meat-offering to saints etc. Mil. — For more refer to *bza*.

འ རྩ་ *zá-ma* 1. v. above. — 2. also *zá-ma-tog* Ssk. འ རྩ་, basket, in Tibetan only fig., mostly as a title of books, but also used in connection with mysticism.

འ རྩ་ *za-zí* trouble, noise Cs., troublesome chatting Sch.; troubled, bewildered, perplexed Schr.; in the passage *rmi-lam za-zí man* Med. it seems to signify troubled dreams.

འ རྩ་ *za-zóm* a fine cotton fabric Sch.

འ རྩ་ *zá-ra*? **zá-ra pi-mo** W. the later part of the afternoon, v. *rdzá-ra*.

འ རྩ་ *zá-ru* v. *yzár-bu*.

འ རྩ་ *za-óg* heavy silk cloth, *za-óg-gi gos* a garment made of it Glr.; *za-óg dgu brtsegs kři* a seat formed of nine silk quilts. — *za-báb* id.

འ རྩ་ *za-hor* n. of a town or district, acc. to Cs. in Bengal, acc. to Pth. in the north-west of India, by the statements of lamas the present Mandi, a small principality under British protection, in the Punjab, between the rivers Byās and Ravi, where there is a sacred lake, celebrated as a place of pilgrimage, from which the Brahmins residing there derive a considerable income.

འ རྩ་ *zág-pa* 1. sometimes for *yzág-pa*, from *dzágs-pa*. — 2. sbst., Ssk.

འ རྩ་ *misery, affliction, sorrow*, esp. as a consequence of sin, hence frq. = sin, *zág-pa zad* the woe of this world is over, frq.; *zág-pa-med-pai las* works spotless or without sin Thgy.; *zag-méd-kyi bde-ba* untroubled happiness Glr.; *zag-béas* burdened with misery and sin, *zag-béas-kyi las ysum* the three sinful works Thgy.; *zag-béas-kyi mñon (-par)-šes(-pa)* Glr. and Thgr.?

འ རྩ་ *zan*? Sch.: *zan-tál-du* penetrating.

འ རྩ་ *zan-zán* 1. v. *dmár-po* extr. — 2. also *zan-zin*, *zin-zin*, *yzin-ba*, v. *dzins-pa*; W. also: muddled, rather tipsy.

འ རྩ་ *zan-zin* 1. sbst. matter, object, goods, = *rdzas*, *zan-zin čün-zad tsám-gyi*

pyir even for the most trifling matter *Stg.*; *pyi-rol-gyi zan-zin* external goods, earthly possessions, (opp. to internal, spiritual gifts) *Dzl.*; also *zan-zin* by itself: what is earthly, pertaining to this world *Mil.* — 2. adj., **confused in mind, stupefied** *Sch.*, v. the preceding article.

མཚན་ *zans* 1. **copper**, *ysér-zans* gilt copper, *zans-kyi btsa* prob. verdigris. — 2. **kettle** *B., C.*, v. *pán-dil*; *zans-su skól-ba* to boil in a kettle *Dzl.*; *zans kól-pa* a boiling kettle *Dzl.*; *kár-zans* bronze or brass kettle, *lāgs-zans* iron kettle. — *zans-rkyán* copper can or jug. — *zans-skyógs* copper ladle. — *zans-čen* a large, *zans-čün* a small kettle. — *zans-tig* a small species of gentian. — *zans-tib* copper tea-pot. — **zán-ton-sa** *W.* copper-mine. — *zans-tál* copper slacks *Glr.* — *zans-mdóg* copper colour. — *zans-sdér* copper plate or dish *Sch.* — *zans-snód* copper vessel. — **zán-bu** *C., W.*, = *zans* 2; **zán-bu* če čün nyi* two copper kettles, a large one and a little one. — *zans-ma* = *zans-bu*? *Mng.* — *zans-rgya* *Cs.*: 'copper-green', prob. verdigris. — *zans-sa* copper-ore *Cs.*

མཚན་ཅམ་ཀར་ *zans-dkar* south-western province of Ladak, *zans-dkar-pa*, -*ma* man or woman of that province.

མཚན་པ་ *zad-pa* v. *dzad-pa*.

མན་ *zan*, *C.* **zen**, I. resp. *bsän-ma*, also *kam-zán* *Mil.* 1. **pap, porridge**, of flour and water, thick, boiled or not boiled, warm or cold, also called *bág-zan*, esp. as dough for baking; in *C.* porridge is gen. made of *rtsám-pa*, and if possible of tea; *brás-zan* rice-p., *ó-zan*, milk-p.; porridge being the daily food, as bread is with us, the word is used also 2. for **food** in gen: *zan zá-ba* to take food, to eat, *bdug dan zan mi zá-na* if you will not eat with me *Dzl.*; *zan-drán* cold, *zan-drón* warm food, *zan-čan* meat and drink, *S.g.*; *zan btsos-pa* boiled food; **zan-kón** dearth *W.*; *zan zos* 1. he was eating porridge. 2. as one word: *Bal.* wife, cf. *bza*; fig. *lkog-zán zá-ba* to take unlawful interest *Sch.* — 3. **fodder, provender**, v. *bzan*. —

II. inst. of *za* **eater**, as second part of a compound: *ša-zán* meat-eater; carnivorous animal *Glr.*; *nya-zán* fish-eater, ichthyophagist; *pyag-zén* pork-eater.

མན་པ་ *zán-po* v. *yzán-po*.

མན་ *zab* silk, fine or heavy silk, v. *dar-záb*; *zab-čen* costly silk cloth *Sch.*; *zab-sküd* *Lt., Mil.* silk-cord; *zab-ból* silk covering for a seat, bolster *Pth.*

མན་པ་ *záb-pa*, vb., adj. and sbst, **to be deep, deep, depth**, *záb-po*, gen. *záb-mo*, adj., deep, frq.; often fig., *blo-záb* *Cs.*: a profound mind or understanding; *zab-záb byas kyan* *záb-mo ran mi dug* although people call it deep, it is not deep *Sch.*; *zab-lám*, *záb-moi sgom-krid* a term of Buddhist mysticism, doctrine of witchcraft, = *dbú-mai lam*, or *pyág-rgya čén-po*. — *zab-kyád* depth, = *zabs*, *Dzl., Mil.*

མན་པ་ *zabs* depth, *zabs-su dom bčui don* a pit ten fathoms in depth.

མན་པ་ *zám-pa* bridge, *grü-zam* bridge of boats *Cs.*; *lāgs-zam* iron bridge, wire-bridge; *lūg-zam* suspension-bridge, by means of cables of twisted birch-tree branches; *drén-zam* draw-bridge *Cs.*; *rdó-zam* 1. stone-bridge. 2. natural rock-bridge; *rtswá-zam* common expression for *lūg-zam* and *tsár-zam*; the latter: suspension-bridge by cables formed of thin split cane; *šin-zam* wooden bridge; *zám-pa dzúgs-pa* to throw a bridge *Cs.*; *zám-pai ká-ba* or *rkán-pa* the piers or foundations, *span-léb*, *span-egó* the boards or planks, *mda-yáb* or *lag-rten* parapet, *yzu-tóg* arch, *zam-ydün* beam of a bridge, *Cs.*; *zam-čen* a large bridge, *zam-čün* a little one *Cs.*, *zám-bu* id.

མར་ *zar* 1. supine of *zá-ba*; *zar jüg-pa* to give to eat. — 2. **pitch-fork**, for shaking up the corn, hay-fork, dung-fork; forks at dinner are not yet used in Tibet, spoons and knives, and in Lhasa chop-sticks, answering their end sufficiently.

མར་བུ་མཚན་ *zar-bábs* *Sch.*: tassel; acc. to our authorities: **gold-brocade**.

མར་བུ་ *zár-bu* *Glr., Mil.* seems to be tassel.

ཟ་མ་ *zar-ma*

མ

ཟིམ་བུ *zim-bu*

ཟ་མ་ *zar-ma* Dzl., *Med.* **sesame-seed**; *zar-mai me-tog* flower of sesame, *Sch.*; *zar-ma-ču* is mentioned in *Pth.* as *Aphrodisiacum*; yet *zar-mai ras* is stated to be a fabric, manufactured from *zwa-tsód*, muslin?

ཟལ་ *zal* Ld. a small and uninhabited river-island.

ཟལ་མོ་ *zál-mo* 1. **young cow, heifer**, *bri-zál yak-heifer*. — 2. a fabulous bird *Sch.*

ཟས་ *zas* **food, nourishment**, for men and animals, also in a wider fig. sense; *zas-bdúd smyün-ynas* fasting, abstaining from or withholding food *Lex.*; *zas-bzán(-po)* 1. dainty food *Dzl.* 2. nourishing fare, *Wdñ.*, *zas-nán(-pa)* the contrary; *zas-ni* as to diet ... *Med.*; *zas-su ci za* what does it feed on? *Dzl.*; *zas-sul'rag fññ-ba* to drink blood for nourishment *Do.*; *zas-tsól-ba* to seek to obtain a livelihood *Ma.*; *tsó-ba zas*, *Mil.* a pleon. expression = *zas*; *ka-zas* (resp. *žal-zas B.*, *sól-ua* col.) **food, meat**, for human beings; *dkár-zas* v. *dkár-ba*; *dmár-zas* *Sch.*: 'festival dishes', perh. more corr. flesh-meat, animal food? *gró-zas* *Sch.*: 'dry traveller's fare'; *pán-zas*, wholesome nutritive food *Med.* —

Comp. **ze-kín** *C.* dearth, scarcity. — *zas-skom* meat and drink, solid and liquid food *Med.*; *zas-čán*, id., as travelling-provisions *Glr.* — *zas-spyod* food and exercise, diet, in a wider sense *Med.* — *zas-tsód* the due measure of food, *zas-tsód ma zin* the portion or share was not full, it was not the full allowance, *S.g.* — *zas-ytsán-ma* (clean food), n.p. ཡུ་ཐོ་དན་, the father of Buddha; *bdúd-rtsi-zas*, *bré-bo-zas*, *zas-dkár* the names of his three brothers, *zas-ytsán-srás* appellation of Buddha himself.

ཟི་ *zi*, I. num. figure: 52. — II. *W.* 1. something of a very **small size** or **quantity**, **zi yañ mi dug** not an atom is left, **zi-med-kan co** eat it up to the last crumb! **mé-zi** a spark in the ashes ever so small. — 2. the **black mark** in a target. (cf. *ža*).

ཟིང་ལ་ *zi-níl* v. *zi-lín*.

ཟི་བ་ *zi-ba* v. *yzi-ba*.

ཟིམ་ *zi-ma*, *Sch.*: **green slime** on standing water, *zi-ma-can* what is covered with such a slime.

ཟི་ར་ *zi-ra*, *Ssk.* and *Hindi* जीर, the **Asiatic caraway**, *Cuminum Cyminum*, exported from Tibet to India, of a powerful aroma, which to the taste of Europeans is often disagreeable; two kinds are distinguished, *zi-ra dkár-po*, and *nág-po*.

ཟི་རི་རི་ *zi-ri-ri* the **humming of bees**, the singing of a kettle *W.*

ཟི་རུ་ *zi-ru* col. for *yzer-bu*.

ཟི་ལིང་ *zi-lín* I. also **zi-níl*, *zi-lón** *W.* **noise, bustle, tumult**. —

II. from the Chinese 1. also *zi-lím*, *zi-lán* a **composition metal**, similar to German silver, *zi-lín-pan-tse* or *ban-tse* *C.* a basin of that metal. — 2. n. p., province, adjoining the Kokonor, *zi-lín-ja* tea from thence.

ཟིང་ཟིང་ *zin-zin* v. *zan-zin*.

ཟིང་རེལ་ *zin-rél* *W.*, prob. for *dzin-sbrél*, with **do-če**, to prepare for battle, or to begin fighting.

ཟིན་པ་ *zin-pa* 1. v. *dzin-pa*. — 2. = *dzád-pa*, esp. in the pf. tense, to **draw near to an end**, to be at an end, to be finished, exhausted, consumed; *zin-pai pññ-po* the perishable, mortal body *Thgy.*; to be finished, terminated, *nam yañ mi zin-to* *Dzl.* it will never be finished; to finish, to get done with, building a wall *Glr.*, **zin dug-če** *W.* id.; *fuñ ma zin dōgs-pas* fearing not to be able to drink it all *Glr.*; *rtse-ba zin-pas* as the playing has ceased, or, as he has done playing *Dzl.*; *zin(-pa) méd(-pai)* las endless working, unceasing labour *Mil.*; hence = *tsár-ba*, to denote an action that is **perfectly past**, esp. in *B.*, *pññ-gu skyés-su zin kyañ* although the child is already born *Do.*; *ysón-poi tsé-na zú-čag-gis de spyad zin* we had enjoyed it during our life-time; *zin-bris* *Cs.*: 1. **abridgment, general view, synopsis**. 2. **lecture**, so *Schf. Tar.* 210, 22. 3. **receipt, quittance; bond** (of obligation), **bill of debt**.

ཟིམ་བུ་ *zim-bu* fine, thin, slender, *čar zim-bu mi drág-po žig bab* a fine, drizzling

rain was falling *Dzl.*, *Mil.*; *čar zim-zim dāl-gyis báb-pa Mil.*, id.; *zim-zim* or *zin-zin* fine, hair-shaped, capillary, e.g. the leaves of some plants.

མིང་བ་ *zir-ba*, (*γzir-ba?*), gen. **zir tán-čé** *W.*, to aim, *zir-po*, *zir-čan* a good aimer, marksman *W.*; *zir-sa* aim, dispart, **né-zir** sight (of a gun) *W.*

མིང་མོ་ *zir-mo*, **zir-mo gyün-čé** *W.* to slide down a snow-hill on the coat spread under, a winter-diversion of children.

མིལ་ *zil* 1. (*Cs. zil-ma*), brightness, splendour, brilliancy, glory, *rje-btsün-gyi tugs-rjei zil ma bzód-par* not being able to bear the brightness of his Reverence's grace, (the adversary fell down the mountain) *Mil.*; *zil-čan* brilliant, resplendent; *zil-gyis nón-pa* to overcome, vanquish, *koi zil-gyis nón-te* overpowered by him *Pth.*; *zil-bar gró-ba* to increase, multiply, spread *Sch.* — 2. in botany: *ston-zil*, *Corydalis meifolia*; *rser-zil*, *dnul-zil?* *S.g.*

མིལ་དང་ར་ *zil-diár* v. *dnar*.

མིལ་པ་ *zil pa* dew, *zil-pa krom-mé* a sparkling dew-drop *Pth.*; *zil-dkár* hoarfrost *Sch.*; *zil-mñar Cs.* = *mdúd-rtsi* nectar.

མིལ་བྱུང་པ་ *zil-bün-pa* a slight shuddering from fear.

མུ་ *zu*, num. figure: 82.

མུག་ *zug* 1. also *γzug*, pain, torment, physical and mental; distemper, illness, complaint, esp. *W.* **zug rag** I feel a pain, I am ill, **gó-la zug rág-ga** have you the head-ache? **zug čò dug** he is ill, he is suffering from pain; **só-zug** toothache; *zug-rñu*, *zug-γzer*, resp. *snyñu* or *snyñu-zug*, *B.* and col. = *zug*, *mya-nán-gyi zug-rñus sdug-bsnal-žin* weighed down by the grief of misery, *nyon-móns-kyi zug-rñu Mil.*, of the like import. — 2. also *γzug*, the principal or main pieces in cutting up an animal, quarters, *zug-tu prál-ba* to cut into such pieces *Mil.*; 1 *zug* = 3 *lhu* = 6 *dum* = 12 *rgya-ri*. — 3. v. *tsug*.

མུག་རྩ་ *zug-rñu* v. *zug* 1.

མུག་པ་ *zug-pa* I. vb. 1. v. *dzugs-pa*. — 2. to bark *Dzl.*

II. sbst. building, erection, **zug-pa gyáb-pa** *Ts.* to build (cf. *dzugs-pa* 3).

མུར་ *zun* 1. earlier literat. and *W.* a pair, couple, *zun-du ma mčis* not occurring in pairs *Wdh.*; **čá-bu zun čig**, *Ld.* a pair of pendants (for the ears); *nyi-zlá zun yčig btsón-du bzun* sun and moon are both shut up (covered by clouds) *Mil.*; *zun-mčóg* the model-pair, the two principal disciples of Buddha, *Sariibu* and *Maudgalgyibu*, *Köpp.* I, 101; *zun-ldán* agreeing in sound, rhyming *Cs.*; *zun-brél* connection, junction, union, *zun-brél dód-na* if one wishes both things to be united *Glr.*; *zun-brél-du* one after the other, or one with the other *Pth.*; *zun sdébs-pa* to join, connect, unite *Mil.*; *zun-yá* one half of a pair, a single one, e.g. shoe etc. *Cs.* — 2. a single, separate piece *C.* and sometimes in later literat.; *ka-dród zun čig* a bit or mouthful of food *Thgy.*; *tsar re zun re bltás-pas* when he had seen a single piece but once, (he knew it immediately) *Tar.* — 3. symb. num.: 2; *zun-pýóg* id. — *zun-γug* a technical term of practical mysticism, the forcing the mind (*sems*) into the principal artery, in order to prevent distraction (of mind) (!) *Mil.* (v. *γtüm-mo*).

མུར་མཁའ་མར་ *zun-mkár* n. of a royal castle *Glr.*

མུར་བ་ *zun-ba* v. *dzin-pa*.

མུར་ས་ *zunis* v. *γzunis*.

མུར་པ་ *zúb-pa* inst. of *bsúbs-pa*, pf. of *sub-pa* *Glr.*

མུར་པ་ *zum-pa* 1. v. *dzum-pa*. — 2. *W.* for *bzün-ba*, v. *dzin-pa*; hence *zum-káb* pin, brooch.

མུར་ *zur* 1. edge, *gad-zúr* edge of a steep river-bank or precipice consisting of conglomerate *Cs.*; *ču-zúr* edge of the water, border, brink, bank, *ču-zúr-pa* one that lives on the bank of a river; *zúr-na* at the border (of the place where one happens to be) *Mil.* **žin-zúr-né lam yod** *W.* the road leads along the field; board, of a ship. — 2. edge, corner, *ká-ba zur-brgyád-pa*

octangular pillar *Stg.*, (v. *zúr-ñan* and *zúl-ma* below); *zur bñi* the four corners *Sch.* — 3. *side*, **zúr-du* (or *lóg-su*) *zag-pa** *C.* to lay aside; *zúr(-du) bkül-ba* *Lex.*, *Sch.*: to lay up, put by, spare, save; *zúr-du krid-pa* to take aside, apart, for a private conversation; so also *zur pyín-pa* *Stg.*; *zúr-du, zúr-gyis* *B.*, **zúr-na** *W.*, indirectly, by the way, by the by, incidentally, *zúr-du smrá-ba* to speak indirectly, by hints *Cs.*; *zúr-gyis mtsón-pa* *Tar.* to note, point out only by hints or insinuations *Schf.*; hence perh. *tsig zúr* invective speech, **tsig-zúr ma zer** *W.* no invectives! don't be personal! *zur zá-ba* is prob. the same, where *Sch.* has: to address harshly; **zúr-ne lab-è** *W.* to learn or study privately (out of school-time, or, not with the appointed master); *zur bzugs-pa* *Cs.* (prob. for *zúr-du*) to lead a private life (cf. *zúr-pa*); *zur mig ltá-ba* to look sideways, askance, to leer, squint *Sch.* — 4. *outline*, *kyod dan zur dra tsam yan sa stei med* none on earth is like you, or can be compared to you, even in a general outline *Pth.*; *di-dag zur tsam bedú-ba yin-gyis* this is merely a brief outline, extract, sketch *Glr.* and elsewh., frq., also *zur tsam yin-gyis* *Glr.* —

Comp. *zur-bkód, zúr-débs*, *Sch.*: 'founded for a special purpose'. — *zúr-ñan* cornered, angular, *yi-ge* *Glr.* p. 31, a sort of type or printing-letter, = *klui yi-ge*, v. also no. 2 above. — *zur-ñag* *Sch.*: prop., having a broken edge, damaged by being knocked about; gen. fig., of words and grammatical forms: faulty, corrupted, misapplied; *Lü.* and elsewh., *Ssk.* ལྷོ་མོ་ the most vitiated *Pra-krit*-dialect *Was.* (267). — *zur-débs* = *zur-bkód-zur-nór* private goods *Cs.* — *zur-pa* one out of office, a private individual *Cs.* — *zúr-ma* = *zur* prov. — *zur-ysós* educated by strangers *Sch.*

ལྷོ་མོ་ zúr-mo pain, = *zug*, vulg.

ལྷོ་མུ་ zur-púd *Glr.* hair-knot, dressed hair *Sch.*

ལྷོ་མ་ zúl-ma *W.* cornered, angular, = *zúr-ñan*; **pé'-zúl** lotus-edged, of bowls,

dishes, plates, that are of a polygonal or radiated shape.

ལྷོ་ ze I. num. figure: 112.

II., also *zé-ba* *B.*, *W.*, *zeu* *Cs.* 1. hump of a camel, zebu etc. *Cs.* — 2. *crest*, of birds, dragons etc. *Glr.*, *S.g.*; also *ze-próg* *Lex.* — *zé-ka* *Cs.*: 1. 'hump. 2. decorated pad or cushion'. — *ze-rnóg* *Cs.* = *zé-ba*. — *ze-brú, zeu-brú* *Glr.*, *Ming.* the anthers of a flower.

ལྷོ་བྱ་ ze-búg *W.* the maw or fourth stomach of ruminating animals.

ལྷོ་མ་ zé-ma *W.* elastic spring.

ལྷོ་མ་ zé-tswa *saltpetre* *S.g.*; *zé-tswa-ñan* containing saltpetre, nitrous; *zé-tsaí skyür-rtsi* nitric acid *Cs.*

ལྷོ་མ་ zégs-ma *impurity, smut, dirt* *Sch.*

ལྷོ་ zeñ, tú-ba *yyás-zeñ yyón-zeñ byás-pa* the skirts of the coat on the right and left side folded back, tucked up *Mil.*

ལྷོ་ zed I. sbst. 1. *brush*, *pag-zéd* brush of hog's bristles; *byab-zéd* clothes-brush, dust-brush *Cs.*; *so-zéd* tooth-brush *Cs.* — 2. *edge* *C.* — II. *adj* *Sch.*: 'broken off, damaged, injured; *zéd-lans* chink, crack, rent; *zéd-dug-pa* to crumble at the top' (?).

ལྷོ་ zem 1. *cask, barrel, tun*, often consisting merely of an excavated piece of a willow-tree, the Tibetans knowing but little of coopers *C.*, *W.* — 2. *box, chest* *W.* — *zem-ñin* the body or wood of a vessel, *zem-mñil* the bottom of a vessel *Cs.*

ལྷོ་ zer 1. v. *yer*. — 2. *talk*, cf. *brjod*. — 3. n of a small animal *Med.*

ལྷོ་བ་ zér-ba 1. (seldom *dzér-ba*) to say, esp. later literat. and vulg.; *kyod zér-ba bdén-no* you say rightly *Dzl.* (where at other times always *smra-ba* is used inst. of it); *he he zer bgád-pas* they laughed he, he! *Glr.*; *chos dar zer rgyai yig-tsañ-na dug* then the doctrine was diffused, say the Chinese records *Glr.*; after words quoted: ... *zér-bar dug-pas* thus having been spoken, read, heard *Glr.*; 'yin' zer *bsnyon byás-so* saying 'it is he', she told a lie *Glr.*, and so frq. *zer*, where in earlier literat. *zes* is used; *zér-na* 1. if one says, esp. for the older *ze-*

na, frq. 2. if I may say so, so to speak, as it were; *di-la ci zer* what is this called? frq., also without *la*; to make a noise, e.g. *sag sag zér-wa* C. to foam with a hissing noise, to sparkle, of wine, beer; zér-mkan 1. he that is saying. 2. W., said, called, mentioned, esp. for the older *žes byá-ba*. — *zér-ke* C. rumour, report. — *zér-pog-can* W. speaking in an uncivil or offensive manner. — zér-ri C. rumour. — 2 to drive in, nails, v. yzér-ba.

ཇེལ་མ་ zél-ma small chip, *šin-zél* wood-shavings W.

ཇེལ་ zo I. num. figure: 142.

II. imp. of zá-ba.

III. sbst. resp. *sku-zó*, = *lus-kyi* Kams physical constitution, *sku-zo mdog légs-la* as the appearance of your majesty's bodily constitution is so excellent *Glr.*; *zo bzán-ba* a good complexion *Cs.* — 2. figure, delineation, representation, perh. better to be spelt *bzo* (?) — 3. mould, *zo-čags* showing mouldy spots *Sch.* (?); *zo-már* old, mouldy butter, so prob. *S.g.*; *zo-ša* *Lt.* mouldy meat

ཇེལ་ zo - ba 1. sbst., pail, bucket, *šin - zo* wooden pail, *ču-zo* water-pail. — 2. vb. v. *bzó-ba*.

ཇེལ་ zog 1. deceit, fraud, falsehood (*Lex.* = *rdzúb*), *zóg-can* 1. lying, deceitful; liar W. 2. adulterate, counterfeit W.; *zog-lán*, *zóg-po* *Cs.* id., *zog-méd* the opp.; *sgyu-zóg* (religious) hypocrisy *Pth.*; *čos-zóg* priestcraft *Mil.*; **zol-zóg** = *zog* W. — 2. vulg. pronunciation in C. and W., inst. of the following.

ཇེལ་ zōn (vulgo zog) 1. ware, merchandise, goods, *zōn - min - smár* not goods but ready money *Lex.*; *rgyágs-zōn* goods taken by travellers along with them to be bartered for provisions; *smán-zōn* drugs; *tsón-zōn* merchandise *Cs.*; *zōn-rnams rnám-pa sna-tsógs* goods of all kinds; **zóg-gi dag-po** *Ts.* owner of the goods, master of the estate, heir, = *nór-bdag*. — 2. *Sch.* worth, price(?). — 3. *Sch.* doubt(?). — 4. *Sch.* lie(?).

ཇེལ་ zon attention, heed, care, gen. *zon byéd-pa*, to pay attention, to take heed, to beware, *dgrá-la* of an enemy *Pth.*; also c.

accus. *Mil.*; *zon sdig-pa spon mi žes* seems to mean: not knowing the attention needful for renouncing sin *Thgy.*; *zon-méd* heedless; *zon - grábs* provision, precaution, preventive measure *Sch.*

ཇེལ་ zón-pa *Ts.*, stuff- or woolen shoes; **bob-zín** id., covered with leather.

ཇེལ་ zob *Ts.*, **zob-zób jhé-pa** to shake thoroughly, = *dzól-ba*.

ཇེལ་ zom 1. point, top, *rdo-rjei* of the *dor-je* Dom; summit, of the *Rirab* and some other mountains *S.O.* and elsewh.; *zom-kóy* dull, simple, stupid, *Sch.* — 2. cave *Sch.*, *brag-zóm* rock-cavern.

ཇེལ་ zor, 1. sup. of *zó-ba*, *bzó-ba* *Sch.* — 2. sbst. the weapons employed in combating the evil spirits in the *ptór-ma*, such as knife, sword, sling, bow and arrows etc.; *zor-ka* the fore- or front-part, the edge, of the weapons directed against the demons, *zor-ka pén-pa* *Cs.*: to fling those weapons a gainst the spirits.

ཇེལ་ zór-ba sickle, *zór-bas riá-ba* *Mil.*, *yód-pa* *Cs.* to cut with a sickle, *zór-lé* sickle-blade; *zor-čún* small, *zor-čén* large sickle, scythe, though in Tibet as yet hardly known; *zor-rtül* blunt, dull, *zor-rnón* sharp sickle; *zór-bu* = *zor-čún*.

ཇེལ་ zor-yán *Sch.*: small, short (?).

ཇེལ་ zól-tso v. *dzól-ba*.

ཇེལ་ zol-zóg deceit, fraud, imposture, falsehood, *zol-zóy byéd-pa*, W. **čó-čé**, to deceive, impose on, e.g. in traffic *Thgy.*, *zól-zog-can* deceitful, fraudulent, *zol(-zog)-méd* without deceit, free from guile, artless *Mil.*

ཇེལ་ zos v. zá-ba.

ཇེལ་ zla 1. for *zlá-ba*. — 2. for *zlá-bo*.

ཇེལ་ zlá-ba I. sbst. 1. prov. *zla*, moon, frq.; *mkaí zlá - ba* celestial moon *Lex.*, to distinguish it from 2. *dus-kyi zlá-ba* temporal moon or month, *zlá-ba jèig*, B, W. **da čig** C., one month; **zlá-ba ma kor dog** come before the end of the month *Sch.*; *zlá-ba tsán-du nyé-bas* towards the expi-

ལྷ་པ་ *zlá-ba*

三

ལྷ་པ་ *zlám-pa*

ration of the months (of pregnancy) *Dzl.*; *zla-dús tēm-pa dan* at the expiration of those months *Glr.*; cf. also *no* 5. — 3. symb. num : 1. — **Combinations and comp.** *zlá-bai dkyil-kor*, *zla-dkyil*, **da kyir-mo** *W.* disk of the moon; **da gan son** *W.* the moon is full; **da gan-po* or *son-te** *W.* *zlá-ba rgyás-pa Pth.*, *nya-rgyás zlá-ba Pth.* full moon; *nya* day of full moon; *zla(-ba) kám(-pa)*, *zla-gám*, *W.* **da-péd** half moon, i.e. the first and last quarter; **semicircle**, *zlá-ba kám-pa ltá-bur bzág-go* they are placed round in a semicircle *Do.*; *dbyibs zla-gám ltá-bur yod* it is semicircular in shape *Glr.*; *zlá-bai no* v. *no*; *zla-téb* = *zla-sól*; *zla-nág* new moon *Sch.*(?); *zla-pógs* monthly wages; *zla-tsés* 1. = *zlá-ba tsés-pa*, *tses-ysum-zlá-ba Mil.* the moon on the first two or three evenings of her being visible; **crescent**, *zla-tsés ltá-bu* in the shape of a crescent, *S.g.*; it is also used as an image of speedy decay. — 2. **date** *Schr.*(?) — *zla-mtsán* the monthly courses; also the discharges of them, *zla-mtsán dzay* the catamenial discharges flow *Cs.*; *zla-mtsán-can Stg.*, *zla-mtsán dan ldán-pa S.g.* having the monthly courses; *zla(-ba)-sól*, *-sól*, *-téb*, *zla-lhóg*, *W.* **da-ful** **intercalary month**; the separate months of the year are usually counted from *zlá-ba dán-po* to *bču-nyis-pa*, yet there are also particular names for them, viz. acc. to *Cs.*:

1. *brüg-zla*, *ñui zlá-ba*, *rtá-pa zlá-ba*,
माघ
2. *abrül-zla*, *kra-zla*, *dbó-zla*, उत्तरफल्गुनी
3. *rta(i) zla(-ba)*, *nág-zla*, चैत्र
4. *lüg-zla*, *sá-ga-zla-ba*, वैशाख
5. *spré-zla*, *snrón-zla*, ज्येष्ठा
6. *byá-zla*, *ču-snód-zla-bu*, पूर्वाषाढा
7. *kyi-zla*, *gró-bzin-zla-ba*, उत्तराषाढा
8. *pág-zla*, *krúm-zla*, मघपदा
9. *byi-zla*, *ta-skár-zlá-ba*, अश्विनी
10. *glan-zla*, *smín drüg-zla-ba*, कार्तिका
11. *stág-zla*, *mgó-zla*, मृगशिर
12. *yós-zla*, *rgyál-zla*, पौषा

II. vb., also *zló-ba*, *zlós-pa*, pf. *bzlas*, *bzlos*, fut. *bzlo*, imp. *zlos*, 1. **to say, tell, express**, *zloam mi zlo* shall you tell it or not?

Pth.; *yzán-la zló-ba Lex.* to tell others; *yid-ma-rans-pa-nyid píyir zlós-par byéd-pa* to express one's dissatisfaction *Stg.*(?). — 2. **to murmur or mutter over**, to recite softly or quite silently, prayers, spells etc., also *žub-bus zlá-ba Zam.*; *yi-ge-dríg-pa lan-čig bzlas-pai bsód-nams Glr.* the merit of saying once the six-syllable prayer, and as such saying generally is done repeatedly, it is synon with **to repeat**. — 3. **to answer, reply** *Cs.*; *Mil.* nif. — 4. undoubtedly a less correct spelling for *da-ba* (for which reason the secondary forms with *o* are wanting), **to pass, to get beyond**, *la zlá-ba* to cross a mountain-pass, *nád-kyi la zlá-ba* to be past hope of recovery *Cs.*; also *trs.*, *mya-nán-las zlá-ba* to deliver from pain, to help to eternal happiness.

ལྷ་པོ་ *zlá-bo* 1. = *grogs*, *W.* **yá-do**, **companion, associate**, *zlá-bo byéd-pa* to accompany, attend, assist, *rkün-zla* a thief's accomplice *Dzl.*; *grán-zla* rival, competitor (v. *grán-pa* extr.); *nyén-zla*, v. *nyen*; *bzá-zla* spouse, consort (male or female) *Lex.* — *srid-zla Mil.* partner for life; *zla-yzán* a woman whose husband is dead ('who has eaten him'). — 2. **friend, acquaintance** *B.* and col. — 3. **lover, bridegroom; spouse** in *C.* Tozlastanding for *zlá-bo*, may be referred *zlas-dbyé Zam.*, expl. by ལྷ་པོ་, pair, couple, combination, viz. of a thing and its reverse, hence *zlas-pyé-ba* reverse, contrary, e.g. *yód-pai zlas-pyé-ba méd-pa Sch.*

ལྷ་པོ་ལྷ་པོ་ *zlúg(s)-pa*, pf. *bzlug*, fut. *bzlug*, **to give notice, send word, inform** *Sch.*, *prin-yig-gis bzlug-s-pa* he informed him by a letter *Stg.*, not frq.; in *Lex.* explained by *yzám-la snyád-pa*, and *gó-bar byed žúg-pa*. —

ལྷ་པོ་ *zlúm-pa* 1 adj, more frq. *zlúm-po*, (= **kor - kór** *C.*, **kyir - kyir** *W.*) **round, circular**, *dbyibs* in shape *Glr.*; **roundish, rounded, obtuse**, *zlúm-por rtsig-pa* to erect a round, cylindrical wall, e.g. for a monument; **clubby, clumsy**, e.g. of a short and thick tobacco-pipe; *rkán-pa zlúm-pa* club-footed *Stg.*; **globular, spherical**, e.g. cavities in the human body *S.g.*; *dku-zlúm Zam.*

(acc. to the *Ssk.*) the interior rounding of the abdomen. — 2. vb. 1. **to mix together** *Sch.*; **to put together, collect**, *tsogs* merit *Lexx.* 2. for *btum-pa Pth.*: *dgé-dün dbu-zlum zabs-rjén* clerics with their heads wrapt up and barefooted. 3. for *düm-pa*. — *zlum - ril* globular *Cs.* — **zlum-bu* *W.* host, swarm, troop, crowd.

ཟུམ་ཕུ་སེ་ *zlum-pu-se* (or *rtse*?) a mole-like animal *Ld.* (whether the same as *rdza-bra*?).

ཟུམ་པ་ *zló-ba* v. *zlá-ba*, II.

ཟུག་པ་ *zlog-pa*, pf *zlogs*, fut. *bzlog*, trs. to *ldóg-pa*, **to cause to return**: 1. **to drive back, repulse**, an army *Dzl.*; **to dispel, expel**, evil spirits *Dom.*; **to send back**. — 2. in a gen. sense: **to send, dispatch**, people to fetch something *Dzl.* frq. — 3. **to turn off, divert**, *bsám-pa-las* from an intention *Dzl.*; with *blo* to divert the mind from, to dismiss a thought, to give up, to banish from one's thoughts *Thgy.*, *rynyén-gyi ydun-séms zlog dka* it is hard to give up the love of kindred altogether *Mil.*; *dei tugs star zlog-tu ysol* we beg you to dismiss the thought of it *Dzl.*; **to dissuade from** *Tar.* 40, 5; **to avert**, injury, evil consequences, frq.; **to prevent**, *nad-sél* the healing of a disease *S.g.* — *zlog-tábs* antidote *Ma.* — 4 **to subvert, overthrow** (?). 5. *mii* **no to resist, to be unyielding, uncomppliant** *Dzl.*

ཟུག་པ་, ཟུག་པ་ *zlós-gar*, *zlód-gar* *Stg.* a dance, *zlós-gar byéd-pa* **to dance**, *slób-pa* **to teach or learn dancing**; *zlós-gar-mkan* a dancer.

ཟུག་པ་ *zlós-pa* v. *zlá-ba*.

གཟུང་ *yzā* I. བཤུ 1. planet, *yzā bdun* the well-known seven heavenly bodies called in ancient times planets, viz. Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn; sometimes the ascending knot (རཱུ) is added to the number, sometimes also the descending knot (ཅུ), and then there are *yzā bgyad* or *yzā dgu*, eight or nine planets. The former seven denote also the days of the week: *yzā-nyi-ma* Sunday, *yzā-zlá-ba*

Monday, *yzā-mig-dmār* Tuesday, *yzā-lhág-ma* Wednesday, *yzā-púr-bu* Thursday, *yzā-pa* (or *-wa*)-*sāns* Friday, *yzā-spén-pa* Saturday, and the signs for them in the calendar are ༡, ༢, ༣, ༤, ༥, ༦, ༧; *yzāi ynod-pa* hurtful influence of the planets. — 2. *yzā-čén-po*, and often *yzā* alone, = *rā-hu*, hence *nyi-zla-yzas-dzin* or *yzas-bzuñ* eclipse of the sun or moon, v. *sgra-yčän*; acc. to *Pth.* every uncommon or alarming sidereal phenomenon seems to be personified as *yzā*. — 3. symb. num.: 9. — 4. vulgo: rainbow. — *yzā-skār*, 1. planets and fixed stars, *nyi-zla-yzā-skār* the sun, moon, planets, and stars. — 2. constellation, *yzā-skar-nān* an adverse configuration *S.g.* — *yzā-kyim* *Cs.* 'the place', more corr. 'the house' of a planet, the constellation in which the planet stands. — *yzā-nād* *Cs.* and *Schr.*: apoplexy; in *W.* it seems to be used only for epilepsy; *yzā póg-pa* id.; *yzā-póg-mkan*, *yzā-brgyab-pa* epileptic. — *blá-yzā*, *sróg-yzā*, *yšéd-yzā*, *má-yzā grógs-yzā*, *bú-yzā*, *dgrá-yzā*, *klün-si-dar-yzā* *Wdk.* and several more, are astrological terms, not to be clearly defined. — II. sometimes for *bza*, q.v. — III. *W.* rubble-stones, bowlders, detritus, *yzā-rón* ravine filled with detritus; a better spelling seems to be *rdza*.

གཟུང་པ་ *yzág-pa* v. *tság-pa*, *dzág-pa*.

གཟུང་པ་ *yzágs-pa* 1. v. *yzábs-pa*. — 2. to magnify, multiply *Sch.*

གཟུན་ *yzan* 1. v. *bzan* and *yzan-pa*; *yčän-yzan*, q.v. — 2. esp. *W.*, commonly *yzan-gós* plaid, = *bla-gós* v. *bla*. *yzan-stán* *Zam.* id.? *rñul-yzán* napkin, nif. *Lex.*

གཟུན་པ་ *yzán-pa* 1. to eat, devour *Cs.* — 2. to gnaw, mostly fig.: *tsér-ma zābs-la yzan* the thorn hurts, annoys, the foot *Mil.*; of clothes: **to wear out** *C.*; adj. *yzán-pa* and *yzán-po* worn-out, threadbare; *séms-la yzan* it gnaws at the heart *Mil.*, *sróg-la* it preys upon life *Mil.*, **ná-wa-la** *C.* it deafens the ears, = *sün-byin-pa*; *yzán-du skyür-ba* (lit. to give to devour, e.g. a body to demons), **to scorn, slight, despise** *Mil.*; **to throw away, squander, waste, lavish**, gen. in the forms (*čud*)-*yzón-pa*, ; *són-pa*, v. *čud*.

གཙལ་པ་ *yzáb-pa* I. Cs. 'clean', *Sch.* also 'clear, careful'; *bzáb-pa* Cs. 'fine, elegant'. In books I met with neither form; in col. language, however, are used: **záb-mo** 1. dressed up, smart, = *mčór-po*. 2. fond of dress, vain. — **zab-čé** *W.* to dress one's self up. — **záb-gos** *W.* festival raiment, holiday-clothes (opp. to *rgyün-gos*). — **zab-tód** *W.*, **zab-tó** *C.* (lit.: *sprod*) **tañ son** he is dressed up, very smart. — *Sch.*: *yzáb-yig*, 'elegant writing', the Tibetan printed letters, *dbü-čan*. —

II. v. *yzábs-pa*.

གཙལ་མ་ *yzáb-ma* bundle, bunch, of grapes *C.*

གཙལ་པ་ *yzábs-pa*, also *yzáb-pa*, *yzágs-pa* *Lex.*, imp. *yzobs*, to use care, diligence, lo *γcig zas-spyód yzábs-pas* by a careful diet continued for a year *Mng.*; to take care, to beware, *dé-las yzobs* beware of it, be on your guard against it *Sch.*

གཙར་ *yzar* *Lex.*, peg, hook, wooden nail, for hanging up things; *γzar-slán* a pan that may be hung up.

གཙར་བུ་ *yzár-bu* (col. *zá-ru*) ladle, gen. of wood, *yzár-bu pyar* she wields the ladle, she swings it for a blow *Mil.*; *dgán-yzar* and *blúgs-yzar* two spoons or ladles, with long handles, used at burnt-offerings *Schl.* 249.

གཙར་བ་ *yzár-ba* 1. adj. *yzár-po*, steep, rugged, precipitous, *brag mtó-la yzár-ba-la* near a high, precipitous rock *Mil.*; *ri yzár-po*, *brag yzár-po* slope, declivity, of a hill or rock; *brag-yyan-yzár* *Mng.* id.; *ri yzár-gyi nos* steep declivity, cliff *Thgy.*; *ri-yzar-čú* waterfall, cataract *Glr.*; *γzar-kyóm-pa* to get dizzy on a steep height *Sch.* — 2. vb. v. *dzár-ba*.

གཙས་པ་ *yzás-pa* to be about, to be on the point, to prepare, *mčóns-par*, *bsád-par yzás-pa-las* when he was on the point of leaping, of killing *Dzl.*; *rkó-bar yzás-so* he prepared, began, to dig out.

གཙི་ *ysi* 1. shine, brightness, clearness, splendour; **tán-zi** *W.* looming, mirage. — 2. n. of a half-precious stone, variously co-

loured, brown, gray, streaked *Glr.*, *Pth.* — 3. v. sub *yzir-ba*. — 4. v. *bzi*. —

Comp. *ysi-čan* shining, bright, e.g. a star *W.* — *ysi-brjid* 1. brightness, beauty, a fair, healthy complexion, = *mdañs*, or joined with it, frq; majesty, e.g. of deities etc. *Dzl.* 2. honour, esteem, celebrity; *ysi-brjid-čan* 1. bright, beautiful, majestic. 2. celebrated, famous, distinguished. — *ysi-mdañs* 1. healthy appearance *S.g.* 2. vulgo also evening-red, evening-sky, *ni f.* — *ysi-byin* = *ysi-brjid* 1; *ysi-byin nyáms-pa* looking poor, emaciated, worn out, from hunger, sufferings *Stg.*; *ysi-byin-čan* bright, shining; *ysi-ód* bright gloss or lustre *Lex.*

གཙི་རུ་ *ysi-ru* col. for *yzér-bu* a little nail *W.*

གཙིག་ *yzig* leopard; *yzig-ris* its colour.

གཙིག་མོ་ *yzig-mo* porcupine *Ssk.*, *yzig-món* id.?

གཙིགས་པ་ *yzigs-pa*, resp. for *mtón-ba* and *ltá-ba* 1. to see, *óns-par* seeing that he had come *Dzl.*; in indirect questions, to see whether? — what sort of? — etc.; to see through, to get an insight *Tar.* 94, 6, *Schf.*; to look, *šár-la* towards the east *Glr.*; to look (for), *yzigs-pas mi dug* when he looked (for it), there was nothing to be seen; to look at, to regard, mind, esteem, *sku-tsé-la mi yzigs-pa* not regarding your Honour's life *Dzl.* — 2. equivalent to: to give, grant, *sá-bon žig tugs-rje yzigs dgos* have the goodness to give me some seed, prob. only brevilouquence for *sá-bon žig ynán-bar tugs-brtsé-bar yzigs žig*. — *yzigs-rtén* resp. present, gift, *yzigs-rtén-du skür-ba* to charge a person with the delivery of a present *Pth.* — **zig-dod-čan** *W.* vain. — **zig-po** *W.* neat, well dressed, resp. for *mčór-po*. — *yzigs-mo* resp. for *ltád-mo*, *mé-tog dé-la yzigs-mor byóm-pa-las* as he came in order to look at the flower *Pth.*

གཙིང་བ་ *yzin-ba* for *dzins-pa* *Glr.*

གཙིངས་ *yzins* vessel, ship, float, ferry, also fig.; *gru-yzins* id., frq.; *yzins čén-po žig byás-te* equipping a large vessel *Glr.*;

yzins-ñin a small vessel *Cs.*; *yzins-pa* ship-master, captain.

གཟིམ་པ་ *yzim-pa*, also with *mnal*, resp. for *ryid-log-pa*, 1. to fall asleep *Dzl.* — 2. to sleep, *rgyal-po yzim-pa-las* whilst the king was sleeping *Glr.* — 3. to expire, to die *Tar.* 4, 20. —

Comp. **zim-kyon** *W.*, resp. for *rkyōn-rtse*, candle, lamp. — *yzim-kan* 1. sleeping-room. 2. dwelling, habitation. — *yzim-kebs* quilt. — *yzim-kom* cloak-bag, portmanteau. — *yzim-kri* bedstead. — *yzim-gur* sleeping-tent. — **zim-gug** *C.* porter, door-keeper. — *yzim-ča* bedding, bed-clothes *Gyatch.* — **zim-tin*, *zim-ter** *W.* lamp. — **zim-tin** (lit. *-btin*) *Sik.* bedstead? — *yzim-tul* sheepskins for night-quarters. — *yzim-dpon* body-servant, valet-de-chambre, = *sku-mdun-pa*; *yzim-prug* his subordinate servants or pages. — *yzim-mal* bed-linen. — *yzim-yol* bed-curtain.

གཟིམ་གཟིམ་ *yzim-ym W., C.*, **mig zim-zim ča dug** *W.* the eyes are dazzled, by a glaring light.

གཟིམ་པ་ *yzir-ba* (acc. to *Cs.* fut. of *tsir-ba*, certainly related to it, but chiefly used in an intellectual sense), to be pressed, harassed, troubled, to suffer, to be pressed by necessity, to suffer from hunger, disease etc. *B., C.* — *Sch.* also *yi yzir-ba* a stinging pain in the chest.

གཟིམ་ *yzil*, *yzil-bun-pa C.* = *spu-zin byed-pa*.

གཟུབ་ *yzu-ba* a lever, bar; = *γδó-mo Cs.*; *yzu-rnás* a prop *Cs.*

གཟུབ་ *yzu-bo Cs.*: 1. straight, right. — 2. upright, honest. *Lexx.*: *tugs yzu-bo*, from which it appears to be a word of civility, but little known. *Sch.* has besides: *yzu-dpán*, which he renders by 'witness, mediator'.

གཟུལ་མེད་(ས)་ *yzu-lum(s) Lexx.* = *bab-čol* and བཤམ་, hence signifying rashness, impetuosity, so *Cs.*, and therefore *yzu-lum-čan* inconsiderate; *yzu-lum byed-pa* to act rashly; *Sch.* also: disobedience, pride, haughtiness.

གཟུག་ *yzug* 1. v. *zug.* — 2. top, lai of a mountain-pass *Mil.*

གཟུག་གི་བ་ *yzug-ge-ba* hurting, giving pain, *žes yzug-ge-ba žüs-nas* as she spoke words that gave so much pain *Mil. nt.*

གཟུག་པ་ *yzug-pa* to be able to bear, to sustain, v. sub *tsog.*

གཟུགས་ *yzugs, Ssk.* རྒྱལ་, 1. figure, form, shape, *pyi-rol-gyi yzugs-rnams* the forms of the sensible world, the impressions that are made on the eye *Wdn.*; *mig-gis yzugs-rnams mton* the forms (of things) are seen with the eyes; *ráb-tu-byun-bai yzugs* the (painted) figure of a priest *Glr.*; sim. *khu yzugs jsér-las byás-pa Tar.*; *lus-yzugs* shape of body, stature, frq.; *srin-moi yzugs-su byéd-pa* to transform one's self into a Rákshasi *Glr.*; *rnal-byor-pai yzugs byéd-pa* to assume the outward appearance of a hermit *Mil.*; in metaphysics: form, body, as one of the five Skandhas, v. *pün-po.* — 2. resp. *sku-yzugs, W.* **zug-po** = *lus*, body, **zug-po tu-če** *W.* to wash the body, to bathe; **zug-po zán-wa mi dug, mi-dé-wa dug** *C.*, **dé-mo mi dug** *W.* euphem. for: she has just her courses. — *yzugs-nán* ill-formed, too short in stature *S.g.*; *yzugs kum-pa* to bend, twist one's body, and *yzugs-kyn tsó-ba, quæstum corpore facere*, are given by *Sch.*; *yzugs rin-mo* long-stalked *Glr.* — 3. in physics: body, matter, substance, *yzugs-čan, yzugs-su snán-ba* composed of matter, material, substantial; *yzugs-čan ma yin-pa, yzugs-su mi snán-ba, yzugs-méd* immaterial, unsubstantial; *yzugs-med-pai* (or *-kyi*) *skad* a ghostlike voice *Mil.*; *yzugs-káms* the range of the material world — *yzugs-brnyán* v. *brnyan*.

གཟུགས་པ་ *yzugs-pa* v. *dzug-pa*.

གཟུང་པ་ *yzun-ba* v. *dzin-pa; yzun-dzin Mil.* frq., interest, inclination, bias, *yzun-dzin-brál* being free from interest, unbiased, apathetic, which always is praised as an indispensable quality and the true happiness of an ascetic, and the literal equivalent to which in *Ssk.* may be regarded to be བཞུགས་; yet *Was.* p. 304 renders it

by 'idea and reason'. — *γzun-γzér* peg on a wall, = *rtsig-pür*; a hold, support, rail, balustrade (?) *Stg.*

གཟུངས་ *γzuis*, frq. spelt *zunis*, yet properly only in compounds, lit. a hold, i.e. 1. power, strength *Schr.*; *γzuis-zán* *Sch.*: loose, weak, without a hold, untenable; *γzuis-zád* weakened, debilitated, esp. of women by loss of blood *Cs.*; *γzuis-rtén* prop, support. — 2. *lus-zuns* the seven constituents necessary for healthy life, ཡུལ་, chyle, blood, fat, muscle, bone, marrow, semen *Med.* — 3. གཟུངས་, also *γzuis-snáys*, spells, magic sentences, first used in the doctrine of Mahāyāna, from which the mysticism of later times originated, v. *Was.* (142, 177); they are for the most part but short, and always end in a string of Sanskrit syllables, that are devoid of any meaning. Whole volumes are filled with them.

གཟུང་པ་ *γzúd-pa*, fut. of *dzúd-pa*.

གཟུམ་པ་, གཟུར་པ་, གཟུལ་པ་ *γzúm-pa, γzúr-ba, γzúl-ba* v. *dzúm-pa* etc.

གཟེབ་ *γzé-ba* *Sch.* 1. pannier, dossier *Dzl.* གཟེབ་, 14 — 2. home, habitation, nest. — 3. swift, in running *Thgy.*, quick, in comprehending *Sch.*

གཟེམ་ *γzé-ma* *Med.*; *Cs.*: 'a horned aquatic plant'; *γzé-mai čan* *Med.* beer made of it.

གཟེར་ *γzé-ru*, for *γzér-bu* a little nail.

གཟེར་ *γze-ré* looking poorly *Sch.*; *γze-ré byéd-pa* to be poorly, ailing, ill *Sch.*

གཟེགས་ *γzeg(s)*, གཟེགས་ a little grain, atom; *γzeg ča čun* a small particle *Lex.*; *γzeg-ma* prob. id. (*Cs.* also: filth?) *γzeg-zán* གཟེགས་, 'atom-eater', n. of the founder of the Vaisesika-philosophy, also called Kāśyapa; *γzeg-zán-pa* its professors *Wdñ.*

གཟེགས་མེད་ *γzeg-mo-byi* hedgehog *Sch.*

གཟེངས་ *γzens* height, loftiness, sublimity, gloriousness, esp. in *γzens stód-pa*, also *γar γzens stód-pa* *Pth.*; to praise, extol, glorify *Mil.* (cf. *sen*).

གཟེད་པ་ *γzéd-pa* I. vb. 1. v. *dzéd-pa*. — 2. to hit *Sch.* — II. sbst. *Sch.*: 'a long spike'.

གཟེད་མ་ *γzéd-ma* *Cs.*, gen. *γzéb-ma*, also *γzebs* *Sch.* 1. pannier, with lid *Kun.*; a box-shaped basket with lid *C.* — 2. cage, aviary *Lex.*; prison *Sch.* — 3. net, snare *Sch.*

གཟེམ་པ་ *γzém-pa*, 1. *Cs.* = *dzém-pa*. — 2. to do a thing gently, **zém-te dul-wa** *C.* to walk softly, **žág-pa** *C.* to put down softly.

གཟེར་ *γzer*, also *zer*, 1. nail, tack, *šin-γzer* wooden nail, *lāgs-γzer* iron nail; *γnám-γzer* 'plug or bolt for fastening a door (at the top)' *Cs.*; **gyáb-čé** *W.*, **gyág-pa** *C.*, *γzér-ba* *Glr.*, *dzüg-pa* *Lex.*, *debs-pa* and more frq. *γzér-gyis* *debs-pa* *B.* to knock in, drive in, nails; *lag-zér gyág-pa* driving red-hot tacks into the finger-ends, a kind of torture in *C.*; *γzér-bu*, vulgo **zé-ru*, *zi-ru** a little nail. — 2. a help to memory, for retaining a lesson or doctrine, mnemonic verse *Mil.* — 3. ray, beam, *nyi-γzér* sun-beam, *od-γzér* ray of light; *tsa-γzér* 'a hot beam', *bsil-γzér* 'a cool beam' (?) *Cs.* — 4. pain, ache, illness, (*γ*)*zug-γzér* id., *mgo-γzér* headache, *rgyu-γzér* gripes, colic, *po-γzér* stomach-ache, *rttib-γzér* pleurisy, *so-γzér* toothache *Cs.*; **zer-kyán ná-la gyáb-ba rag*, or *tán-na rág** *W.* I feel the pains of labour; **zer-lán** *W.* spasms in the stomach or something similar; *γzer-γrig-pa* to writhe with pain; *γzer po* the pain passes from one part of the body to another *Sg.*

གཟེར་པ་ *γzer-ba* 1. to bore into, drive or knock into, *zer* *C.* nails, **ná-da** *C.* an arrow through the ear, Chinese punishment. — 2. to feel pain, to be suffering (= *γzír-ba*?); *čan-čün* *γzer* beer-tipping produces pain *Med.*

གཟེར་བ་ *γzér-bu*, v. *γzer* 1, extr.

གཞོན་ *γzō-ba* 1. v. *bzō-ba*. — 2. to remember, keep in mind, own, acknowledge, esp. *drin* a favour, also *byás-pa*, as much as to be grateful; *dé-dag-gi byas-pa γzō-bai pyir* from gratefulness for their kindness *Dzl.*; *byas mi γzo* they are ungrateful; *drin γzō-*

ba, *drin γzō-bai* seems gratitude, *drin mi γzō-ba* ingratitude; *drin-γzō-dan* grateful.

གཞོན་, གཞོན་གྱི་ *γzon*, *γzōn-bu* chisel, *grav-ing-tool*, *puncheon*.

གཞོན་ *γsod* 1. **now, this moment**, (opp. to *dá ci*, before, a little time ago) *Mil.*; at least just now, *Mil.*; *da-γzod(-ci)*, id.; *da-γzód bu yin-par ča yod* now I know that it is my son; **not until now, then for the first time** (in narratives with preterite tenses) *Pth.*; then at length *Pth.* — *γzód-tsor-ba*, *tos-pa*, *-rdog-pa* *Dzl.* to hear, to receive information, to be informed, to be told, *γàégs-pa* that he was gone *Dzl.* — 3. *γzód-ma* beginning, commencement v. *γdód-ma*.

གཞོན་པ་ *γzon-pa*, *γsón-pa* with *čud*, v. *čud* and *γzán-pa* extr.; *bagó-ba rnar γzón-pa* the precept was wasted in the ear, it entered at one ear and left at the other; one *Lex.* gives the explanation: *bslab-bya-la mi nyán-pai don*.

གཞོན་པ་ *γzób-pa* 1. *Sch.* quick, sharp, clever; caution, circumspection. — 2. v. *γzáb-pa*.

བཟའ་ *bzan* 1. n. of a medicinal plant in Tibet *Wdn.* — 2. whatever is good, v. *bzán-ba*. — 3. agreement, treaty, v. *sgrig-pa*.

བཟའ་བ་ *bzán-ba* adj. and sbst., *bzán-po* adj
1. **good**, (མཇུ), in every respect, answering its purpose, excellent, suited, morally good; *bsam-pa bzán-po* a good resolution *Mil.*; *bday bzán-na* if I behave well, keep myself free from blame, *Do.* (cf. *légs-pa*). — 2. **fair, beautiful**, as to the body, frq.; *nags-tsal bzán-po* a beautiful wood *Mil.*; *γzugs-bzán* of a fine, tall stature. — sbst.: *bzan* the good, that which is good in the abstract; *bzán-nas byun* 'it came from good' i.e. from a good heart; *dei γzán-lan-du* as an acknowledgment of his goodness *Glr.* —

Comp. *bzán-kyi* a species of large dogs *Cs.* — *bzan-sgrig* treaty of peace, **jhe'-pa** *C.*, **čó-čé** *W.* to make peace, to come to an agreement, to conclude a treaty, frq.; *bzan-sgrig-pa* id. — *bzan-nán* good and bad, good and ill, *bzan-nan-γbriñ γsum* good, bad, and indifferent; *bzan-nán γbyéd-pa* to

discern between good and evil, to choose one or the other *Schr.*; *bzan-nán rtógs-pai sems* is an attempt to find an adequate expression for the word 'conscience' *Chr. P.* — *bzan-tál* a good exit out of the *kor-ba* (the cycle of transmigrations), a happy departure *Thgr.* — *bzan-drug* 'the six good things' (nutmeg, cloves, saffron, cardamom, camphor, sandal-wood) *C.*; used by *Mil.* also in a fig. sense; in *W.* simply: cloves. — *bzan-γdód* self-complacency. — *bzan-spyód* 1. *Cs.* good action. 2. n. of a prayer of particular efficacy *Glr.*, also called *smón-lam-gyi rgyál-po*. — *bzan-btsón* v. *btsón*. — **zan-lug** *W.* good behaviour, good treatment, **mi zig-ne tób-čé** to experience such from a person, **mi-la čó-čé** to show it to a person.

བཟངས་ *bzans*, only in *kān-bzāns*, which *Wdn.* explains by *kān-pa brtségs-pa* a large house of several stories, applied only to the abodes of gods; in *W.* also the cubical part of the Chodten is called so.

བཟད་པ་ *bzad-par* rarely for *bzod-pa*; *mi-bzad-pa* 1. intolerable *Dzl.*; *Do.* — 2. ir-resistible *Do.*

བཟོ་ *bzan*, sometimes for *zan*, esp. food of animals, *bzan tsöl-ba* to seek food *Mil.*; pasture, pasturage, *bzán-la skyél-ba* to place in pasture, to let feed *Glr.*; *bzán-pa Ts.* id.

བཟའ་པ་ *bzáb-pa* v. *γzáb-pa*.

བཟའ་ *bza*, I. vb., fut. of *zá-ba*, to eat, *bza* this is to be eaten, in dietetic prescriptions; v. also *zá-ba*. — II. sbst. 1. (rarely *γza*) seems to denote the members of a family, they being conceived as eaters or fellow-boarders; *bzá-tso mán-poi pa-má* parents that have a large family *Mil.*; *bza mañs nán-na* among a numerous household *Mil.*; *bza-drug* a family, a company at table, of six persons, ni f. *C.*; in certain combinations: wife, spouse, *rgyá-mo bza* the Chinese spouse, *bál-mo bza* the Nepalese spouse (of the king); *Glr.* frq. — 2. meat, food, *bzá-ba dan btün-ba* meat and drink, specially the quality and quantity of food, *zá-*

བཟར་ *bzar*

ma bčud če-la bza če-ba nutritive and substantial food *Mil. nt.*

Comp. *bza-ýtád*, *bzá-bai ýtád-so* store of provisions, *bzá-ýtád-méd-pa* not having such a store *Mil.* — *bza-mi* 1. = *kýo-sug* husband and wife, *byéd-pa* to become husband and wife, to marry each other, *Kyod dan ná ynyis bza-mi byao* we will marry each other *Glr.*; *bza-mir byin-gyis rlób-pa* to give the nuptial benediction, to unite in wedlock, to marry *Glr.*; *dbül-po bza - mi ynyis* a poor married couple *Glr.* 2. in a wider sense: **household**, *bza - mi nyi-šur-tsa-ynyis* a household of twenty two persons *Mil.* — *bza-med* ill-fed, lean *Mil.* — *bzá-tso* plur. of *bza*. — **za-dá** (lit. *za-zlá*) *W.*, *C.* partner, wife. — *bza-šin* fruit-tree, *bza-šin-rá-ba* orchard, *bza-šin-ra-ba-srún-pa* watchman or keeper of it *Dzl.* — *bza-šug* (vulg. **-šub**) = *bza-mi C.*

བཟར་ *bzar* sometimes for *zar*; *bzár-ba* v. *dzár-ba*.

བཟོས་པ་ *bzás-pa* v. *zá-ba* and *yzás-pa*.

བཟི་ *bzi* (sometimes *yi*, *zi*), **drunken fit, intoxication, stupefaction**; *bzi šáns-te* having become sober again after intoxication *Glr.*; **zi-čan** *W.* intoxicated, muddled, *bzi-ba* 1. vb. to become intoxicated, to get drunk, *bzi-bar gyúr-ba* id.; *bzi-bar byéd-pa* to intoxicate, to make drunk *Cs.* 2. sbst. **state of intoxication.** 3. adj. **drunk, intoxicated C.**

བཟུང་བ་ *bzún-ba* v. *dzin-pa*; it is used as an adv. in the form of *bzúns-te*, e.g. *dei núb-mo-nas bzúns-te* from that evening (prop. beginning with that evening), ever since that evening *Mil.*; *tses bryad-nas bzúns-te nyai bar-du* during the time from the 8th. to the 15th. (day of the month).

བཟུར་ *bzur* v. *dzúr-ba*.

བཟེར་ *bze-ré*, also *bze* *Sch.*: **pain**, *bze-re-čan* suffering pain, *bze-ré byéd-pa* to inflict pain, to torment. (*Cs.*: 'indignation; angry; to be angry with.')

བཟོན་ *bzed* 1. in comp.: *pyag-bzed* (hand-) basin *Cs.*; *lhuñ-bzed* beggar's bowl, alms-pot, frq.; *bzed-snódsalver* *Sch.*; *bzed-žál* *Lex.*, also *žal-bzed* *Cs.*: 'spitting-box; acc. to oral

བཟོ་ *bzo*

expl. a cup into which the higher class of people skim off the superabundant grease swimming on the tea (v. *ja*); *bzéd-pa* v. *dzéd-pa*. — 2. *bzed-snyóms-pa* wire-drawing *Sch.*

བཟོ་ *bzo* 1. **work, labour**, *bzoi rnam-gyur* the beauty of a work or workmanship *Glr.*; *bzo rgya-nág-gi lugs* as to the workmanship it is in Chinese style *Glr.* (by some the word is taken in these passages in the signification 3). — *bzó-lasréd-pa* liking labour, laborious, = *las Stg.*; **zo te-rél, mi-la ma (s)tan** *W.* the work is not yet finished, do not let people see it yet! *snai bzo hyed-gin dug-pas* being just occupied with working out the noses *Glr.* — 2. **manufacture, art, trade, handicraft**, *rin-po-čei* art of a jeweler, *gos-* trade of a tailor, *diul-* art of a silver-smith, *lčags-* trade of a blacksmith, *tag-* of a rope-maker, *rdo-* of a stone-cutter, *rtsig-* of a mason, *bzan-* of a copper-smith, *šin-* of a joiner or carpenter, *yser-* art of a gold-smith, *lha-* of an image-maker, *lham-bzo* trade of a shoemaker. — 3. also *zo*, **figure, image, picture, resemblance**, = *dbyišs*, **ā-me zo dug** *W.* he is the exact likeness of his mother; **appearance, physical constitution**, v. *zo*. — 4. sometimes for *bzó-pa*, *bzó-bo*, so that all the words enumerated sub 2 may also denote the artist or workman. —

Comp. and deriv. *bzó-kan* workshop. — *bzo-kyád*, *bzoi kyad* *Glr.* work of art, masterpiece, elegant piece of workmanship. — *bzo-kyüd*, *bzo-kyun* *Cs.*: 1. potter's wheel. 2. a hydraulic machine(?). — *bzo-grá* academy of arts, mechanics' institution *Cs.* — *bzo-rgyü* working-materials *Glr.* — **zób-bsta*(?), *zób-sta*, *zób-sta** *W.* form, fashion, e.g. style of a house, its architecture; form, of a bottle, a lamp or candle stick, of any production of art; **zor-dó** anvil-stone *W.* (*bzo-rdo*). — *bzó-pa* artist, mechanic, *diul-bzo-pa*, silver-smith, and so forth. — *bzo-dpón* master, over journey-men or the students of an art. — *bzó-ba*, pf. *bzos*, to make, to manufacture *C.* (for the *byéd-pa* of *B.*, and **čó-če** of *W.*), **par zó-wa** to print; **sém-kyi zó-wa** *C.* to frame in one's mind, contrive, invent; **zq-*

*pe tsa** manufactured salt, **zó-pe ser** artificial gold *Wdn.* — *bzód-bo* = *bzód-pa*, *bzód-bo mkás-pa* a skilful artist *Mil.*; *bzo-byéd* 1. id. 2. imaginative faculty, imagination, *nif.* — *bzo-lás* work *Sch.*

བཟོད་པ་ *bzód-pa* (rarely *bzád-pa*) I. vb., བཟོད་པ་, 1. to suffer, bear, endure, c. acc., *mig ná-ba ma bzód-nas* not being able to bear the pain in his eyes *Dzl.*; *lus dis na mi bzod* with this body pain, disease, cannot be endured *Thgy.*; *sañs-rgyás-kyi tugs-rje čé-bas ma bzód-nas* seems to imply: Buddha in his mercy not suffering this, but checking the mischief; — also c. dat.: *jam-po-la mi bzod* he cannot bear what is soft or smooth *Dzl.*; *ma-bdē-ba bag-tsam-la bzód-pa mi byéd-de* getting so fretful through a slight indisposition *Mil.*; *ltā-basmi bzód-de* finding it unbearable for his eyes *Pth.*; *drán-pas mi bzód-de* as much as: so that he almost lost his senses over it *Pth.*; *bzód-tabs* (or *bzod-glags*)-*méd-par* རྟུན་པ་ or རྟུན་པ་ not to be able to bear . . . any longer, *frq.*; *mi-bzód-pa* or *-bzád-pa* adj., unbearable, intolerable, also irresistible; *ma bzód-nas* not being able to resist any longer *Dzl.* — 2. to forgive, pardon, *ñan-čad to-čam-pa bzód-par ysol* to pardon our former tricks is what we beg *Mil.*; *rtā-la ma skyón-pa bzód-par bzēs tsal* that I did not request you to mount, this I beg you to forgive me *Mil.*; *bzód-par ysól-lo byas kyan* although she begged pardon *Pth.*; *skyón-rnamsyé-šes-spyan-ldan-rnams-la bzód-par ysol* with respect to the deficiencies I pray for the indulgence of the very wise (readers); *bzod-ysól byéd-pa* to ask pardon, forbearance *Pth.* —

II. subst. 1. patience (*Ssk.* བཟོད་པ་), *bzód-pa sgóm-pa* to exercise one's self in patience

Dzl. ལ་, 12; but also, to have patience, to show forbearance; *bzód-pa bzēs-pa*, id. resp. (v. also above I, 2); *bzód-pa-čan* patient; *bzod-srān* unwearied patience; *bzod-pa-čun* impatient *Mil.*, *bzod-med Cs.* id. — 2. in asceticism: perseverance, steadfast adherence to the four truths, constancy in pursuing the path that has been entered upon, *mi skye-bai čos-la bzod-pa* acc. to *Was.* id., being at the same time no longer subject to rebirths, p. (140). —

Observ. So far as 'to forgive' implies patience, forbearance, it may be rendered by *bzód-pa*; but as the Scriptural view of 'forgiveness of sin' involves more than that, other expressions, such as *bū-lon sél-ba*, must be resorted to with reference to the latter.

བཟོད་པ་ *bzób-pa* *Sch.* = *ysób-pa*.

བཟོད་པ་ *bzom tub*, carried on the back, to convey water, v. *ču-bzóm* sub *ču*.

བཟོད་པ་ *bzlā-ba* v. *zlā-ba*.

བཟོད་པ་བཟོད་པ་ *bzlas-brjód* (cf. *zlā-ba* II, 2); *zlā-ba* in a strict sense, is stated to be the silent, *brjód-pa* the soft, yet audible pronouncing of spells etc., *bzlas-brjód* signifying both together; *bzlas-brjód byéd-pa* to mutter over *Glr.*; *mū-stegs-pai bzlas-brjód* Brahmanical spell-murmuring *Thgy.*

བཟོད་པ་ *bzlim-pa* v. *zlim-pa*.

བཟོད་པ་ *bzlō-ba* v. *zlō-ba*.

བཟོད་པ་ *bzlog* the contrary, the reverse, *prā-ba-las bzlog sbóm-po* the contrary of thin is thick *Lex.*

བཟོད་པ་ *bzlos*, v. *zlō-ba*.

Q

Q a, 1. a letter peculiar to the Tibetan language, which, contrary to ཨ (q.v.) denotes the pure vowel, without any admix-

ture of a consonant sound. The difficulty which attaches to the articulation of this vowel, requiring an opening of the glottis

འ་ཅག་ *á-čag*

འ

འུ་ *u*

before it is sounded, has occasioned a great variety of pronunciation in the different provincial dialects. Vide Phonetic Table with its explications. — 2. numerical figure: 23.

འ་ཅག་ *á-čag*, Cs. *we*, v. *ú-čag*.

འ་ཅི་ *a-čī* n. of a country *Glr.*

འ་ཅི་ཁྱ་ *a-ti-wa*, with *lóg-pa*, *Sch.*: to perform somersets, to tumble over, to roll.

འ་ནལ་པ་ *a-na-yañ* although, *Sch.*; *a-na-ma-na* *Sch.*; perfectly alike, having a striking resemblance (?).

འ་མ་ *á-ma* but, e.g. *á-ma ma rjed čig* but do not forget! *Cs.*

འ་ཁྱར་ *a-úr* *Sch.*: 'shaking or rattling sounds' cf. *ur-úr*.

འ་ *añ* 1. like *yañ*, attached to conjunctions, and corresponding to the English *ever*, *soever*, after vowels, col. also after consonants, e.g. *nam-añ*. — 2. *án-sgra*, *bón-bui* *Cs.* the braying of an ass.

འ་ཀོ་ *án-ke* (not ident. with *án-gi* number), a mystical character, frq. occurring in certain finical ornaments or flourishes called *sbrül-mgo*, occasionally also in written words.

འཁ་པ་ *áb-pa* *Ts.* to bark.

འར་པོ་, འར་ཅན་ *ár-po*, *ár-čan* *Ts.* angry = *ytüm-po*.

འར་བ་ *ár-ba* *C.* lot, *rgyáb-pa* to cast, = *rgyan rgyáb-pa*.

འར་ཁྱར་ *ar-úr* v. *ur-úr*.

འར་ལང་ *ár-yañ* also, too, likewise *Sch.*

འི་ *i* 1. num. figure: 53. — 2. *W.* demonstr. pron. inst. of *di*, this, also *'i-po*.

འུ་ *u* 1. num. figure: 83. — 2. sbst. kiss, v. *o*. — 3. also *o*, *Cs.*: demonstr. pron., this, *ú-ni-ru*, *ú-nir*, *ó-nir*, hither; *Ts.* **wú-ohi** this.

འུ་སྒྲ་ *ú-sgra* *Glr.* noise of many foot-steps, prob. = *úr-sgra*.

འུ་ཅག་ *ú-čag* 1. also *ó-čag* *Glr.*, *ó-čog* *Thgy.*, *ú-bu-čag* *Dzl.* pers. pron. *we*. — 2. chimney *W.* (?).

འུ་ཁྱ་ *u-tug* *Sch.*: 'Lüderlichkeit, auch

འུ་ཁྱ་མ་ *'u-tsugs'*; but in *W.* **un-tug čó-čé** means to break out into a violent passion, and **ún-tug-kan* or *-čan** angry; in *C.* **mú-tug-pa** and **düg-tug-pa** to be at a loss; so also in *Mil.*

འུ་བ་ *ú-bu* v. *ú-čag*.

འུ་རུ་རུ་ *u-ru-rú* *Sch.* = *ur*.

འུ་ལག་ *u-lág* compulsory post-service, the gratuitous forwarding of letters, luggage and persons, the supply of the requisite porters and beasts of burden (also more immediately these themselves), — originally a socage-service rendered to lords and proprietors, government officers and priests; in more recent times remunerated and legally regulated in those parts that are visited by European travellers; *mi-la* *u-lág skül-ba* to impose such services, by exacting porters etc. *Pth.*, *gél-ba* id.; *skyél-ba* prob. to forward by *Ulag*; (*Cs.* limits the signification too much).

འུ་སུ་ *ú-su* *Lt.* coriander seed.

འུ་གཤ་ *úg-pa*, owl, *Lt.*; *ug-rgán* *Sch.* the great horn-owl, *ug(-gu)-čün* the little owl; *ug-mig* owl's eyes (*Cs.* 'large languishing eyes', *Sch.*: 'large protruding eyes'); *ug-mig-čan* having such eyes, *úg mig-pa* or *-ma* a goggle-eyed man or woman *Cs.* — 2. *Ld.* also for *yug-po* oats.

འུ་ག་སིང་ས་ *ug-sins* v. *sins-po*.

འུ་ *ud* 1. *Cs.* swaggering, bragging, bombast, fustian; *ud čer smra-ba* to swagger, brag, gen. **wur čé-pa**, *C.* — 2. = *yud* *Thgy.*, *ud-kyis*, in a moment, instantly, suddenly. — 3. command, order (?), *Sch.*: *ud-sgrog-pa* to make known an order.

འུ་བ་པ་ *ub-pa* to sweep or rake together with one's hands, *pañ-pas ub-kyis bsduš-te* *Pth.* with the arms gathering all into one heap.

འུ་མ་བུ་གླེན་མཁར་ *um-bu-glañ-mkar* n. of the palace of the ancient Tibetan king *Thothori*, *Glr.*

འུ་ *ur* 1. noise, din, clashing, cracking, roar of a tempest etc., but also and not less,

a low, humming noise, *rná-bai bú-ga bkág-pai tse* *ur-ur* *žes-pai sgra* the humming in the ears produced by stopping them *Wdn.*; *ur-ur-po-yi sgra* id. *Wdn.*; *rná-ba ur-la* *krog* there is a buzzing in my ear *S.g.*; *ur ldan* or *byun* a noise is heard; *Cs.* more particularly: talk, babbling, chit-chat, *ur-yton-ba* to talk, to chat; **ton-ur** *C.* (lit. *ston*) bragging, humbug; *ur-sgra* = *ur* noise caused by many voices, many footsteps, cf. *u-sgra*; of the howling of a tempest, *ur-sgra* *če* although it (the thunder) makes a great noise *Mil.*; *ur-tin* a brass basin, used to make a noise by striking it *Sch.*; *ur-ba* sbst. a humming insect, beetle *Sch.*; vb., to be noisy, chattering, *Cs.*; *dga-grágs ur-te* shouting, rejoicing *Mil.*; **ur čö-če** to set a dog on a person *W.*; **ur bsád-pa, ur-brdáb btán-ba** *C.*, *W.* to exaggerate, brag, boast. — 2. *bag-dró ur-ur* *Pth.* seems to describe the feeling of a genial warmth pervading the body. — 3. **wur gyág-pa** *C.*, **ur gyáb-če, tán-če** *W.* to smooth, v. *dbur-ba*. — 4. *ur-rdo* a sling *Sch.*, *ur-rdo pén-pa* to throw with a sling. *འེ* num. figure: 113.

འེ་འ I. num. figure: 143. —

II. sbst. 1. provinc. *u* kiss (ཁུམ་), *o byéd-pa* to kiss *Lt.*, *Ká-la* on the mouth *Pth.*; *pyag, žabs* resp. on the hand, the foot *Cs.*; *o yton-ba* *Cs.*, **u lán-če** *W.*, = *o byed-pa*. — 2. v. *o-ma*. —

III. pron. 1. pers. pron. *we*, v. *u-čag*. — 2. dem. pron. *this* *Cs.* v. *u* III. — IV. interj. (*o* *ž*) 1. like *oh, yes!* as a reply: *o lágs-so* oh very well! *Mil.*; **o yón-nog, 'o dig-gog, 'o gyál-log* *W.*, **o yón-ñe** *C.* well! it's all right to me! well, do so! — *o, o, ž, ž*, so! well! very well! in *W.* it is a common reply, indicating nothing more, than that attention has been paid to the words spoken, like the English well! indeed! — 2. as a positive affirmative, *yes!* *W.*, cf. *o-ná*.

འེ་སུག་ *o-skol*, also with *rnams* and *čag*, (*Cs.* also *u-skol*), *Ld.* *d-žo, we, Mil.*, *Tar.*, *Thgy.*, e.g. (if all men must die), *o-skol lta čì smos* of course also *we* *Thgy.*; it

is very often used as a reciprocal pronoun: *o-skol ma ži prád-pa* the fact, that we have seen each other once more before we die *Mil.*

འེ་བུག་ *o-brgyál*, resp. fatigue, weariness, want, any kind of hardship, **péb-lam-la ob-gyál ma kyód-da** *W.* has not your walk hither fatigued you? *o-brgyál yón-lugs* the getting into difficulties *Mil.*; more frq. as vb.: *o-brgyál-ba, kyéd-čag-rnams o ma brgyál-lam* are you perhaps fatigued? *Glr.*; *žabs-tóg o mi brgyál-ba bul* a short expression for: everything shall be at your service, so that you shall not want anything *Mil.*; *o-re-brgyál* = *o-brgyál* 1. trouble, drudgery, annoyance *Mil.* 2. decay, decline, ruin, of religion, usages etc.

འེ་སྒྱིག་ *o-snyig* sour cream *Sch.*

འེ་སྒྱིག་ས་ *o-snyigs* birch-tree *Sch.*

འེ་དོད་ *o-dod* lamentation, wailing, cry for help, gen. as vb. *o-dód* *žód-pa* to lament, to call for help *Glr.*, *Pth.*, *Wdn.*; *o-dód-pa* one that seeks help, support, redress, a client, a plaintiff, more in pop. language.

འེ་ན་ *o-ná* (cf. *o*, *on*, *ón-kyan*), comes nearest to the Greek *ἀλλά*, used esp. to introduce a new thought or proposition in speech: *now*, what shall you do in that case? *Dzl.*; *well*, what did he say? *Dzl.*; *well*, I hope you have at least . . . *Dzl.*; *why*, *Mil.*; *but now* *Thgy.*; *but*, the Latin *autem*, when a new clause is added *Mil.*, *Thgy.*; *yea*, in a climax, e.g.: I met with a naked man, yea, an insane ascetic *Mil.* — 2. as an answer in the affirmative, *yes* *W.* —

འེ་མ་ *o-ma* milk, *o-ma žó-ba* to milk *Glr.*; *snyól-ba* to let it curdle *Cs.*, *sriúb-pa* to churn it *Cs.*; *o-ma čags* the milk thickens, coagulates *Cs.* —

Comp. *o-tán* 'milk-meadow', the plain in which Lhasa now stands; of the former lake, *o-tán-gi mtsó* *Glr.*, a sedgy moor is said to be still remaining. — *o-tug* milk-soup *Tar.* — *o-tud* cheese, v. *tud*. — *o-tün* suckling-child, baby, = *žö-tün*. — *o-*

འོ་མ་ཟི་ཟི་ *o-ma-zi-zi*

འ

འོ་བ་ *ön-ba*

snód milk-vessel. — *o-spri*, *o-sri*, cream.
— *o-már* 1. milk and butter *Sch.* 2. termin.
of *o-ma* into the milk. — *o-zó* milk-pail.

འོ་མ་ཟི་ཟི་ *o-ma-zi-zi* *W.* *pater-noster* pea,
the seed of *Abrus precatorius*,
used as beads for rosaries.

འོ་ཡ་, འོ་ཡལ་ *o-yó*, *o-yóg* *terrier Sch.*

འོ་རེ་བརྒྱལ་ *o-re-brgyál* v. *o-brgyál*.

འོ་ཤོ་ *o-sho* *W.*, only in **o-sho tán-če* or *gyáb-
če** to laugh at, deride, to feel a plea-
sure at the misfortune of others.

འོ་ས་ *o-se* mulberry, *o-se-shin* mulberry-
tree; *ba-ös* *Med.*, perh. strawberry
spinach, Blitum, which in *W.* is called *ba-
o-se*, cow-mulberry.

འོག་ *og*, *W.* **yog**, *Ts.* **wag**, 1. root sig-
nifying below, or with reference to time,
after, opp. to *goñ*; *og-tu*, *W.* **yóg-la** 1. adv.
down, below, underneath; afterwards, later;
in paging books it denotes the second page
of a leaf, v. *goñ*; it is used as an expedient
to correct errors in numbering, or to make
additions, as with us e.g. 'page 24, b'. 2.
postp. under, with accus., less frq. with dat.,
down from; after (as to time, rank, succes-
sion). — *og-na*, *W.* **yóg-na**, 1. adv. under-
neath, below. 2. postp. c. gen. under, after.
— *og-nas*, *W.* **yóg-nas** 1. adv. from
under, from below. 2. postp. c. genit. forth
from below *og-tu* *júg-pa* to put underneath,
to subject, subdue *Glr.*; *ka-og* *Ts.* = *og-
tu*, e.g. **šin-gi ka-wág** under the tree; some-
times (less corr.) with accus. inst. of genit.,
also *og* alone, inst. of *og-tu*, *og-na*: **Ru-
tog Gu-lab-sin 'og mi dug** *W.* Rutog does
not stand under, is not subordinate to, Gulab
Singh; *ldin-og* the division of soldiers
under the Dingpon, or a century (division
of hundred); *bču-og* a body of ten men
under a *bču-dpon* or corporal. — 2. testicles,
of animals, *og-dan* not castrated; **wog
če'-pa** (*spyad-pa*) to cover, copulate *C.*

Comp. and deriv. *og-sgo* the lower ori-
fices of the body for the discharge of the
excretions, *og-sgo rnyis* *S.g.*; more partic.
the anus *Pth.* — *og-rdo* anvil *Sch.* — *og-*

pag v. *pag*. — *og-ma* adj. the lower, later,
following one, *dei og-ma* the one following
after that, the second in turn; **lá-mé san
ge-nyén yóg-ma zig dug** *W.* a Genyen is
inferior to a Lama. *og-min*, འོག་མིན་, 'the
not inferiors' i.e. the highest, the inmates
of a certain heaven inhabited by gods, or
also that heaven itself. — *og-rol-tu* = *og-
tu* *Tar.* — *og-rlün* *Lt.* vapour, flatulence.
— *og-sál* crop, crow of birds.

འོ་བ་ *ön-ba*, pf. *öns*, imp. *sog*, *B.* and *Bal.*
(**ön-čas**), for which in common life
almost always, and in more recent literature
not seldom, *yön-ba*, *W.* **yön-če**, is used,
1. to come, *ma ön-ba mton-nas* *Dzl.* when
he saw his mother coming; *nán-du öns*,
Dzl. he came in; *yir ön-ba Glr.* to come
back; *mi rnyis nai drün-du ön-rgyu yin-
pa Glr.* two men that were about to come
to me; *ön-bai lám-du Pth.* when being on
their way; *ti-se-la sgóm-du yöns-pa yin* *Mil.*
we come to the Tise in order to meditate;
öns-pa légs-so you are welcome *Cs.*; *nas
o-dód byas kyan ön-mkan med Pth.* although
I was crying for help, nobody came; *kyer
öns-so Glr.* they came to bring, they
brought with them; *krid-sog* bring hither!
krid öns-so Glr. they brought thither; with
reference to time: *ma-öns-pa* not yet come,
i.e. future, *dus* etc. very frq.; also poet.:
ma-öns dön-du for the benefit of those
that are to come, i.e. of posterity; *čan yön-
bai rigs*, *Wdn.*, the kinds (of cerealia) from
which beer comes (is made). — 2. to happen,
yöd-pa yön-gin dug-pas *Mil.* as it some-
times happens that there are ...; more frq.
to occur, to be met with, *grén-bu ön gyür-na*
whenever an e occurs, wherever an e stands
Gram.; *mii yul-na mi ön* such a thing does
not occur on earth *Glr.*; **di-ru mi yön(-če)**
W. that is not to be met with here. — 3.
to fall to the lot of, to be given, to come upon,
c. dat., *sras ön-bai ysól-ba btáb-bo Pth.*
she prayed that a son might be given to
her; **ko-la nad yön** *W.* a disease came
upon him; **söd-nyom yön** I receive alms,
sod-nam yön I acquire merit *W.*; to come
in, *yön-sgo* income, revenue *Schr.*, cf. *yön-*

tan sub *tan* 2. — 4. to be suitable, practicable, to do, *batán-pa yéig-la stón-pa ynyis mi óns-pas* *Glr.* as two preceptors for one doctrine will not do; *yül-du lóg-pa mi ón-bas* *Glr.* as a journey home is not practicable; *o-yón-nog* v. *o*; *lús-la ón-bai bár-du* as long as he was fit for work; to go on well, to do well *C.* **da yón-na** *W.* will it do now? — 5. when connected with verbs, it serves to indicate futurity, like the English auxiliaries **shall** and **will**, as becomes evident from such expressions as the following: *či-ba nam yon ča med* *Mil.* when dying comes, i.e. when we shall die, is uncertain; *mdog gyúr - ba on* *Glr.* a change of colour is coming, i.e. the colour will, or is going to, change; *gró-ba mi yon-bar dug* *Mil.* I am not likely (*dug-pa*, 4) to go there any more; **fel-če mi yon** *W.* he will not be put to shame, not be disappointed; also with the supine: *srog dan brúl-bar gyúr-du on* *Dzl.* it will even come to his dying, it will be his death; *zós-su on* *Dzl.* he will even get so far as to eat . . . ; *ši-bar on* he will die; still more free and popular are those turns, in which the gerund or the mere root is used: *ynan-ste on* *Pth.* he will assent to it, allow it; *yéig min kyan yéig yin-te on* *Glr.* if it is not the one, it will be the other; *sleb yon* he will come *Mil.* and in *C.* very common; *yid-čes mi on* they will not believe it; it is also used to express the passive voice, and the English **to become**, **to grow**, **to get**: *šes-na na ysod ón-bas* *Glr.* as I should be killed, if she heard of it; **zer yon** *C.* so it is said, expressed, i.e. this is the usual way of expressing it; **pél-te yon** *W.* it is getting larger, increases; or with a noun: *smin on* *Glr.* it is growing ripe; *rgyál-po ban-su on* *Ma.* the king becomes a subject.

འོ་མོ་ལ་ *on-mól* *Ld.* for *ól-mo*.

འོ་ *od*, light, shine, brightness, *šar* flames up, shines, *pro* spreads, proceeds from; *od spró-ba* to emit light, *bkyé-ba* to spread *Sch.*; *od lham-mér mdzad-pa* resp., to shine with a bright light *Sch.*; *od kéns-pa* filled with light *Sch.*; *lús-la od yód-pa* self-lumi-

nous, a property of primeval man *Glr.*; *nyi-od* sun-light, *zla-od* moon-light, *skar-od* star-light *Cs.*; *ynam-od* brightness of the night-heavens, zodiacal-light *Cs.*; *me-od* fire-shine *Cs.*; lustre, brightness, of polished metal, *od byin-pa* to elicit a gloss or lustre, to give a bright polish *Sch.*; metaphor. fair complexion, external beauty, **kán-pe 'od pélte yon** the splendour of the house increases, **bud ča dug** declines, decays *W.*; *od dan ldán-pa* *B.*, *od-čan* 1. luminous, emitting light; 2. bright, polished. 3. light, **od-čan ča yin** *W.* now it will grow light. 4. of a fine colour, of a blooming appearance *Glr.* 5. beautiful, splendid, stately; *od-med*, vulgo *od-med-kan*, the contrary.

Comp. *od-kór* or *skor* a luminous circle *Lex.* — *od-dkar* 1. white light. 2. symb. num.: 1. — *od-čan*, v. above. — *od-dpag-méd*, *ཡམིཏཱམ*, also *snan-ba-mta-yás* the fourth Dhyani-Buddha, v. *sañs - rgyás*. — *od-spro* (or *pro*?) light? — **od-to** *W.*, **od-to tog** hold up the light! **od-to bu** glow-worm, fire-fly; *od-pro* sometimes occurring in the names of gods. — *od-yzer* ray of light *Dzl.* and elsewh. frq.; *od-yzer-čan* n. of a god, *od-yzer-čan-ma* of a goddess *Do*. — *od-srún* n. p. 1. the human Buddha of the preceding period of the world. 2. a king of Tibet, son of Langdarma. — *od-ysál* 1. a bright light or gloss, *od-ysál mdañs dan ldán-pa* very glossy, of leaves. 2. com. of the supernatural enlightening of the saints, *od-ysál-gyi nán-nas yzigs-te* *Mil.* knowing, beholding, by means of prophetic light.

འོ་མ་ *od-ma* cane, bamboo, *od-ma tsal*, *འོ་མ་ལྷ་མོ་*, cane-grove; such a grove near Rajagriha was a favourite retreat of Buddha.

འོ་ *on* *W.* but (*sed, autem*); (not so often used as in English).

འོ་ཀྱང་ *on-kyan* but, yet, notwithstanding *Dzl.* and elsewh, frq. in *B.*; rarely *on-yan* for it *Mil.*; it stands at the beginning of sentences, but is also preceded by a gerund with *-kyi*, in which case it is almost pleonastic; *Lex.* give *ཅུ་མེད་* as the

འཛན་ཏ་ *on-tan*

a

འཛམ་པ་ *os-pa*

Skt. word for it, which however seems not to agree with its use.

འཛན་ཏ་ *on-tan* = *on-kyan* Lex.

འཛན་ཏ་ *on-te* B. and C. or if not, or else, or also, in double-questions after the termination *am* of the first question.

འཛན་པ་ *on-pa* 1. deaf, also to be deaf; *on-pa-pa*, *on-pa-po*, *on-po* a deaf man, *on-pa-mo*, *on-mo* a deaf woman Cs.; *on-lon* deaf and blind. — 2. to give, to bring, chiefly as imp. *on-cig* Dzl.

འཛན་སེང་ *on-sen*, with *byed-pa*, to pay attention, to watch, to spy Sch.

འབ་ *ob* 1. also *obs* ditch, trench, pit Dzl.; *me-ob* fiery pit; also fig.: the fire-pool of passions. — 2. v. *yob*.

འཛམ་བུ་ *om-bu* 1. tamarisk, *Myricaria* Med. not unfrequent near the rivers of Tibet. — 2. Sch.: 'a town, settlement'(?).

འཛ་ *or* 1. dropsy, viz the species *anasarca*, nif., = *págs-ču*; *dbu-or* prob. id. Med. — 2. eddy, whirlpool Sch.

འཛ་བ་ *or-ba* 1. to put or lay down Cs. — 2. to feed, e.g. a little child W.

འཛ་ *ol* clover, trefoil, viz. snail-clover, medic, (*Medicago*); *ol-tán* a plain covered with such clover; **ol-kyog** W. snail.

འཛ་མདུད་ *ol-mdúd* v. 'ol-mdúd.

འཛ་པ་ *ol-pa* vulture Sch.(?)

འཛ་སྐྱི་ *ol-spyi* in a general way, generally speaking, about, *ol-spyi* id. Sch.; *ol-spyi tsám-du dus mnyám-mo* they are about contemporaries Tar.

འཛ་བ་ *ol-ba* black horse Mil., Ld.-Glr. (Ts. **wál-ba**).

འཛ་མོ་ *ol-mo* Ld. **on-mol** besom, broom, brush, *stag-ol* birch-broom, *zed-ol* hair-broom Cs.

འཛ་མོ་སེ་ *ol-mo-sé* Wdn. an officinal plant; Cs.: '*ol-ma-sa* 1. a certain small berry. — 2. a small weight'.

འཛ་ *os* 1. v. the following. — 2. v. *o-se*.

འཛ་པ་ *os-pa* 1. vb. and adj. to be worthy, suitable; becoming, appropriate, with termin. inf., in later times and vulgo, with the root, *shyin-par os* it is becoming, it is meet to give; *di yzigs-par mi os* it is not decent to see this; **ka-lón čá-čé 'os** W. he is worthy to be a vizier; **l-sam la tan mi 'os** W. he is not worth such high wages; **la nán-te tan 'os** W. he deserves extra-pay; *yid-smón os* to be wished, desirable; *pyag bya-bar os-par gyur* he becomes adorable; *stód-os* to be praised, laudable; *bkúr-os* deserving honour Cs.; *tams-čád-la póg-os-pai čád-pa* the punishment condign to all; rarely with genit.: *kún-gyis bkúr-zin mčód-pai os* Mil. he is deserving of universal honour and respect, and even: *rjei os min* he was not worth to be a king, for which more frq. the termin. is used: *γtsó-mor os-pa zig* Glr. the one that is the most deserving of being mistress, i.e. she that has the genteelst appearance, that is most of a gentlewoman; *grógs-su os-pa* he is worthy to be his colleague, nif. Mil. — 2. more particularly in colloquial language: right, W. **os-čan*, *ő-šan**; with a negative **mi-os-pa, os-méd, os-mín** W., **mi-č-pa** etc. C. wrong (for the *rigs-pa* and *mi-rigs-pa* of earlier lit.); *mi os-pai spyod-pa byed-pa* Glr. to entertain illicit intercourse; *rdzas os-pa* a lawful, *mi os-pa* an unlawful matter Schr.; **q-min-ghi í im-gál** C. a wrong, immoral act, sinful transgression; **os mi-os p'é-čé** W. to discern between right and wrong; with regard to a man's words, credible, trustworthy, or the contrary. — Sch. has besides: *os či yod*, 'what other means or way is there?' and: *os spyi-ba* 'to finish (a thing) for the most part; to be good or tolerably good'(?).

ཡ

ཡ ya 1. the consonant **y**, pronounced like the English initial **y**, in yard, yoke etc., in *C.* deep-toned; *yá-btags*, *yá-ta* *Glr.* the subscribed **y** or ཡ. — 2. num. fig.: 24.

ཡ ya I. often with *γ̈cig*, one of two things that belong together as being of one kind, or forming a pair, also one of two opponents; *mig ya-γ̈cig lón-ba* *Pth.* blind of one eye; *lham ya-γ̈cig* *Glr.* one of a pair of boots, an odd boot; *lag-pa ya-γ̈cig-tu* *γ̈ser fogs*, *lag-pa ya-γ̈cig-tu bú-mo* *Krid-de Dzl.* in one hand holding the gold, with the other leading his daughter; *stón-pa dan γ̈sál-ba* *γ̈nyis ya ma brál-bar* *Thgr.* the empty and the clear (emptiness and clearness) being inseparable from each other; *ya-gyál* one of several, e.g. of three things *Gram.*; of six *Lex.*; **yá-do** in *W.* the common word for *gros* or *zlá-bo* **associate, companion, assistant**, **yá-do cò-cè** to assist; **nyí-ka ya γ̈p** *C.* they are equal to each other, a match, one as good as the other, **kò-la ya mé*, or *kò ya jhè-kén mi dug** *C.* he finds none that is a match to him, **di l̥-ké ya ñé mi túb** *C.* I am not equal to the task; *Kai ya* v. *ká-ya*; *ya-méd* = *do-méd*; *γ̈túb-ya* adversary, antagonist; *ya-zár* one-eyed; *ya-ma-zün* and *ya-má-brla*, *ya-ya* v. below. —

II. root signifying **above, up** etc. (opp. to *ma*), cf. *gön*; adj. *yá-gi* (also *yá-ki* *Mil.*), *pü yá-gi* the upper or highest part of a valley *Glr.*, *ri-bo yá-gi* the hill up yonder *Mil.*; *yá-gi* upper = heavenly *Mil.*, opp. to *má-gi*; *yar* and *yas* v. the respective articles; the word, otherwise, occurs only in compounds: *yá-rkan* palate; *ya-gád* (for *skad*) ladder *Sch.*; *ya-gón* above, over *Sch.*; *ya-mgál*, *ya-mčü*, *ya-tém*, *ya-tóg*, *ya-rábs*, *ya-ré*, *ya-só* v. *mgál* etc.; *ya-mtá* the upper end, i. e. the beginning e.g. of a word, opp. to *ma-mtá* the end *Cs.*; *yá-ša* esteem, honour, love, shown to a person *W.* (= *že-sa* *B.*, *C.*), **yá-*

*še spē-ra** expressions of respect; **yá-še pī-la zér-na** if one speaks respectfully; *ya-ša-méd-kan* uncivil, regardless, reckless, unfeeling; **yá-ša cò-cè** to show love, regard, to treat with tenderness, to fondle, a child, animal etc., opp. to *má-ša*, which however is less in use.

ཡ་ཁ་ *yá-ka* **mutual revilings** *Ma.*: *ma smád-la yañ yá-ka sgrags* mother and children abuse one another. *Cs.*: *yá-ga* bad reputation (?).

ཡ་གྲལ་ *ya-gyál* v. *ya* I.

ཡ་ང་(ས་) *yá-na(-ba)* *C.* also **yá-na-bo** (prob. for *γ̈ya nán-pa*) **shuddering, fright, anguish**, with genit. or accus. of that which is the cause of it *Do.*; *yá-na-bai dmag-tsógs* *Mil.* a formidable host; *yá-nai gęgs* terrible danger *Pth.*

ཡ་ཏ་ *yá-ta* v. letter *ya*.

ཡ་ཏྲ་ prop. ཡ་ཏྲ་ *ya-tra* (procession and feast, in honour of some idol) *W.*: **festivity, reveling**, in beer with dumplings and pastry, held in autumn or winter, in memory and for the benefit of the souls of those that died during the last year.

ཡ་དོ་ *yá-do* v. *ya* I.

ཡ་པོ་ *yá-po* **butcher; executioner** *Schr.*

ཡ་བ་ *yá-ba* prob. = *γ̈ya-ba*. — *Mil.*?

ཡ་བ་ཀ་ར་ *ya-ba-kā-ra* *Ssk.* **saltpetre** *Med.*

ཡ་མ་ *yá-ma* 1. the temples. — 2. a severe cold, catarrh. *Med.*; **yá-ma rag** *W.* I have a bad cold. — 3. n. of a goddess, = *brtán-ma*.

ཡ་མ་རྩེ་ *ya-ma-zün* **unsymmetrical, incongruous, not fitting together**, e.g. two unequal shoes; of religions, languages,

ཡམ་བརྒྱ་ ya-ma-brla

ཡ

ཡང་གི་ yán-ge

customs, that have sprung from heterogeneous elements; of behaviour: **inconsistent; unheard of, prodigious**, ཅོ་ཤྲུལ་ magic feats *Tar.*

ཡམ་བརྒྱ་ ya-ma-brla, *ya-má-la*, Ü: ya-ma-la-po, Ts.: *ya-ma-len-te*, Lis.: = snyin-po-med-pa, mi-bdén-pa vain, unstable, fickle, not to be trusted or depended upon.

ཡམ་མཚན་ yá-mtsan 1. **wonder, miracle, supernatural occurrence**, adopted also as the term for the miracles of Scripture *Chr. Prot.*; ltás-sam yá-mtsan ci byuñ *Dzl.* what signs and wonders have happened? yá-mtsan-du gyúr-ba *Dzl.* to happen, to come to pass in a marvelous manner; yá-mtsan-ste *Pth.* being a wonderful man; Kyód-la di-tsam rig-pa-méd-pa ni yá-mtsan-cho that you are so ignorant is very strange (wonderful); *yá-tsem-po* *C.* marvelous, miraculous; yá-tsam-can *id. Schr.* — 2. **wonder, astonishment, amazement**, rgyál-po yá-mtsan chen-po skyé-te *Tar.* the king greatly wondering; *yám-tsan tsór-če, cò-če* *W.* to wonder; yá-mtsan-gyi ynás-so *Tar.* it is a thing to be wondered at; dé-tsam yá-mtsan-rgyu med *Mil.* that is not so very astonishing.

ཡལ་ yá-ya 1. *Cs.*: **differing, diverse, yá-ya-ba diversity**; yá-ya-bor gyúr-ba *Sch.*: a subject of dispute, contrariety of opinion. — 2. *gyá-ya.*

ཡལ་གྱི་ ya-yó **crooked, wry**, col. *Cs.*

ཡལ་དྲ་ ya-lád **corselet and helmet, mail, armour**, yser-gyi of gold; also fig. *B.*

ཡལ་ཤ་ yá-ša v. ya II.

ཡལ་ཏུ་ ya-hu-dá **Judah, ya-hu-dá-pa jew** *Chr. Prot.*

ཡལ་ཏུ་ལྷ་ ya-ho-wá **Jehovah** *Chr. Prot.*

ཡལ་པ་ yág-pa a **small mattock, hoe**, cág-yag iron hoe, ñin-yag wooden hoe *Ts.*

ཡལ་པོ་ yág-po, prov. also jág-po, seldom in *B.*, but otherwise common in *C.* and *W.* **good**, in all its significations, both as to men and things, = bzán-po; *dei pí-la di yág-po* *W.* for that purpose this is good, fit, serviceable; *yág-po jhé-pa* *C.*,

cò-če *W.*, c. c. *la*, to caress, to flirt, also in an obscene sense; yág-po yág-po well, well!

ཡང་ yán 1. (accented), **again, once more; likewise, also, further**, frq., yán yán *Mil.*, yán dan yán-du *Tar.*, yán-nas yán-du *Dzl.* again and again; joined to adj. and adv. denoting a higher degree, still: yán čuñ *Mil.* still smaller, di ci-gañ-las yán dgá-ba zig byuñ *Mil.* that was still more pleasing than any thing before; yán sgos *Mil.* still more in detail; *yán-non-žag* *W.* the third day before yesterday. — 2. (unaccented, throwing the accent back on the preceding word), after the final letters g, d, b, s, gen. kyañ, after vowels often añ, **also, too**, the Latin *quoque*, na yán, bdag kyañ I too; bu čé-ba yán *Dzl.* my eldest boy too; bsód-nams dan yán ldán-pa *Dzl.* having also merit; yán — yán —, both — and —; di yán — de yán both this and that, pyi-rol yán nan yán both outside and inside; followed by a negative, **neither — nor**; yán singly, with a negative: **not even**, kar-šá-pa-ni yčig kyañ mi shyin-no *Dzl.* I shall not even give a cowry for it; yán with a comparative (as above) **still**, snár-bas kyañ lhág-par still more than formerly; as effect of a preceding cause, **so then**, kyeu de yán tse das-so *Dzl.* so then the boy died, bsád - pa yán grañs-méd-do *Dzl.* so then there were people killed without number; emphat., **even**, rin-por ma lón-par smra yán šés-so *Dzl.* within a short time he was even able to speak; sna-cád kyañ *Dzl.* even before this; kar-šá - pa - ni bum yán even so much as a hundred thousand cowries (I would give); also joined to a verbal root: tams-cád dus kyañ even if all without exception be gathered; **although**, btsal kyañ ma rnyed although they were seeking, they did not find, or, they were seeking indeed, **but** did not find; this latter turn is frequently used, where we use **but, yet, nevertheless** etc.

ཡང་སྐར་ yán-skyár 1. **subst. postscript.** *Cs.* — 2. **adv. again, afresh, anew** *C.*

ཡང་གི་ yán-ge v. yán-po.

ཡང་མོག་ *yán-egos* v. *yan* 1.

ཡང་ཅར་ *yán-čar* Bhot. and Schr.

ཡང་ལྷི་ *yan-lci* v. *yán-po*.

ཡང་འཇག་ *yán-jug* the second of two final letters, viz. *s* after *g*, *n*, *b*, *m*.

ཡང་རྩི་, ཡང་གི་ཁ་ *yán-tri*, *yán-gi-ka* (spelling uncertain), is said to be the n. of a green stone, which is worked into handles of knives etc. *W*.

ཡང་དག་པ་ *yán-dag-pa* v. *dáy-pa*.

ཡང་ན་ *yán-na* or, in *B.*, com. pleon. after the affixed *am* (*gam*, *nam* etc.), which in itself already expresses the *or*; it is also preceded by *dan*; further, *Thgy.*; either — or —, *yan-na* (*ni*) — *yan-na* (*ni*) —.

ཡང་སྤྲུ་ *yán-sprul* v. *sprul-pa*.

ཡང་ཤོ་ *yán-po* *Cs.*, **yán-mo** *C.* and *W.* **yán-ghe** *Ts.* adj., *yán-ba* adj. and subst., light, lightness, opp. to *lci-ba*, q. cf.; — fig. *jam-zin yán-ba* what is soft and light, commodious and easy *Dzl.*; of food cf. *lci-ba* II.; weak, **de sañ yán - mo yin** *W.* this is a weaker, less emphatic, word than that; **no yán-mo** *C.*, *W.* cheerful, happy.

ཡང་མ་ *yán-ma* early barley, v. *nas* I.

ཡང་མེས་ཤོ་ *yán-mes-po* great-grandfather,
yán-mes-mo great-grandmother
Sch.

ཡང་རྩལ་ *yán-rtsal* very high skill, consummate art *Mil.*

ཡང་རྩེ་ *yán-rtse* the highest point, summit, fig. the height of perfection.

ཡང་ཙ་ *yán-tsa* great-grandson *Sch.*

ཡང་ར་ *yán-ra* *W.* buck, ram, he-goat, = *pá-ra*.

ཡང་ལ་ *yán-la* prob. = *yán-na* *S.g.*

ཡང་ཤོས་ *yán-sos* n. of a hell *Thgy.*

ཡན་པ་ *yáns-pa* 1. also -*po*, wide, broad, large, *tan*, *sa-yzi* a large or wide field, plain *Glr.*; *yáns-din rgya-če-ba* large and spacious, of a house *S.O.*; **gú-sa* (or

né-sa) *yan-pa dug** *W.* here is much room; fig. **mi-g-yán** *C.*, *W.* liberal, generous, bounteous; **yan-méd-la*, *yan-yán-pa-la** *W.* sudden, unexpected, unawares; **yan-lug* *čó-če** *W.* to hang or throw a coat over, without getting into the sleeves; *yan-sam byéd-pa* id., *Sch.*; **yan-hlúb** *C.*, *W.* wide, of clothes. — 2. v. *gyén-ba*.

ཡན་པ་ཅན་ *yáns-pa-čan*, *Ssk.* *वेद्यानी*, *Dzl.* and elsewh., city in ancient India, now Allahabad.

ཡན་ *yan* (= *ya* II, opp. to *man* III q. v.) what is uppermost, *man-yan* below and above *Cs.*; *yán-na* *Cs.*: above, in the beginning, in the first part; gen. *yan* stands as adv. or postp. with accus., = *yán-la*, *yan-čád(-la)*, *yan-čód(-la)*, above, in the upper part, *lté-ba yan stén-la yód-de* *Glr.* lit. above the navel standing out of (the water), i.e. standing in (the water) up to the navel; *sta-zür yan-čád* *Dzl.* above the hips; *lo-brgyód yan-čád* *Pth.* above eight years old; otherwise when referring to time, always till, to; often preceded by *nas*, from . . . forth, *Glr.*

ཡན་ལྷི་ *yan-lyi* dulcimer, musical instrument in *Ts.*

ཡན་པ་ *yán-pa* adj., free, vacant, unoccupied, having no owner, of places and things that are common property, like the air, rocks and stones etc.; *kyi yán-pa* a dog without a master, vagrant dog; *gral yán - la yod* there are yet places unoccupied; of fields: untilled, fallow-ground; *yan kyár-la ma* *ča*, v. *kyár-ba*; *yán-gar-ba* separate, apart, by itself *Li.*, *rgyal-rigs yán-gar-ba zig* a separate dynasty, a dynasty of its own; *yán-gar-du* id., adv. *Was.* (281); *rgya-yán* the external world, *rgya-yán(-gyi)* *nyén-pa* *Glr.* a helper from the external world; *sems rgya-yán-du ma dór-bar byos* take care that the mind be not distracted by outward things; **yan ča-če** *W.* to disperse, **lug*, nor *tsan-ma*, *sam-pa yan son** *W.*, the sheep have dispersed (or a sheep has strayed), the fortune is gone, the thoughts are lost, wandering; *yán-du jug-pa* to suffer (the sheep) to disperse on the pasture; *nad yán-*

pa wandering (contagious) disease, = *yams* *Sch.* (*yán-pa* to run about, to wander *Sch.*, is rather doubtful).

ཡནལག *yán-lag* 1. **member, limb, *yán-lag*** *lña* arms, legs, and head *Mng.*; *yán-lag skyón-dan* an injured or defective limb *Lex.*; *yán-lag nyams-pa* weak in the limbs, decrepit, crazy, = *zu-ba* *Lex.* — 2. **fig. branch of a river, branch of a tree; *dye-bonyén-gyi yán-lag yzün-bar bgyio*** *Do.* was explained: I wish to be counted a branch, i.e. a member, of the community of novices; **appendage**, something subordinate to a greater thing, like **branch-establishment** *Tar.* 175, 3; also with reference to books: **appendix, supplement** *Tar.* — 3. **branch, section, separate part of a doctrine or science, frq., a particular head, point, thought, in a treatise.**

ཡབ *yab*, resp. for *pa*, **father, *rgyál-po yab yum ysum*** *Glr.* the king and his two consorts; *rgyál-po yab yum* denotes also king and queen as father and mother to the country *Glr.*; *yab rgyál-po-la ysol-to Dzl.* he said to his royal father; *yab-srás* father and son, in a spiritual sense: **master and disciple; *yab-més*** 1. **father and grand-father.** 2. **progenitor, ancestors** *Glr.*

ཡབས་, བཤམས་ *yáb-pa, yáb-pa* 1. **to lock, lock up, secure, cover over** *Sch.*, *yab-ča* things well secured, under safe keeping; *yáb-yob-pa* to hide, conceal *Sch.*; *yyab* or *yyab-sa* **covered place, covert, shelter** *Sch.*; *yab rin-po* **portico, veranda**, e.g. of the monastery at Tashilhunpo; *yab-ras* **awning, tent** *Sch.* — 2. **C. to skim, to scoop off, from the surface of a fluid.** — 3. **W. to move to and fro, hither and thither, v. *yyób-pa.*** —

ཡབས་, བཤམས་ *yáb-mo, yyáb-mo* 1. **the act of fanning, waving, *lág-pa yáb-mo byéd-ñin*** *ñi-ba* dying whilst waving the hand to and fro, considered as a sign of peace *Do.*; *gós-kyi yáb-mo byéd-pa* *Glr.* to beckon by waving with one's clothes; hence **fig.** — 2. **the bringing on, provoking, *dgrá-boi*** of an enemy *Mil.*, *phui-yzi* a calamity *Mil.*; *yáb-mo jhé-pa* or *yyág-pa* to beckon to come, to bring (something adverse) upon

one's self. — 3. **fan, *rña-yáb*** a. a yak-tail fan *Cs.* b. kettle-drum stick *Sch.*; *sbran-yáb* fly-brush *Cs.*; *rluñ-yáb* ventilating- or cooling-fan *Cs.*; *bsil-yáb* **pankah** (*Hind.*), a large fan suspended from the ceiling and set in motion by means of a string. — 4. **sail** *Cs.*?

ཡབ་བྱ་ *yám-bu* = *rdo-tsád* v. *rdo* comp.

ཡབ་མེ་བ་ *yám-me-ba* 1. *Sch.*: **coarsely, roughly, of a coarse make, rough-hewn.** — 2. *Mil.*: *ñui ká-na párla yám-me ysegs* he walked softly gliding across the water to the other bank.

ཡབ་ཡོམ་ *yam-yóm* *Cs.* also *yam-yám* *Thgr.* **tottering, not steady** *Cs.* *yam-yóm byéd-pa* to totter.

ཡབས་ *yams, yams-nád* *Cs.*, *nad-yáms* *Glr.* **epidemic or contagious disease, plague, *má-yams*** a plague caused by evil spirits, v. *má-mo.*

ཡར་ *yar*, from *ya*, **up, upward**, also *yár-la*, e.g. *yzigs-pa* to look up *Glr.*, *yár-gro már-gro byéd-pa* *Glr.* to travel up and down; *yar mar ñág-pa* *B.*, **kyód-ñe** *W.* resp., to walk up and down; *yár-la kyer ñog* bring or fetch up *Pth.*; *yar ma sgyugs mar ma ñón-par* *Pth.* as it would go off neither upward by vomiting, nor downward; *yár-nas már-la* from top to bottom; *yar ñón-pa* *Thgy.* to come up again, from a depth; **yar mar tsan-ma-ru** *W.* in every direction, all over; in such expressions as *yar lan-ba* to rise, get up, *yar ñél-ba* to increase, it stands pleon.; *yár-la* also denotes a relation to that which is higher, the intercourse with, the deportment towards, superiors (*már-la* the contrary) *Glr.*; esp. with reference to the transmigration of souls and their final deliverance: *yar yòd-pa* to cut off the way to the three upper classes of beings, the so-called 'good natures', *yar skyé-ba* to be re-born in the upper classes, the reverse of which is *mar grib-pa* to sink down to the lower; *yar ñrén-pa* to draw or lift up to heaven.

ཡརཁྱེས་ *yár-ltos* **imitation** *Sch.*

ཡར་བ་ *yár-ba* to **disperse, ramble, stray** *C.* (= **yan* čá-čé* *W.*); to **spring or leap off** *Cs.*; to **be scattered** *Sch.*

ཡར་ལུང་ *yar-luñ* *Gl.* a large tributary of the Yangtsekyang coming from the north, in western China, east of the town of Bathang; nevertheless Tibetan historians, from a partiality to old legends, describe it as flowing near the mountain of Yarlhasampo. *V. Köpp. II, 50.*

ཡར་རྒྱུ་པ་མ་ལོ་ *Yarlhasampo*, a snowy mountain, between Lhasa and the frontier of Bhotan, near which according to tradition the first king of Tibet, *rya-kri-rytsán-po*, *Nyaŕtsángpo*, coming from India, first entered the country.

ཡལ་ག་ *yál-ga* **branch, bough**, *frq.*, *yál-gai tsul-du* ramified *S.g.*, *yál-ga-čan* branchy, full of boughs; *yál-prán Cs.*, *yál-ga preu Sch.* small branch, twig; *yál-dáb* a branch full of leaves *Cs.*

ཡལ་བ་ *yál-ba* to **dwindle, fail; disappear, vanish**, *drod yal* animal heat (in a living being) diminishes, (an inanimate object) cools down, grows cold; *nad yal* it evaporates *Lt.*; of beer: to get stale, dead (*W.*: **yal* čá-čé*); *(s)*kug(s) gyál-kan-la yal ča dug** *W.* the stake is lost in going to the winner; *ja yál-ba bzin-du Gl.* like the vanishing of the rainbow; *yál-sül Wdn.* in a fruit the remnants of the withered blossom; to **be obliged to yield, to be dislodged** *Gl.* fol. 25, but perh. the signification: to **disappear** is also here admissible; *lus dan srog yal Dzl.* body and soul are trifled away, are lost; **go-yál** (v. *sgó-po*) one who has lost himself by gambling and has thus become the slave of another; *yál-bar dór-ba, bór-ba, 1. Sch.* to **annihilate, annul**. 2. *Cs.* to **despise**, *γzan* other people. Cf. *yól-ba*.

ཡལ་ཡལ་ *yal-yál Cs.* 100 000 octillions, *yál-yál čén-po* a nonillion; yet cf. *dkriq-pa*.

ཡལ་ཡོལ་, ཡལ་ཡོལ་ *yal-yól, -yúl* **inconstancy, inattention, carelessness** *Cs.*, *Sch.*

ཡས་ *yas*, from *ya*, 1. **from above**, *báb-pa* to come down from above *Cs.*; **above**,

yás-kyi the one above, the upper one *Do.*; *yás-nas* from above *C.*, *yas mas*, a. from above and from below *Cs.* b. upward and downward *Cs.*; *yas-byón* coming from above *Mil.* — 2. **off, away**, *yas γtón-ba, pañ-yás γtón-ba, γtor-yas byéd-pa Gl.* and elsewh., to throw away. — 3. in comp. **without**, *mfa-yás* without an end, endless, *frq.*; *bgran-yás* numberless *Gram.*

ཡི་ *yi*, 1. num. *fig.*: 54. — 2. in some combinations inst. of *yid*, so *yi γčód-pa yi(d) čád-pa* 1. to forget, e.g. a benefactor *Gl.* 2. more *frq.* to give up, to despair *Dzl.*; **despondency, despair** *Mil.*; *yi-pri-ba* a disliking, hatred *Cs.*; *yi(d)-müg-pa, yi-müg-par gyúr-ba* to despair, *frq.*; *yi-rán-ba* to be glad, to rejoice, v. *rán-ba*; *yi-γsád-pa Cs.* = *yi-müg-pa*.

ཡི་ག་ *yi-ga* **appetite**, *yi-ga gag*, *ldog* the appetite is lost, aversion, disgust is felt, *yi-ga sdañ id. Sch.*; *čus id. Med.*; *yi-gar on* it is grateful to the taste, it tastes well *Med.*

ཡི་གེ *yi-ge* in comp. *yig*, 1. **letter**, *yi-ge dbu-čan (W.*róm-yig*)* the Tibetan printed letters, *dbu-méd (W.*f a-yig*)* current handwriting, of which there are again different kinds: *dpé-yig* the more distinct and careful, used in copying books, *kyig-yig* the cursory and often rather illegible writing in letters, and *bam-yig*, the very large and regular style invented for the use of elementary writing-schools (v. specimens of all of them in the lithogr. supplement to *Cs.*'s grammar). — *yi-ge-drüg-pa* the six-syllable (prayer), the *Ommanipadmehum Gl.* and elsewh.; *yi-ge-bdün-pa* and *bryá-pa Mil.*? *yi-ge bsláb-pa* to learn reading and writing, *yig-rtsis* reading, writing, and cyphering; *ká-yig* the letter k. — 2. anything that is written, **note, card, bill, document; inscription, title** (more accurately *ká-yig*), esp. **letter, epistle**; *yi-ge bžág-pa* a deposited document, bond *C.*; *dge-sdiy-gi yi-ge* register of virtues and iniquities; *yi-gei lan* a written answer *Gl.*; *yi-gei žubs* a. **envelope**, b. **letter-case, pocket-book**; *yi-ge bri-ba* to write a letter, *sprin-ba W.* **kál-čé** to send off, *lob-*

pa to receive a letter; *yi-ge sleb* a letter arrives; *yi-ger bri-ba Dzl.*, *gód-pa* to compose, to pen down; *yi-ger brir jóg-pa* to get copied; *yi-ger bris jóg-pa literis mandatum deponere*; *skü-yig* letter, circular epistle; *ká-yig* v. above; *čád-yig* contract, bargain; *čáms-yig* dancing-book, rules relating to religious dances; *čöl-yig* letter of recommendation *Cs.*; *rtágs-yig* 1. stamp, signature *Cs.* 2. certificate, credentials *W.*; *ynás-yig* description of a place; *sprins-* or *prin-yig* = *skúr-yig*; *bü-yig* 1. copy. 2. commentary, opp. to *má-yig* 1. original, first copy; 2. text *Cs.*; *dzin-yig* = *rtágs-yig* 2 *W.*; *žü-yig* memorial, petition; *lán-yig* letter in answer, reply; *lám-yig* 1. hand-book, road-book, guide, *šám-bha-lai lám-yig* description of the road to Sambhala (a fantastical book). 2. itinerary, travelling-journal(?). 3. pass-port *Cs.*

ཡི་དྭགས་ *yi-dwags* (from etymol. subtlety written also *gid-tags* or *gid-btags*), **ཤྱེན**, the fifth class of beings of Buddhist cosmography, condemned in a fore-hell to suffer perpetual hunger and thirst, a grade of punishment preceding the final and full torments of hell; they are represented as giants with huge bellies, and very narrow throats, inhabiting the air *Köpp.* I, 245.

ཡི་དམ་ *yi-dam*, less frq. *gid-dam* (= *dam-bča*) resp. *tugs-dam* 1. oath, vow, asseveration, promise, *yi-dam-la brtén-pas* because he firmly adhered to his word *Dzl.* — 2. a 'wishing prayer' (v. *smón-lam*), *yi-dam bčá-ba* to make a vow *Dzl.*, to pronounce a wishing prayer *Dzl.* — 3. meditation (this signification rests only on the analogy with *tugs-dam*, and has yet to be confirmed by quotations from literature). — 4. also *yi-dam-lhá* tutelary god, a deity whom a person chooses to be his patron, whether for his whole life, or only for some particular undertaking, and with whom he enters into an intimate union by meditation; frequently also it is a defunct saint or teacher (so e.g. the *yi-dam* of Milaraspa was *rdor-je-čān*); sometimes such a connection subsists from infancy through life, or the deity

makes advances to the respective person by special revelations, so in the case of king *Sron-btsan-sgam-po Glr.* — 5. acc. to *Cs.*'s proposition: sacrament; yet our Christian converts preferred the more popular *dam-bča*.

ཡིག་ *yig* = *yi-ge* as an affix, v. *yi-ge*.

ཡིག་བསྐྱར་ *yig-bskür*, also *yig-mgó*, epistolary guide, containing the different addresses and customary phrases used in writing letters *W.* — *yig-kān* library *C.*, chancery *Schr.* — *yig-mkhan* secretary, book-keeper, clerk *Glr.* and elsewh. — *yig-ča Glr.*, *Tar.* written accounts, records, books of history. — *yig-dpon* a 'master-writer' *Cs.* — *yig-prén* line, written or printed. — *yig-brü* a single letter. — *yig-tsān* 1. archives, records, documents *Glr.* 2. book-case *Glr.* — *yig-dzin* written contract, *bžag-pa* to indent (articles of agreement).

ཡིད་ *gid*, resp. *tugs*, I. 1. soul, mind, esp. the powers of perception, volition and imagination, cf. *blo*; *gid bžin-du* as one would wish, to heart's content, frq.; *gid-bžin-gyi nór-bu* a jewel or talisman that grants every wish; *gid-du ōn-ba* adj., rarely *gid-ōn-po Mil.* engaging, winning, pleasing, *skye-bo mān-poi gid-du ōn-ba Do.* beloved with many; nice, pretty, of girls, houses etc., frq.; also *gid-kyi* inst. of it, e.g. *gid-kyi mto* a pretty lake *Sbh.*; *nai-yid ōn* my dearest! my darling! *Pth.*; *gid-du-mi-ōn-bai tsig smrá-ba Wdñ.* to say some unpleasant word; whereas *W.*: **da yid-la yon* or *jun** now it comes into my mind; *na yid-du mi rag* I do not recollect; *C.*: **yi-la ma son** it would not go down with him, he had no mind for it; *nai yid-la mi bab Tar.* it does not please me, I do not like it; *gid-la šar kyan ro mi myon Mil.* though you may fancy it in your mind, yet you do not perceive the taste; *gid-la byéd-pa, dzin-pa W.*: **čó-če, bór-če**, to comprehend, perceive, remember, mind, take to heart, frq.; *gid-kyis byéd-pa* to do a thing in one's mind, fancy, e.g. sacrificing, like *dmigs-la Thgr.*; *gid-kyis byás-pa* fancied, imaginary, ideal *Cs.*; **yi'*-

*kyi lóg-pa** C. to read mentally, softly, inaudibly; before many verbs *yid* stands almost pleon.: **yid kul-ðe** W. to exhort; *yid kul-ba* Sch. 'mental suffering', perh. better: to be uneasy, troubled, harassed; *yid krül-ba* to be mistaken; *yid-čad-pa* v. *yi-yòd-pa*; *yid-čes-pa* to believe, with the accus. or dat. of the thing which one believes, with the dat. of the person whom one believes, . . . par, that . . . (cf. *dód-pa*); *Kyód-la čuñ žig yid ma čes-pas* Mil. having become a little distrustful towards you; **yid (or dën)-ðe-čei spē-ra** W. credible words; *yid-brtan-dká-ba* Tar. not to be depended upon, hardly to be believed; *yid-nyis* doubt; *té-tsom dan yid-nyis ma byed čig* Mil.; *yid pám-pa* Mil. to be cast down, dejected, depressed; *yid próg-pa* Mil. to prepossess, to infatuate; *yid bloñ-ba* to be afraid, full of anxiety (?) Sch.; *yid byuñ-ba*, resp. *tugs-byuñ-ba* Mil. to be sad, unhappy, discontented, la, on account of; *na kor-bai čos-la yid-byuñ-nas* Mil. I was wearied of the way of (constantly moving in) the orb of transmigration; *yid-byin-pa* to make discontented or weary; *yid-mug-pa* v. *yi-mug-pa*; *yid tstm-par gyir-ba* Dzl. to become satisfied, contented; **yid tsim čo-čē** W. to satisfy; *yid-log-pa* to be tired or weary of Sch.; *yid-tün* Dzl. forward, rash, overhasty; *yid-düñs* v. *duñs*; *yid-myós* fuddled, tipsy; *yid-smón* v. *smón-pa*; *yid-yžüñs* v. *yžüñs*; *yid-srübs* Lexx., Sch.: 'a refractory, stubborn mind', which however does not suit the connection. — 2. symb. num.: 14. — II. = *yud*, *yid-tsam* for *yud-tsam*, Wdñ frq.

ཡིད་དགའ་ *yid-tags* v. *yi-dags*.

ཡིན་པ་ *yin-pa*, resp. and eleg. *lág-pa* I. to be, with neg. *ma yin* or *min*, W. **man**; *Kyod su yin* who are you? *bsa de-ka na yin* Mil. I was the leopard (you saw); with genit., *nai yin* that is mine, belongs to me; **di-rin za-nyi-ma yin** W. to-day is Sunday; *gán-nas yin* Mil. whence are you? *di med-pas yin* Pth. it is because this is not here . . .; *na bú-moi dús-na yin-te* Glr. when I was still a girl; **yin kyañ** C., **yin-*

*na yañ** W., C. for *on kyañ yet*, nevertheless, notwithstanding; *yin-grañ(-na)* v. *grañ-ba* extr.; *yin* for optat or imp.: *de yin* 1. so it is, yes. 2. that may be, *mi död run de yin* Mil. if you feel no inclination, never mind, let it be so! *dgrá-bo yin-na-ñ yin* Mil. if he is an enemy, let him be so! *yin-na* stands also pleon. with adverbs etc.: *sñar yin-na* = *sñar* Mil.; *yin*, so it is! yes! *min*, W. **man**, no! *yin-min* truth in a relative sense, *yin-min-gyi té-tsom bsal* Glr. it removes all doubts as to the truth, e.g. the historical truth; *ma yin-pa*, *min-pa* 1. vb. not to be a thing. 2. adj. not being a certain thing, *ma yin-par*, adv.; *čos ma yin-par* 'not being law', i.e. contrary to the law of religion, wrong, unjust, = *mi rigs-par*; *yul, dus, tsod, rigs-pa ma yin-par spyód-pa* Thgy. to do a thing at a wrong time or place, without observing due measure, in an improper or unnatural manner; hence also *ma-yin-pa* alone: wrong, unjust; **ma-yim-pe čö-pa jhé-ken-la ten-šig zeñ** C. whoever commits an improper action is called **ten-šig**; hence also *yin-min* right and wrong. — 3. v. *min*. Cf. moreover *yód-pa* and *düg-pa*, which may be used for *yin-pa*, but not inversely. Sometimes it implies to mean, to signify: *ria de di yin* Glr. what does this drumming mean? *rgyál-po koñ-rán yin dgoñs* the king thought (the prophecy) meant him, referred to himself; *tóg-ma néd-kyi pyir ma yin-pas* Dzl. as from the very beginning it was not aimed at me, had no reference to me; also in other instances, where we have to use words of a more precise character: *Kyód-kyi lo gañ yin-pa-la kó-wo dgú-gis* Tar. whilst the sensibility that was with you, i.e. the discretion shown by you, gives me much pleasure. — II. *yin* is joined to a partic. pres., quite analogous to our English construction: *gró-ba yin* I am going Mil., C.; *Kyód-la lám-mkian yód-pa é yin?* Mil. (are you having) have you a guide? *dei nan-na su yód-pa yin?* Glr. who is within? it is also joined to a partic. pf., when referring to the past: *na-rán-la skyés-pa yin* Glr. I have born him; *čad-pa yin-pas* Glr.

because he is descended from . . . ; *ḡi byün-ba yin, Glr.* what has become of him? *dedus ḡi byas-pa yin Mil.* what were you doing just then? so esp. *W.* : **zér-pa yin, zér-pen** he has said it, **kál-pen** it has been sent off; joined to the partic. fut., (or to the partic. pres. or pf., in as far as these are sometimes used also for the fut.) it expresses futurity: *ḡi-ba yin Pth.* I shall die; *no su ḡes-pa-la bskür-ba yin Glr.* she shall be given to him, that will know her, find her out from amongst the rest; *gró-ba yin mod Glr.* indeed you will have to go now. When joined to a root, it is only in *W.* that it denotes the future: **léb yin, léb-bin** he will come, **tán yin** he will give.

Comp. **yin-tog-can** *W.* thinking one's self to be something (great), proud, conceited. — *yin-tsul Mil.* property, attribute, *ni f.* — *yin-lugs* 1. circumstances, condition (= *ynás - lugs?*); *Kón-rnams-kyi yin - lugs brjod Mil.* she related to him her circumstances. 2. nature or essence of things *Mil.* *ཡིབ་ yib*, v. *ḡar-yib eaves, shed Mil. nt.*, yet cf. the following.

ཡིབ་པ་ yib-pa to hide one's self *C., W.*; *ḡar yib byéd-pa Pth.* to take shelter from the rain; **yib-te bór-ḡe** *W.* to hide, conceal; *yib-ma* something hidden *Sch.*; *yib-sa* place of concealment, hiding-corner.

ཡིས་ yis, termination of the instrum. case after vowels, *po*.

ཡུ་ yu 1. subst. ? *yu byéd-pa* to calumniate *Sch.* (?); *yu-na* if it is true *Sch.* (??) — 2. num. figure: 84.

ཡུ་གུ་, རྩ་ yu-gu, -ku oats, or a similar kind of grain, which, in case of need, may serve for food *C.*

ཡུ་གུ་འིང་ yu-gu-ḡin officinal tree, yielding a remedy for wounds and sores *S.g.*; also fig. *Wdn.*

ཡུ་གྲུ་, ཡུ་གྲུ་ yu-gür, yu-ḡe-ra, n. of a country and people, *Cs.*, which *Sch.* gratuitously identifies with *Tan-güd*; however *Glr.* p. 32 is stated, that Tibet derived mathematical science and works of art from the east, viz. China and *Min-yag* (i.e. *Tan-güd*), laws and specimens

of workmanship from the north, viz. *Hor* and *Yugera* (which are frequently mentioned together *Ma.*) — a passage which *Sch.* (*History of the Eastern Monguls*, 328) translated, but owing to an obscurity in the Mongul text, he failed to recognize *Yugera*, instead of which he has the word 'Gugi', questionable even to himself. (*Sch.* on the 'Phantom of the Turkish Uigures', v. Preface to *Dzl.* IX.).

ཡུ་པ་ yu-ba handle, hilt, shaft, *gri-yu* haft of a knife; *stár-yu* helve of an axe; *débs-yu* handle of an awl; *lham-yu* leg of a boot *Cs.*; *yü(-ba)-can* provided with a handle, *yu-méd* without a handle *Cs.*; *yu-bḡád* 'shoes, slippers' *Sch.* (?).

ཡུ་བུ་ཅག་ yu-bu-ḡag Cs. = *ü-bu-ḡag*.

ཡུ་བོ་, ཡུ་མོ་ yü-bo, yü-mo ox, cow, having no horns *Cs.*; for *yü-mo* *Sch.* has 'hind, female of a stag'; it seems to be little known. *yü-mo srol-gón* and *yü-mo mdeu-byin* names of plants *Wdn.*

ཡུག་ yug (= *bubs*) 1. piece of cloth or stuff; *gós-su ras-yüg yḡig-las mi bdóg-ste Dzl.* as they had but one cotton cloth for their clothing. Cotton cloth is generally of very small width, but the silk fabric, designated by *dar-yüg*, seems not to exceed much the breadth of ribbons *Glr.* — 2. for *yud Mil.*

ཡུག་པོ་ yüg-po, Ld. *üḡ-pa* oats, prob. the same as *yü-ku*.

ཡུག་(སྐ)་སྐ་, ཡུག་(སྐ)་ཟ་ yüg(s)-sa, yüg(s)-za mourning for a deceased husband or wife, and the state of uncleanness consequent to it, the duration of which varies according to circumstances, whether the first or second spouse has died, and also with respect to the different countries; *yüg(s)-sa-pa*, also *yüg(s)-sa* widower, *yüg(s)-sa-mo* widow; *yüg(s)-sa póg-pa* being unclean in consequence of mourning; *sáns-pa* cleansed, viz. by the expiration of the time of mourning *Cs.*

ཡུང་པ་ yün-ba Med., **yün-pé** *W.*, turmeric.

ཡུང་མ་ yün-ma, for *nyün-ma*, turnip *Glr.*

ཡུངས་(ད)ཀར་ *yüns-(d)kár* white mustard, *yüns-nág* black mustard; *yüns-brü* grain of mustard-seed, *yüns-brü tsam* as small as a grain of mustard-seed *S.g.*; *yüns-már* oil of mustard.

ཡུད་ *yud* 1. rarely *yug*, a very small portion of time, moment, acc. to *S.g.* = རྒྱུ་, stated to be a space of time varying from 8 seconds to 2½ minutes; *yüd tsam* (zig), *yud ré* but one moment, *yüd-tsam-pa* *Do.* of a moment's duration; *tse di yud tsam yin pyi-ma-la mta-méd* this life is but like a moment, the future without end; *yüd-kyis*, *yüd-du* in a moment, e.g. *gnas-su pyin-pa* to get to a place *S.g.*; for a moment, *nám-mka-la ltá-ba* looking up to heaven *Wdñ.* — 2. acc. to *Stg. ku*, fol. 53, *yud* is a space of time of longer duration, 48 minutes; acc. to *Schr.* in *Bhot.* = *ču-tsód* 24 minutes. — 3. a black or coloured stripe on woven fabrics, *yud-can* striped, black or white *W.*

ཡུད་བུ་ *yüd-bu* = *yü-bu*, ཡུ་བུ་ *Us. (?)*.

ཡུད་ཡུད་ *yud-yüd* *Sch.*: *yud-yüd brid-pa* a dim and indistinct glimmering before one's eyes.

ཡུན་ *yun* time, when denoting a certain space or length of time, *klog kyüg-pai yun tsam na lön-par der pyin-nas* *Mil.* in no longer time than a flash of lightning takes he arrived there; *yun rin-po*, *W.* **-mo**, a long time, *yun rin-por*, *yun rin-du* during a long time, *yun rin-po-nas* a long time since or past; **yun mán-po bud ça dug** *W.* a long time passes; **yun rin-ni ká-na** *W.* by degrees, gradually; *yün-du* *Glr.* for a long time to come; *yun ci srid-du* how long? *yun tün-ba* a short time.

ཡུམ་ *yum*, resp. for *ma*, 1. mother, *btsün-mo yum*, *yum btsün-mo* the queen mother. — 2. *Ssk.* མཐུ་ཀླུ་, title of the third and latest part of the sacred writings, which contains the *Abhidharma*, or metaphysical portion (*Köpp.* I, 595. *Burn.* I, 48); *Sch.* mentions also an extract of it, *yum-čün*.

ཡུམ་པ་ *yüm-pa*, only *W.* to strew, salt on food, ashes on the snow.

ཡུར་ *yür-ba* I. vb. 1. to slumber, *W.* also **tom yur-čé**. — 2. v. *yür-ma*.

II. sbst. aqueduct, conduit, water-course, ditch *Glr.*; *yür-po* *čé* a large trench, channel, canal, *yür-prán* a small one; *sbubs-yur* a covered, subterranean canal *Cs.*; *yür(-bai)* *ču* water conveyed by a canal.

ཡུར་མ་ *yür-ma* the act of weeding *C., W.*; **yür-ma yur-wa**, *C., W.* also **čö-čé** to pull out weeds; metaph. to purify the mind, cleanse the heart, e.g. by disburdening one's conscience.

ཡུལ་ *yul* 1. place, a. an inhabited place, as opp. to desolation, *fan ston-pa mi dai yul med-čin* *Pth.* a desert in which there are neither men nor dwelling-places; b. place, with reference to a sacred community (college, monastery etc.) near it, e.g. some of the students live in the college, others in the place: so *yul-dgón* village and monastery, *yul-dgón-rnams* *Mil.* for *yül-mi dai dgón-pa-pa-rnams* laymen and clerics. c. place, province, country, in a gen. sense, *yül-(gyi)* *skad* provincial dialect, provincialism; *yül-(gyi)* *mül*, *mčog* chief place, capital; *yul čen-po brgyad* chief places; as such are enumerated in *Pth.*, without any regard to geography, Singhala, Thogar, Li, Balpo, Kashmir, Zahor, Urgyan, Magata; *rgya-gar-(gyi)* *yul* India; *rgyá-yul*, *bód-yul*, *sóg-yul* India (or China), Tibet, Mongolia; whenever *yul* precedes a word, as in **yul wa-ra-na-sér**, it is to be understood in this way: as to the place (situation), in *Banāras*; *skyid-yul* a lucky place, *sdug-yul* an unlucky one; *pá-yul* fatherland, native country, home; *ran-yul* one's own country, *yžán-yul* a foreign country; *bróg-yul* country consisting of steppes, *rón-yul* country full of ravines; *lha(i)-yul* land of gods, abode of the *lha*, also fig., a particularly pleasant country or scenery; *mi(i)-yul* abode of men, (ἡ οἰκουμένη) the inhabited world, earth, yet in the Tibetan sense always as opp. to the abodes of good or evil deities; *mii yül-na mi on* *Glr.* in the world such a thing is not to be found; *rnám-čes dbán-poi yül-las* *dás-pa* *Wdñ.* the soul that has left the ex-

ternal world, (yet cf. no. 2); *spyód-yul*, q.v. — 2. the object or objects of perception by means of the senses; *pyi yul drug* the provinces of the six senses, viz. forms (the external appearances of bodies), sounds etc. *Mil.*; so prob. also: *yül-rnams-la lóns-spyod-par rmóns-te Wdñ.* dead to sensual pleasures; *yul mi dzin-pa*, or *γžán-du dzin-pa Thgy.* to perceive things either not at all, or not correctly; *brjód-pai yül-las dás-pa* is stated to imply: exceeding the limits of speech, unspeakable, unutterable; *bsám-byai yül-las dás-pa* = *bsám-gyis mi kyáb-pa* frq. unimaginable, inconceivable, which term, however, does not seem to be fully adequate; also *Was.* (311) translates *yul* with object; cf. *γnas*, 5. — 3. weather, or rather in a more gen. sense, climatic state of a country, and condition of the beings in it, v. below *yul-nán*, *yul-bzán*.

Comp. and deriv. *yul-káms* kingdom, e.g. of Nepal, China, *Glr.* — *yul-kór* country, province *Glr.* — *yul-gru* id. *Glr.* — *yul-dgón* v. above. — *yul-nán* C. tempest, *yul-nán-gyi tsüb-ma* the turmoil of the tempest *Glr.*; also public calamities, such as famine, murrain etc, *Glr.* — *yül-čan* 1. suited, proper, being in its place, fulfilling its purpose, Cs. (?) 2. that which is treated 'objectively' *Was.* 311, cf. no. 2 above. — *yül-čos* characteristic properties, manners etc. of a country. — *yul-ğóns* district, tract of country. — **yul tum-tüm** *Ld.* the separate villages of a whole cluster bearing one common name. — *yul-sdé* 1. district C., W. 2. village magistrate. — *yül-pa* inhabitant, native, *gañ yül-pa yin* whence are you? what is your country? — citizen, burgher *Mil.*; *yül-pa-rnams* the people, the public *Mil.* — *yül-po* gen. with *če*, a large country, *Mil.* — *yül-dpon* village magistrate, district judge. — *yul-pyógs* region, neighbourhood *Mil.* — *yül-ma* a native woman. — *yül-mi* 1. = *yül-pa*. 2. countryman, compatriot *Do.* — *yul-méd* 1. improper, not in its place Cs. 2. *rán-snañ yul-méd bstán-du γsol Glr.* was explained: what has no place in my mind, what I do not know or understand, I beg

you to teach me. — *yül-tso* village, borough, = *grón-tso*. — **yul-tsód-zum-kan** W. land-surveyor, engineer. — *yul-γžis* v. *γžis*. — *yul-bzán* fair weather Cs., yet cf. *yul-nán*. — *yül-yod-pa* = *yül-čan* Cs. — *yül-len* the mode of forwarding letters from village to village, instead of expediting them in longer and regular stages. — *yul-bád* geography or topography. — *yul-sá* dwelling-place, habitation W. — *yul-srid* government of a country *Schr.* — *yul-sréd* = *yul-la dód-pa* attachment to one's native place, the love of country and of home, *Mil.*

ཡུལ་གྱི་ *yül-ba*, less corr. spelling for *nyül-ba Tar.*

ལྟ་ *yus* 1. boasting, bragging, puff, *yus če don čuñ Mil.* much bragging, and nothing in it, *yus če des čuñ Mil.* one that boasts much, and knows very little; *yus brjod-pa*, *byed-pa* to boast Cs. — 2. pride, *kon yus ma če žig* do not take too much pride in your heart *Mil.*; *lās-la byas yus čé-na nót-so čuñ* the more a man is pleased with himself after his deed, the less (real) happiness. — 3. blame, charge, accusation *Schr.* (?), false accusation *Sch.* (?), *yus byéd-pa* to charge, accuse *Schr.* — 4. ardour, fervour, transport, *dád-pai yüs-kyis* in the fervour of devotion, e.g. to shed tears, to fall down on the ground *Pth.* — 5. *yus tud-pa* to fasten one cord to another, to knit or join things together *Sch.*

ལྟ་ *ye*, 1. Cs.: '*yé-ma* beginning and eternity, *ye-ldán* eternal'. This word is known to me only as an adv., completely, perfectly, highly, quite; *yé-nas* id.; *ye-dag* quite clean, *ye-rdzógs* quite perfect, *yé-nas bzán-po* altogether good; with a negative following, not at all, *ye ma dód* I felt no inclination at all, *ye ma žig-par dug Mil.* he was not hurt at all, *yé-nas mi byed dgos* that is not to be done by any means; *ye-dés* (vulgo *Ld.* **i-dés**) རྒྱལ་, the perfect, absolute, heavenly, divine wisdom; less frq. resp. *ye-mkyén*; *ye-dés lña* the five kinds of divine wisdom, of which, acc. to some, every Buddha is possessed, acc. to others, only Adibuddha; *ye-dés*, in a great measure at least, is inherent

to all great saints and divine beings; it will suddenly break forth from the bodies of the terrifying gods in the shape of fire, which puts the demons to flight *Glr.*; *rañ-byün ye-dés* the self-originated wisdom occasionally is personified in a similar manner, as Wisdom is in the Proverbs of Solomon; in later times this conception coincides in the popular mind also with *ston-pa-nyid*. — 2. provinc. for *yin Glr.* 75. — 3. provinc. for ... *am*, *Kyed bla-ma-can gró-ye Mil.* are you going to the Lama? — 4. in comp. for *ye-dés*, v. *ye-tig*. — 5. num. figure: 114.

ཡེ་ཏིག་ *ye-tig Sch.*: 'the trace, line, or manifestation of divine wisdom'.

ཡེ་དངས་ *ye-dāns Bal.* for *nyid-rān*, you, the pronoun of polite address.

ཡེ་འབྲོག་ *ye-bróg* a contagious disease *Cs.*; acc. to oral explanation: injury inflicted on the soul, harm done to the mind, which may take place in 360 different ways *Mil.* —

ཡེ་རང་ *ye-rān* n. of a city, next to Khobom (Katmandu), the first in Nepal *Mil.*

ཡེ་རེ་ *ye-ré* v. *yér-re-ba*.

ཡེ་ཤུ་ *yé-tu* Jesus *Chr. Prot.*

ཡེགས་པ་ *yégs-pa* rough, shaggy, hairy *Cs.*

ཡེན་པ་ *yén-ba* v. *gyén-ba*.

ཡེད་པོ་ *yéd-po* provinc. for *yág-po*.

ཡེན་ *yen*, prob. only in *yén-la* joined to *ytón-ba* and synonyms, to bestow liberally, amply, plentifully; *zas dan spyód-lam yen-la rtad-par bya* food and exercise should be amply provided for *Lt.*

ཡེར་ *yer* *Lt.* = *nyid-yer* q.v.

ཡེར་པ་ *yér-pa?* *nyág-tu yér-pa zig mdzād-nas* to raise one's hand with the palm turned upward, as a gesture of (willingly or respectfully) offering, *Mil.nt.* (This term might perh. be applied to the 'waving' of the wave-offerings, ordained by the Mo-saic law.)

ཡེར་པ་ *yér-ba* sprinkled, sputtered, spouted(?) *Sch.*

ཡེར་རེ་བ་ *yér-re-ba* pure, clear, genuine, unadulterated *Mil.*; *sno ye-ré* a pure blue, *dkar ye-ré* a pure white *C.*

ཡེལ་ཡེལ་ *yel-yél*, *Pth.* frq., e.g. *mdāns yel-yél*, *sems-dgā yel-yél* clear, light, bright or something like it(?).

ཡེས་མས་ *yes-més* ancestor *Sch.*

ཡོ་ *yo* numerical figure: 144.

ཡོ་ག་ *yó-ga Ssk.* = *rnal-byór*, *yó-gi* = *yo-ga-pa*, *yó-gi-ni* = *yó-ga-ma*; more about this word v. *Williams Ssk. Dict.*

ཡོ་བ་ *yó-ba* 1. adj. and sbst., oblique, sloping, slanting, awry, crooked; obliquity, slope, slant; *ñuñ-yó-ba* a little slanting, crooked *Glr.*; *ka yo* the mouth awry *Sg.*; *yón-po*, col. **yón-te**, adj., id.; *yo srón-ba*, *yón-po bsrān-ba*, *Lezz.*, to make the crooked straight; **zām-pa yon-yón do dug** *W.* the bridge is unsteady, swings to and fro; fig. twisted, distorted, perverted, erroneous; *yon-dpyad* wrong interpretation, false judgment; going crooked ways, deceitful, crafty, and sbst. crookedness, deceitful dealings *Cs.*; more frq. *gyo*. — 2. everything, altogether, whole (?) *Sch.*

ཡོ་བྱ་ད་ *yo-byád*, tools, implements, chattels, household furniture, necessities, *tsó-bai* necessities of life; *mñod-pai* requisites for sacrificing; *yo-byád sbyór-ba* to procure the needful, to make preparations *Dzl.*; *yo-byád tams-cād-kyis* (or *bzān-pos*) *stób-pa Tar.* to provide a person with everything necessary, to fit out well; *yo-byád srél-ba* id. (?) *Sch.*; *yo-byád-kyis brāl-ba* to be in want of the needful; *nor pyugs yo-byád* money, cattle, and furniture, as a specification of property.

ཡོ་འབྲོག་ *yo-bóg Wdn.* n. of a tree, which by the Lamas of Sikim is stated to grow in Tibet; *Sch.*: elm, and in another place: *rīi yo-bóg* linden-tree, less prob.

ཡོག་ *yog* 1. col. but also sometimes in *B.*, for *og* below, down stairs, *yog-kān* ground-floor; cellar. — 2. v. *gyóg-pa*.

ཡོག་པོ་ *yóg-po* 1. *Sch.* *yóg-mo*, *W.* *yóg-sui*,
pole or stick for stirring the fire, poker
Mil. nt. — 2. *v.* *gyóg-po*.

ཡོག་གཅིན་ *yóg-rcin* one that is wetting his
bed *Sch.*

ཡོན་པ་ *yón-ba*, pf. *yóns*, used throughout
Tibet (except in Balti, where they
say **ón-čas**); not unfreq. also in later lite-
rature, for *ón-ba* to come; *Sch.* has also
yón-čad (-*tsad*?) time and place of coming,
and *yón-yé* ever before, at all times (?).

ཡོན་པ་ *yóns*, all, whole, *mgo-nág yóns-kyi*
rje *Glr.* lord of all the black-haired
(i.e. of all men); *yóns-du-tsal-gyi po-brán*
Mil. the palace in which all wish to meet,
n f.; *yóns-su* adv. wholly, completely, alto-
gether, *yóns-su dag-pa* quite clean, *yóns-su*
spán-ba to give up entirely; *yóns-su bslád-*
de quite lost in perverseness; generally, uni-
versally, *žes yóns-su grágs-so* *Glr.* so he was
universally called; *yóns-grágs-kyi bu čen*
bži *Mil. nt.*, four disciples, followers, of uni-
versal fame; *sdug-bsñál-las yóns-su ma*
gról-la *Stg.*, seems to mean: he is not yet
quite delivered; cf. however *yé-nas* with a
negative. — *yóns-grúb* the absolute, what
is independent and complete in itself *Was.*
(202). —

ཡོད་པ་ *yód-pa*, resp. and eleg. *mčis-pa* 1. to
be, = *yín-pa*, *sgyu yod* *Dzl.* it is de-
ceit, humbug; often with the termin., like
dug-pa, *dúd-pa ltá-bur yod* *Glr.* it is smoke-
coloured; *šin-tu mčün-par yod dug-pas*
Glr. as they are very intimate with each
other; with a participle joined to it (or a
gerund, vulgo, esp. in *W.*), *gró-ba yod* it is
becoming, growing, getting *Pth.*; *šár-pyogs-*
su btán-pa yod it is pointing towards the
east, *stsál-nas yod* he gives, has given;
brtsig-nas yod he is building, he was build-
ing; **leb(s)-te yod** *W.* he is (has) come;
with a root often pleon.: *nias bšags yod Kyod-*
kyis kol čig *Mil.* I have been splitting (the
tree), do you carry it away now; *nian čén-*
po byas yod *Glr.* he has been committing
a great evil; *son yód-pas* *Pth.* as he was
gone. — 2. to be in a certain place, *der rdzin-*
bu-žig yód-pai ndri-na *Dzl.* in a pond which

is in that place; *nai yúl-mi-las bú-mo yód-*
pa-rnam *Dzl.* the girls that are among my
subjects; **de nán-na yód-kan tsán-ma** *W.*
all that is in it; *yód-sa*, pop. for *gán-na-ba*,
place of abode. — 3. to exist, to be on hand,
bdé-ba yod ma yin *Pth.* no happiness exists;
čün-zad yod kyañ srid-kyis *Dzl.* as possibly
a little might still be on hand; **é yod* is, or
are there (even now)? *Glr.*; *snán-ba yód-*
pai dis-su *Thgy.* whilst there is day-light.
— 4. with genit. or dat. for to have (like
the Latin *est mihi* I have): *sú-la-.an yod*
ma yin *Pth.* nobody has . . . ; *rgyál-po-la*
dód-pa čén-po yód-par dug the king seems
to have yet a great wish; *rgyál-moi gyóg-*
mo žig yód-pa de *Pth.* a maid-servant whom
the queen had; so in a like manner without a
case: *gri žig yód-pa de* *Mil.* the knife which
he had about (him); *yód-pa* *Thgy.* the
things which one has, *tá vñápxovta*; *kron-*
pa dom bču-dgu yód-pa *Glr.* a well having
a depth of 19 fathoms. — 5. *yód-par gyur*
a fut. of *yód-pa* shall or will be. b. to origi-
nate, appear, *bsáns-pai šúl-du da-rin yañ*
yód-par gyur-nas *Dzl.* as in the place of
(the gold-pieces) that were taken away, al-
ways new ones appeared. c. to get, receive,
kri ydugs kyañ yód-par gyur čig *Dzl.* the
throne should also receive a canopy! *yód-*
par byéd-pa to beget, produce, effect, frq.,
bu yód-par gyis žig *Dzl.* get her a child!

Comp. *Cs.*: *yod-pa-nyid* existence, *yod-*
min-nyid non-existence; *Sch.*: *yod-tán*
'thoroughly clear'; *yod-tsód yin* 'it has the
semblance of being' (?); *yod-med* a. being
and not being, *yod-méd go-bzlóg snari* op-
tical illusions, when one imagines to see
what is not existing, or the reverse. b. in
W. *yod* is also used merely to give force to
med, as **yod med** there is not at all . . .

ཡོན་ *yón* 1. gift, offering, of free will, to
priests and mendicant friars, frq., *žas-*
yón a gift consisting in food, *yón búl-ba*
to bestow a gift, to bring an offering; *yón-*
du búl-ba to present as a gift; fee, *smán-*
yón physician's fee *Cs.*; *yón snó-ba* to bless
the gift received, to return a blessing for
it. — 2. = *yón-tan*.

Comp. *yón-mčöd* 1. = *yón-bdag* *Glr.* 2. for *yón-bdag* *dan mčöd-ynas* *Mil.* dispenser (of gifts) and priest. — *yón-bdag* vulgo and in more recent literature for the *sbyin-bdag* of earlier writings, **dispenser of gifts, entertainer, host**, in point of fact identic with **house-owner, citizen, farmer**, and also at the present time used in that sense without any religious bearing; it is also the title generally used by mendicant friars in their addresses, something like 'your honour'. — *yón-ynas* the receiver of a gift *Cs.*

ཡོན་ཏན་ *yón-tan* ལུག་ (opp. to *skyon*) 1. **good quality, excellence, valuable properties**, e.g. the medicinal virtues of plants; also **acquirements, accomplishments, attainments**, *yón-tan slób-pa* to learn something useful *Pth.* and vulgo; *di bui yón-tan yin Dzl.* for that you are indebted to the boy, this is the boy's merit; **property, quality**, in gen., e.g. the different tastes and effects of medicines *Med.*; also mystic or fantastic properties *Glr.* — *bdag blus kyañ yón-tan med Glr.*, even if one would ransom me, it would be to no purpose, not worth while; *dód(-pai) yón(-tan)* v. *dód-pa*; *pán-yon* v. *pán-pa*. — 2. num.: 3.

ཡོན་པོ་ *yón-po* v. *yó-ba*.

ཡོབ་, རོབ་ *yob, ob, stirrup* *Cs.*; *yob-gón* in-step of the foot *Cs.*; *yob-lčags* 'the iron of the stirrup' *Cs.*; *yob-čén* = *yob* *Cs.*; *yob-tág* stirrup-leather *Cs.*, *yob-mtil* the footing, *yob-lün* (*Sch. yob-lón*) the hoop of the stirrup.

ཡོབ་པ་ *yób-pa* v. *ryób-pa*.

ཡོམ་པ་ *yóm-pa* *Cs.* vb., adj. sbst., **to swing, totter, tremble, to be unsteady; swinging etc., the swinging etc.**; *yóm-po*, adj., *yom-yóm* *Pth.*, *yóm-me-ba* *Mil.* id.

ཡོར་པོ་ *yór-po* 1. **dull, heavy, blunt *Cs.*; *Tar.*: *yór-yor-ba*; but the expressions *tom-yór* shaking, tottering, trembling, like an old man *Mil.*, and *mig-yór* mirage, seem to indicate that the proper signification is **trembling**. — 2. **oblique, slanting, C.****

ཡོམ་ལ་, ཡོམ་ལ་ *yól-go, yól-ma* **earthenware, crockery** *Schr.*, *Cs.*,

dkar-yól china-ware, porcelain, frq.; *yól-gór* **cup, bowl, Sch.**

ཡོལ་བ་ *yól-ba* I. sbst. **curtain**, *yól-bas bré-ba* *Glr.* to stretch a curtain over; *yól-ba ten-pa* *Glr.* to draw a curtain; *yól-ba yčod-pa* to close the curtain (of a door), *yól-ba byéd-pa* to open it *Cs.*; *dar-yól* silk-curtain, *ras-yól* calico-curtain; *sgo-yól* curtain before a door. — II. vb. 1. **to be past**, *nyi-ma-pyed yól* mid-day is past, it is afternoon (about 2 o'cl.) *Wdk.* (v. *nyin-žág*); *srod yól soñ* the evening-twilight is gone, it is complete night (about 11 o'cl.) *C.*; *nyi-ma yól-la kad* day is almost over, evening is drawing on, *Dzl.* ༡༤, 6; *düs-las yól-ba to be past*, both impers., it is past, it is over, and pers., he is past his prime, old, decrepit *Dzl.*; *rluñ dan čar düs-las mi yól-bas* wind and rain setting in and ceasing at the proper time *Dzl.* — 2. also *yyól-ba* *C.*, *dbýól-ba*, *byól-ba* **to evade, shun, to go not to a place**, *mig yól-ba* to look away; **lé-yól čém-po yin** he is very shy of work, averse to labour *C.*

ཡོས་ *yos*, 1. **slightly roasted corn**, mostly barley or wheat, which on account of its transportability is generally taken by travellers along with them, as their fare on the road; fresh prepared it is much relished by the people; *brás-yos* rice, thus prepared *S.g.* — 2. **hare**, but only as an astronomical term, *yós-lo* the hare-year.

ཡམ་ལ་ *ryag, 𑖦𑖳𑖨𑖫*, the yak, *Bos grunniens* (reckoned by the Hindu among the antilopes), fem. v. *bri-mo*; *pó-ryág* male yak; *pá-ryág* uncastrated yak-bull; *ryag-rú* horn of a yak, also n. of a plant, *Morina* *Ld.*; *ryag-rog-žol-čén* a very long-haired, shaggy yak *Sch.*

ཡམ་ལ་ *ryañ* 1. *Ssk.* 𑖦𑖳𑖨𑖫, synon. *dpal*, **happiness, blessing, prosperity**, *ryañ čags* blessing comes (from), grows (out of), *nif. Mil.*; *šor* it departs, it is gone; *ryañ-skyöb*, *ryañ-gügs* *Schl.* 263, **yañ-küg** *W.* a calling forth of blessing, sacrifices and other ceremonies performed, in order to secure happiness and prosperity. — *ryañ-skár* **propitious stars or aspects**; the lunar mansions no. ③

ཀཤང་ཁྱི་ *ryan-ti*ཀཤང་པ་ *ryas-pa*

to *N* v. *rgyu-skár*. — *ryan-küg* beggar's bag of the Lamas. — *ryan-dan* happy, blessed, prosperous, *ryan-méd* the contrary. — *ryan-yig* a written benediction *Glr.* — *ryan-lhá* a deity of the Shamans, dispensing happiness *Sch.* — 2. gulf, abyss, gen. *ryan-sa* also *ryan-yzán*; *ji-tsam mto bzin ryan-sa* *če* so high as you stand, so deep is the gulf; *lus ryan-du yton-ba* to plunge, to precipitate one's self *Dzl.*; *ryan-du* or *ryan-la ltün-ba* to fall down *Dzl.*; *mčón-ba* to leap *Glr.*; *nán-son-gi ryan-la Kor Pth.* he totters on the brink of the abyss of hell; *ryan-sa-las dzin-pa* to snatch from the abyss, to save *Thgy.*; *brag-ryan-yzár* rocky precipice *Mng.*

ཀཤང་ཁྱི་ *ryan-ti* *Sch.*: 'the precious stone chas'.

ཀཤང་ཆེ་ *ryan-tsé* *Mil.* nt., *C.* a bowl or cup of clay or wood.

ཀཤང་ལུགས་ *ryan-lugs* *C.* also *yan-lus*, = *yzán-gos* skin of an animal, used for clothing; *Mil.* also fig.: *bzód-pai ryan-lugs gyon* he wrapped himself in the mantle of patience; *ryan-yzi Lex.* འཇིགས་ skin of an antelope, the customary couch of the members of religious orders; also skin, couch, covering, in general *Pth.*

ཀཤང་པ་ *ryan-pa* *Lexx.* w.e. *Sch.*: a cutaneous eruption, akin to the itch, which is said to invade any part of the body, and to be combined with a copious discharge of matter; hereditary, and not contagious.

ཀཤང་པ་ *ryab, ryáb-pa, ryáb-mo* v. *yab* etc.

ཀཤང་པ་ *ryam* *Sch.*: 'the following a good or bad example, with the respective consequences(?)'.

ཀཤང་པ་ *ryám-pa* *Sch.*: 'a certain stone'; **yam-pán** *W.* a slab of slate, roof-slate, for *rya-spán*.

ཀཤང་པ་ *rya* 1. rust, incorr. verdigris; *lèags-gyá* id.; *lèags gya čags* *Lt.* iron rusts; **ya kor*, or *jun*, or *yon** *W.* id.; **ya čád-čé** *W.* to scrape the rust off (from metals), to clean, polish; *rya-dág-pa* freed from rust, clear, polished, e.g. a mirror; *ryá-pa* rusty *Sch.*; fig. for infection, contamination *Mil.*;

rya drül-ba to be mouldy *Sch.* or more corr. to get rusty, to get covered with foul extraneous matter; *lèé-la rya-drül byed* *Lt.* the tongue gets furred. — 2. also *ryá-ma*, vulgo **yá-mán**, slate, slab of slate; *rya-spán* 1. id. 2. *Cs.* also oil of vitriol, sulphuric acid(?) 3. in *C.* verdigris; *rya-tig* 1. a line drawn with a slate- or lead-pencil. 2. slate-pencil, lead-pencil, also *rya-smýüg*. 3. bolt, bar, *rya rgáb-pa* to bolt, to bar, *rya pyé-ba* to unbolt, to unbar; *ryá-šir* = *rya*; **dzin-ya** *C.* pin. — 4. v. *ryá-ba*.

ཀཤང་ཁྱི་ *ryá-kyi-ma* *Lt.* n. of a plant, in *Lh.* a small high-alpine *Saus-surea*.

ཀཤང་པ་ *ryá-ba* 1. to shrink, to start up, in consequence of a sudden irritation, tickling etc., to shudder, *skyt-rya-ba* id. *Mil.*; *W.*: **ya čüg-čé** to cause to shrink or start, to tickle, *Cs.* also: *ryá-ba* to feel a horror. — 2. to itch, *dei lus ryá-bas* *Dzl.* because he felt an itching.

ཀཤང་པ་ *ryá-ya* *C.* **yá-ya** yes! in speaking to inferiors.

ཀཤང་པ་ *ryá-li* maple *Sik.*; the dried leaves of it are said to be boiled by the poor instead of tea.

ཀཤང་པ་ *yar-dám* *Lex.*, oath(?) *Sch.*

ཀཤང་པ་ *ryár-ba* to borrow, to lend; to hire; with reference to money, only provinc. (*Lh.*, *Ts.*); *po-bran-nas már-me ryár-te* *Glr.* having borrowed a lamp in the castle; *ynas-tsán ryár-ba* *Tar.*, *C.*, **dán-sa yár-čé** *W.* with *la*, to ask for reception, night-quarters; *kán-pa ryár-mkan* lessee, tenant, lodger; *ryar byed-pa* = *ryár-ba* *Sch.*; **pán-yár čo-čé** *W.* to succour a person by an advance of money; *pá-ryár* step-father, *ma-ryár* step-mother, *bu-ryár* adopted child; *ryár-po* credit for what has been lent, advanced; **yár-po tán-čé** *W.* to lend, a thing, *Schr.* to let, lodgings.

ཀཤང་པ་ *ryar-tsus* food, nourishment, victuals *Sch.*

ཀཤང་པ་ *ryás-pa* right, *ryás-ma* the right hand, *ryás-na* on the right (hand), *ryás-su* to the right, *ryás-nas* from the right;

mig-ryás the right eye, *lag-ryás* the right hand, *rkan-ryás* the right foot; *ryas-nos*, *-pyógs*, *-lóg*s the right (hand) side; *ryas-ryón* right and left; *ryas-ryón-la ltá-ba* to look all round; *ryas-rú* 1. the right wing. 2. p.n., district in Ts.; **Yé-ru tsán-po** n. of the principal river in Tibet v. *tsán-po*.

ལྷོ་, དབྱི་ *ryi*, *dbyi* lynx (Cs. *erron. ermine*).

ལྷོ་བྱུང་པ་ *ryig(s)-pa* to be hindered Cs.; *Lex.*: *ryér-mas ryigs-pa?*

ལྷོ་ *ryu* turkois, *mdün-ryu* the front-turkois in the head-dress of females; *prá-ryu* little turkois-stones; *ryui* frq. for turkois-blue; **yu-dán** *W.* the ribbon on which the turkois-stones of the head-dress are fastened; *ryu-mtsó* a blue-glittering lake, po. *Mil.*; **yu-zün-men-tog** forget-me-not *Sp*; *ryu-rál* a mane of turkois-colour *Glr.* — *ryu-rún* for *ryun-drün* *Glr.*

ལྷོ་བྱུང་པ་ *ryüg-pa*, incorr. spelling for *dbyüg-pa*. —

ལྷོ་བྱུང་པ་ *ryun-drün*, སྦྲུང་པ་ (also *γὰ-γὰν*), the cross cramponee †, the principal symbol of the Bonpos, but also much in favour in Buddhist mysticism and popular superstition; *ryun-drün-pa* = *bón-po*; *ryun-drün dgón-pa* the Buddhist monastery Lama Yurru in Ladak, v. Cunningham.

ལྷོ་བྱུང་པ་ *ryün-ba* tame, opp. to *rgod*.

ལྷོ་བྱུང་པ་ *ryün-mo* (*Lex.* རིམ་མེ་, a libidinous woman), Cs.: 'a woman having always the menses'.

ལྷོ་ *ryur* 1. sleep *Sch.* — 2. v. *ryul-ka*.

ལྷོ་བྱུང་པ་ *ryür-ba* *Lex.*, *C.* also **yör-ba** to droop, to hang or sink down, of fading flowers etc.; *ryur zá-ba* *Lex.* w.e.; *Sch.*: what has become ripe and eatable.

ལྷོ་ལྷོ་ *ryul* *Schr.*: army; Cs.: battle; neither of the two meanings appears to be quite exact (cf. *dmag*); prob. both *ryul* and *ryul-nó* denote an army facing the enemy and ready for battle; *ryül-las rgyál-ba* and *pám-pa* to conquer and to be conquered frq.; *ryul gyéd-pa* *Do.*, *spród-pa* *Do.*, *Pth.*, *táb-pa* to fight, strive, struggle, *dan* with;

ryül-du or *ryul-nor zúgs-pa* to go to battle *Do.*; *ryul dóm-pa* to prepare for battle *Lex.*; *dug lñai ryül-no zlog-pa* to repulse the warlike host of the five poisons *Mil.*

ལྷོ་ལྷོ་, ལྷོ་ལྷོ་ལྷོ་ *ryul-ka*, *ryul-tag* thrashing-floor; both these words appear to be not everywhere current, but provinc., cf. *ko-ryu*; *ryul-ka rçóg-pa* *Sch.*, **gur jhè-pa** *C.* to thrash.

ལྷོ་བྱུང་པ་ *ryén-ba*, less frq. *yén-ba*, pf. (γ) *yens*, to move a thing softly to and fro, e.g. an infant on one's arms, to lull it to sleep *Thgy.*; esp. with reference to the water: *čus ryéns-te* moved by the waves to and fro *Dzl.*; fig. to run to and fro, like a hunted hare *Ma.*; to stream into, to overflow, *ryul-káms-su* a country, to inundate it, of floods, hostile armies etc. *Ma.*; to rummage, turn over, *dpé-rnams* books *Mil.* — 2. to turn off the attention, to disturb the mind, *rgyál-po spyen ryéns-pa dan* *Glr.* the king looking away, directing his attention to something else; *sems bdud-kyis ryéns* *Mil.* the soul is disturbed by the devil; *čos dód-pa-rnams ryéns-par byéd-pa* *Thgy.* to put out or confound those that are seeking religion; *ma-ryéns-par nyón cig* now be all attention! *ryén-ba*, *ryéns-pa* sbst., inattention, wandering, absence of mind, *ryéns-su jüg-pa* *Thgr.* to give one's self to inattention; adj. *rnám-par ryéns-pa* very absent, wandering; *rnám-par mi-ryén-ba* or *-ryéns-pa* quite attentive, not to be disturbed by anything, inexcitable, a character in which Buddha excels, and which every one of his followers must strive to attain. — 3. sbst. *ryéns-pa diversion*, pleasure, recreation, **yán(s)-pa-la čá-čé**, resp. **tug-yán(s)-la (s)kyód-čé** *W.* to take a walk, **yán(s)-pa sé-čé** *W.* to be playful, like children, kittens etc.; jest, joke. **yán-pa man*, *don-dám yin** *W.* I am not joking, I am serious; **yán(s)-pa-čan** *W.* jester, buffoon; *yéns-dod-kyi ka-kram ma yin* *Mil.*, these are no falsehoods spoken in jest. — *ryéns-ma*, a wanton female, prostitute *Sch.*

ལྷོ་ལྷོ་ *ryen?* *ryen-sbyór-ba* *S.g.* to calumniate *ni f.*

པམིམ་པ་ *pyém-pa*, *Lex.* **མི་མ་པ་པ་**, being untrue in one's dealings, acting wrongfully, which also my referees confirmed to be the general import of the word; in books, however, it is usually joined to *dód-pas*, or *dód-pa-la*, adding *lóg-par*, as: *dód-pa-la lóg-par pyém-pa*, or it stands alone as in *pyém byéd-pa*, signifying 'to commit adultery, fornication' *Dzl.* and elsewh.; *log-pyém* sbst. —

པམིམ་པ་ *pyér-ka* (vulg. **er-ka*), bell, set of bells, or peal *Glr.*

པམིམ་པོ་ *pyér-po* wise, prudent, circumspect, thorough-going *Sch.*

པམིམ་པལ་ *pyer-bág* *Lex., Sch.*: a light, luminous place.

པམིམ་པ་ *pyér-ma* *Med. frq.*, Guinea pepper, *Capsicum W.* **nyér-ma**; *pyer-shin-pa* medicinal herb *S.g.*

པམིམ་པ་ *pyél-ba* 1. to be idle, lazy, slothful; idleness, laziness; *pyél-ba-méd-par* incessantly, continually, e.g. to pray, to guard *Mil., S.O.* — 2. *ཅུག་པམིམ་པ་* resp. to forget *W.*

པམིམ་ *pyo* (rarely *yo*) craft, cunning, deceit, more frq. *pyo-sgyú*, *pyo-zól*; *pyó-dan* crafty, deceitful, *pyo-méd* honest, *pyo byéd-pa* to deceive.

པམིམ་པ་ *pyó-ba* I. vb., pf. and imp. *pyos*, 1. to move, to cause to change place; to be moved, agitated, shaken, *pyam sa pyós-so* heaven and earth were shaken *Dzl.*; *des ni sa di pyo-bar gyur* thereby the earth may be shaken *Do.*; to bend, incline, tilt, e.g. a vessel; **zúg-po yos ton** *W.* make a bow! *sku pyós-par gyúr-to* the image began to move *Glr.*; *sa-pyós* earthquake; to begin to move or to march *Ma.*; *tugs-rje ytiñ-nas pyós-pai rtags* it is a sign that his heart is moved by grace *Mil. nt.*; *dgé-bai pyós-la du-dés cun-zad kyan ma pyos* he did not allow the least virtuous impulses to rise (in his heart), he kept down every sense of virtue; *pyó-ba* partic, continually moving, restless, uneasy, of the mind *Mil.*, *mi-pyó-ba* unmoved, immovable, n. of Siva and of other terrifying deities *Glr.* (cf. **པམིམ་པ་** *Will.*) — 2. to prepare, victuals for the table *pyós-*

subyéd-paid.; *pyós-kan* kitchen, bake-house, *pyós-mkan* baker, cook.

II. sbst. moveableness, mobility, *yán-zin pyo-ba-nyid* an easy mobility *Wán.*

པམིམ་པ་ *pyog* (v. *yog, og*) *Tar.* and elsewh., usually occurring in the more definite form *pyóg-po*, servant, man-servant, *pyóg-mo* maid-servant, female servant, waiting-maid; when distinguished from *kól-po*, *kól-mo* and *bran*, it denotes a higher degree, e.g. *pyóg-mo ynyis* two waiting-maids and besides 500 *kól-mo* maid-servants *Pth.*; *pyóg-po dan yán-pyog dan nyiñ-pyog* servant, servant's servant, and the servant again of these *Pth.*; *mii pyog byéd-pa* to be in a person's service, to obey a person; *dpon-pyóg* master (mistress) and domestics, master and attendants, frq.; *nad-pyóg*, a nurse, one that tends sick persons *Dzl.*; *pyog-kór* attendants, e.g. *pyog-kór bcu-drug* attendants and retinue of 16 persons, *kór dan pyog* id.

པམིམ་པ་མ་མ་མ་ *pyog-nan-zán* a house-servant *C.* —

པམིམ་པ་ *pyóg-pa*, pf. and imp. *pyogs*, rarely *yóg-pa* 1. to cover, *bu gós-kyis pyóg-pa* to cover a child with a garment *Dzl.*, *mgó-la rdzá-ma pyóg-pa* to cover one's head with a pot *Glr.*; also: *rdzá-mai mgó-la drá-bas pyóg-pa* to cover the opening of a pot with a wire grate *Glr.*; *pyü págs-pa pyogs* the external cutaneous covering appears (in the embryo) *S.g.*; *ri-mgo ka-bas pyogs* the hill-tops were covered with snow *Mil.*; to pour over or upon, to cover in pouring, *Krág-gis* with blood *Dzl.*; to overlay, with gold *Dzl.*; to sprinkle over, besprinkle, **sig-pa-la fág** *W.* the wall with blood; to strew over, **ká-la gog-tál** *W.* ashes over the snow. — 2. to pour away, to throw away; so *W.*; the people in *W.* understand the words *Dzl. 22, 6*: **ma yós-pai lhág-ma** the rest which has not been thrown away, whereas others, e.g. the people of Sikkim explain it: the rest that has not been taken possession or care of.

པམིམ་པ་ *pyogs* 1. cover, covering, *ngo-pyós* *Lex.* covering for the head, cap; also fig. and po. for self-delusion, self-de-

ception (prop.: a veiling of the head) *Mil.*; *sten-gyögs*, *stod-gyögs* upper-garment, mantle, toga, *smad-gyögs* trowsers, breeches *Tar.* — 2. **cover, envelope**, *gyögs-ñan* having a cover.

གཡོད་ *gyod* *C.* the large intestine, colon.

གཡོན་ཅན་ *gyón-ñan* *Pth.*; *Cs.* = *gyó-ñan* crafty; perh. also **fornicator**, as *gyón-ma*, acc. to *Lex.* and *Sch.*: harlot.

གཡོན་པ་ *gyón-pa* left, *gyón-ma* the left hand, *gyón-na* on the left, to the left, *gyón-du* towards the left, *gyón-nas* from the left; *gyón-lögs* the left side or hand, *gyon-lág-byed-pa* *Pth.* left-handed, *gyon-rú* *Sch.* the left wing, of an army.

གཡོན་པ་ *gyón-pa*, pf. **gyobs to move about, to swing, brandish**, *gyög-pa* the wings; *rkan-lág gyög-pa* to kick, to strike, with the arms and legs.

གཡོར་མོ་ *gyór-mo* 1. **sail**, *gyor-yól* id *Cs.*, *gyor-ñin* sail-yard *Cs.*, also mast, in a rather obscure description of a ship in *Zam.*, where the sail is called *dar*, cloth. — 2. **wave, billow**, *rgyá-mtsoi* *Glr.*

Note. Tibetan writers knowing of ships and navigation about as much as a blind man of colours, the obscurity of passages relating to such matters may easily be accounted for.

གཡོར་བ་ *gyór-ba* 1. v. *gyúr-ba*. — 2. v. *gyár-ba*. — 3. v. *yor*.

གཡོལ་བ་ *gyól-ba* v. *yól-ba*.

གཡོམ་ *gyos* 1. prov. for *gyas*, in *gyos-skór* circumambulation from left to right (so that the right side is towards the person or object that is reverentially to be saluted) *Wdn.* — 2. v. *gyo-ba*.

ར

ར *ra* 1. the consonant *r*, always pronounced with the tongue. — 2. num. fig.: 25.

ར་ *ra* stands for: 1 *rá-ba*, 2. *rá-ma*, 3. *rá-mda*, 4. *rá-ro*.

ར་ *rwa* (cf. *ru*) 1. **horn** *W.* **rá-ðó** id. — 2. **sting** e.g. of the scorpion. — 3. *Sch.*: 'the inward side, the horn-side, of a bow'. — *rwa-ñan* horned. — *rwa-snyin* the pith of a horn *Cs.* — *rwa-myüg* 'the first germ of seed that appears after sowing' *Cs.*; *rwá-rtsa* 'the root or bottom of a horn' *Cs.*, *rwá-rtse* 'the top or point of a horn' *Cs.*, *rwá-tsa* *S.g.* (?).

ར་གན་ *rá-gan*, in comp. *rag*, **brass**, *rá-gan-gyi búm-pa*, *rag-búm* brass cup, can, vessel, *rag-dün* a brass trumpet; *rag-skyá* *Sch.*: white-copper, packfong, German silver.

ར་སྒོ་ *rá-sgo* hoof, claw *C.*, *W.*

ར་ཉེ་ *rá-nye*, provinc. for *zá-nye* **lead**.

ར་སྒེ་ *rá-mnye* an officinal root *Med.*, *Sch.*: **carrot**.

ར་དི་ *rá-ti* *Cs.*: 'a small weight, a drachm (60 grains)'; but *ར་ཏི་* (not to be found in *Will.*) is prob. the Hindi word for *रत्तिवा*, the seed or grain of *Abrus precatorius*, as a weight about = 2 grains.

ར་སྒང་ *rá-mda* **help, assistance** (*Cs.* also: companion, assistant), *rá-mda bód-pa* to cry out for help *Glr.*, *rá-mdar sbrón-pa* *Cs.* to call (upon a person) for assistance, *ra dëgs-pa* *W.* **ram tág-ðe** (cf. *zabs dëgs-pa*) **to help, to assist** *Sch.*, *ra drén-pa* id. *Mil. nt.*; *rá-mda-pa* helper, assistant *Glr.*; *rá-mdai dpun-tsóq* auxiliary forces or army *Cs.*

ར་སྒོང་ *ra-sdön* *Sch.* weeping willow.

ར་སྒྲ་ ra-sná n. of a medicinal herb *Wdi.* 166, = *agron-tii* fir-tree.

ར་ཁ་ rá-ba 1. enclosure, fence, wall, frq., esp. in *W.*, also the space inclosed by a fence, wall etc., yard, court-yard, pen, fold etc.; *rá-bas skór-ba* to inclose with a fence *Stg.*; *rá-čan(?)*, *ra-lán* having an enclosure, fence, wall etc. *Cs.*; *smýug-mai rá-ba* bamboo-hedge, bamboo-fence, *tsér-mai rá-ba* thorn-hedge, thorn-fence, *šin-gi rá-ba* wooden fence, fence of boards, pickets or rails *C.*; *rá-mo* id., *ra-mo-čé* a large pen or fold *Mil.* and *C.*; *kun-dga-rá-ba*, *kün-ra*, v. *kun*; *Krims-ra* place of execution; *lčán-ra* garden with willow-trees; *nyág-ra(?)* wall of stones put loosely together *Ld.*; *rtá-ra* stable or pen for horses; *rdó-ra* 1. stone-wall. 2. circle of dancers; *pág-ra* v. *rags*. — *bá-ra* cow-house, pen for cows; *rtstg-ra* *Sch.*: wall round a court-yard; *brtsón-ra* v. *brtsón*; *lúg-ra* sheepcot, sheepfold; *šin-ra* v. above. — *ra-šul* the remnants or traces of an old pen. — 2. the first of the three (or two) months of a season, *zla ra-ba*.

ར་མ་ rá-ma (rarely *ra Glr.*) goat, she-goat, frq. — *ra-kyál* bag made of a goat's skin. — *ra-skyés* *Tar.*; *Sch.*: a gelded he-goat. — *rá-gu*, col. *ri-gu*, young goat, kid. — *ra-rgód* wild goat, = *ra-po-čé* *Cunningh.* *Ld.* p. 199. — *ra-tug* *S.g.* and *pá-ra* he-goat. — *ra-tón* 1. a he-goat of two years *C.* 2. a gelded he-goat *W.* — *ra-dó(?)* thread made of goat's hair *W.* — *ra-lpágs* goat's skin. — *ra-pó* a gelded he-goat. — *ra-lúg* goats and sheep; *ra-ma-lúg* id., when a particular stress is laid on the impropriety of both species of animals being mixed together; also fig. of improper intermixtures. — *ra-šá* goat's flesh. — *ra-slóg* a coat made of goat's skins.

ར་མེད་ ra-méd infallible, certain, sure *Sch.*

ར་མོ་ཆེ་ ra-mo-čé n. of a plain near Lhasa where the Chinese wife of *Sron-btsansgampo* ordered a large Buddhist temple to be built *Glr.*; as a com. noun v. sub *rá-ba*.

ར་རི་ ra-ri *Sch.*: *ra-ri-méd-pa* neither high nor low.

ར་རིལ་ ra-ril treddles, dung of goats.

ར་རེས་ ra-rés = *rés-mos*, **skyid dug ra-rés yon dug** *Ld.* good fortune and misfortune come by turns.

ར་རོ་ rá-ro 1. intoxication, drunkenness. —

2. intoxicated *B.* and col.; *Sch.*: *rá-ro dán-po bag-méd-pa*, v. sub *bag* I. *rá-ro ynyis-pa glán-po-čé smyon-pa dán dra* drunkenness while continued resembles a furious elephant, *rá-ro ysum-pa ši-ro dra* the end (of it) resembles a corpse; *ra ži* or *sañs*, also *ydañs(?)* *W.* the drunken fit is over; *rá-ro-ba B., C., rá-ro(-čan)* *W.* intoxicated, drunk, *rá-ro-bar byéd-pa* to make drunk *Dzl.*, *rá-ro-ba-las sáñs-te* having come to one's self again after a drunken fit, being sober again *Dzl.*

ར་ས་འབྲུག་ལྷ་ཁྱེད་ ra-sa-*prul-snán* n. of a Buddhist temple erected in Lhasa by the Nepalese wife of *Sronbtsansgampo Glr.*

ར་སྟི་ rá-si *Hind.* rope, in *Lh.* hempen rope, and as such distinguished from *tág-pa*, rope made of goat's hair, which is the one most in use in Tibet.

ར་སྟིད་ ra-sid (Pers. رسيد), receipt, **ra-sid ši-keḍ** money-stamp.

ར་ཏུ་ and ར་ཏུ་ལ་ rá-hu and rá-hu-la v. ར་ཏུ་ ར་ཏུ་ sgra-yčán.

ར་ག་ rakta *Ssk.* blood, saffron, minium, cinabar *Mil.*

ར་ག་ rag 1. sbst. v. *ra-gán*. — 2. adj. (*Ssk.* *adhina*) subject, subservient, dependent, *rag lās-pa* or *lūs-pa B., C., W.*, **ragldom-pa** *W.*, with *la*, to depend on, *de kyód-kyi nūs-pa-la rag-lūs* that depends on your strength *Mil.*; *dbugs riñub-pa sems-la rag-lās-pa yin* breathing depends on the soul *Stg.*; *tsó-ba yžán-la rag-lās-šin* as they depend on others for their lives *Tar.*; *Bhar.22 kyod rgyal-srid byed-la rag-go* *Schf.*: 'regno operam nava!' — 3. *W.* for *reg*, *grags*, *dregs*, *sbrag*, v. *rag-pa*; *rag-čan* *W.* for *dregs-pa-čan* proud, haughty; for *grags-čan* famous; glorious, splendid; angry (?).

ར་ག་ལ་ rág-pa 1. vb. *W.* for *rég-pa* to touch, feel, and in a more generalized sense

= *tsór-ba* to perceive, to scent, taste, hear, see, e.g. **dán-mo rag** I feel cold, **dán-mo rag-ga** do you feel cold? (but **dán-mo dug** it is cold); **gá-la zug rag** (C. **rig**) my head aches; **tóg-ri rag** I feel hungry, **tóg-ri rág-ga** are you hungry? **ñai min zód-da rag** I hear my name called; **go kád-da rag** I perceive the door sticks; **i lün-po kyér-ra rag** I see, the wind will carry that away; **go pé-te mi rag** the door seems to be locked. — 2. adj. dark-russet, brownish, of rocks, horses *W*.

རྟ་མ་ *rág-ma* 1. *W.* adj. to the gerund **rág-te** (*abrág-ste*): **be-rág yu-dán** (lit. *γdan*) **rág-te** a fillet together with a strip set with turquoises. — 2. prop. n. of a village *Mil*.

རྟ་ཅེ *rág-tse* stone in fruits *W*.

རྟ་ཤ་ *rág-sha* a bead of a rosary, acc. to *Liä*. from རྟ་ཤ་ *Elaeocarpus Janitrus*, the berries of which are used for such beads.

རྟ་ཤི *rag-shi* n. of a country.

རྟ་ཤ་ *rags* 1. dam, mole, dike, embankment, also *ču-rágs*, *ču-lón* — 2. any construction of a similar shape: *pág-rags* (also *pág-ra*) intrenchment, breast-work; *púb-rags* stack, rick; *šin-rágs* stack of wood.

རྟ་ཤ་པ་ *rágs-pa* coarse, thick, gross, *lús-kyi rnám-pa prá-rágs-rnams Wñ.* the more delicate and the coarser component parts of the body; *rags-pai dbán-du byás-na Wñ.*, reckoning one with another, on an average; rough, as in: *rágs-rtsis-su* by a rough estimate *Tar.*; *rágs-pai mi-rtág-pa dan prá-bai mi-rtág-pa* the perishableness of the whole mass and of the single parts *Thgy.*; *yán-lag rágs-pa* prob.: strong, firm limbs *Pth.*; of Buddhas is said that they appear *rágs-pai tsul-gyis* i.e. *bodily*, or *substantially*; *rags-ris byed-pa Sch.*: to work, mould, form, sketch etc. roughly.

རྟ་ *rañ* 1. self *B.* and col. (*nyid*, with few exceptions, is, in *W.* at least, colloquially not in use) *na-rán Kyod-rán* I myself, thou thyself etc., in col. language also = I,

thou etc.; sometimes the person is only indicated by the context, the pronoun I etc. being omitted; *rañ-čag*, *rán-rnams* plur.; *rán-gi* my, thy etc.; *čün-ma de rán-gi lús-la čágs-pas* this wife fond of herself, in love with herself *Dzl.* (yet cf. *de-rán*, below); *des rán-gi ma yin-par rig-nas* he perceiving that it was his own mother *Pth.*; *rán-la rán-gis skra bcád-de* shaving one's own head *Dzl.*; also in a gen. sense: *rán-bas nán-pa* an inferior person than one's self *Thgy.*, in like manner: *rán-las čé-ba Thgr.*; *rán-la bu méd-na* if a man has no son of his own *Mil.*; *rán-gi srün-ba* to keep, to guard one's own property *Thgy.*; **rañ mi-dód-pe kyen tsán-ma** *C.* all the disagreeable things that fall to one's lot; in compounds: *rañ-séms* one's own soul (opp. to *γzan-lús*) *Mil.*; v. also *dré-ba* extr.; *rañ-rig rañ-γsal rañ-bde* *γsum* self-created knowledge, clearness, and happiness (the three fruits of the spirit) *Mil.*; *rañ-sróg rán-gis γdod* you will take your own life *Glr.* — 2. spontaneously, of one's own accord, *žal-zás rañ-ón-no Dzl.*; *rán-byon-pa*, *rán-byun-ba* originated of itself, v. below; *rañ gról-ba* 1. to get loose, come loose of itself. 2. to become clear or intelligible spontaneously, by intuition. 3. to save one's self; *rán-šar-ba* = *rán-gról-ba* 2. — 3. just, exactly, precisely, the very, *de rañ* the very same; *de rañ yin* so it is! exactly so! just so! **dhá-ta rañ** *C.*, **dá-či rañ*, *dág-sa rañ** *W.* just-now, **dí-rin rañ* just to-day *W.*; already, *śid-mo rañ* already early in the morning *Mil.*; barely, merely, the mere, the very, *na dan prád-pa rán-gis* by the mere meeting with me *Mil.*; *mi rañ* a person travelling all alone, i.e. without baggage, horse or companion *Kun.*; *mo-rañ* v. *mo*. — really, indeed, actually, truly (the verb being repeated): *mi-la-rás-pa de yin rañ yin-nam?* art thou really that same *Milaraspa?* **yon rañ yon-gyu yin** *C.* he will truly or certainly come; even, *śdán-po rañ byas* now they even hated him *Mil.*

Comp. *rañ-skál* a person's own share. — *rañ skyu* (?) *túb-pa Sch.*: to act after one's own mind. — *rañ-skyur* vinegar *Čs.*(?)

— *ran-ka* Sch. = *ran-bu*? — *ran-kóns* = *ran-kúl* territory, district C. (?) — *ran-kós* one's own worth, affairs, necessities Sch. — *ran-grub* not made or produced by men, self-produced. — *ran-dga-ba* free, independent, *ran-dga-pa* an unmarried man Sch. — *ran-rgyal* 1. *Stg.*: = *ran-saṅs-rgyás*. 2. *ran-rgyal-gyis* *gró-ba* Sch.: to live after one's own option or pleasure (?) — *ran-rgyú* Sch.: 'die eigene Ursache, Selbstfolge' (!) — *ran-nó* one's own nature, *des-pa* to know Mil. — *ran-nyid* himself, herself etc., one's self Mil., *ran-nyid gról-ba* to deliver one's self *Thgy.*, *bdud ran-nyid* the devil himself in his own person *Tar.* — *ran-tág* mill, water-mill. — *ran-mtón* pride, self-complacency, self-sufficiency Mil., *Glr.* — *ran-dón* one's own affairs, one's own profit, *ran-dón byéd-pa* to look to one's own advantage *Do.*, *ran-dód* selfishness, v. *ran-rtsis*. — *ran-snán* v. sub *snán-ba*; Sch. also: self-born. — *ran-po* Cs. = *po-ran* an unmarried man. — *ran-bábs* v. *babs*. — *ran-bu* 1. Cs. single, alone, *ran-bur* adv. singly, alone, without a consort. 2. Cs.: a single life (?). 3. *Schr.*: one's own child. — *ran-byún*, *ran-byón* self-born, having originated of itself, = *ran-grub* frq. *ran-dban* independence, liberty, *ran-dbán* *tób-pa* to become free *Glr.*; *ynás-la ran-dban-méd* they are not master of the place i.e. they are not free to choose the place *Thgy.*, in the same sense, *gar skye ran-dban-med* Mil.; **ran-wán jóg-pa** to set free C.; *ran-dbán-can* free W. — *ran-bar* Cs.: 'musket', in W. it is only used for pistol; **ran-bár dug-rág** W. a revolver. — *ran-mo* Cs. = *mo-rán* an unmarried woman. — *ran-rtsis* the opinion which one has of one's self, *ran-rtsis dan ran-dód ma če žig* think little of your own self! Mil. — *ran-bzin*, स्वभाव, natural disposition, state or constitution, nature, temper, *ran-bzin-las yždn-du gyúr-ba* to change one's natural constitution *Wdn.*, *bab dé-ltar čé-bai ran-bzin-gyis* as a natural consequence of so heavy a snow-fall Mil.; *ran-bzin-gyis* of itself, by itself, from its very nature, naturally, spontaneously *Dzl.*, in col. language, *ran-bzin-nas* id., also for self in

the sense: I, he etc. without the aid and independently of others; *byún-ba lai ran-bzin-can-gyi lus* *đi* this body participating of the nature of the five elements *Wdn.*; *dran-poi ran-bzin-can-gyi pyir* for *ran-bzin-can yin-pai pyir* *Sbh.* — **ran-žtn jg-pa** C. needless words, where it is a matter of course; also: talk without any serious intent; **de da ran-žtn-la zér-če žig yod** W. that is nothing but talk. — *ran-bzód*. 1. *Lex.*: the right, proper form (of a word)? 2. self-determination, opp. to a punctilious adhering to tradition Mil. — *ran-ran* each... himself, each... his, her, its etc. (not reciprocally, as Sch. has it), *ran-ran-gi křii jóg-tu sbas* he buried each (idol) under its own seat *Glr.*, *ran-ran-gi leur ysal* each (subject) will be explained in its own chapter *Lt.* — *ran-ran-lao* each (final consonant) has itself (joined), i.e. is doubled *Gram.* — *ran-ré* 1. = *ran-rán*: *ran-réi sna-tág ran-rés zuñ* each may lead himself, may be his own guide. 2. we, *ran-réi sgo drún-na* at our own door Mil., *ran-ré-rnams* we (the Lamas, opp. to the laymen) Mil. 3. polite way of addressing, for our you or the German 'Sie' *Thgr.*? — *ran-žugs-la* of itself, spontaneously W. — *ran-sa*, *ran-so* one's own place, *ran-sa dzin-pa* to maintain one's place, one's station Mil., prob. like *ran-mgo tón-pa*; *ran-sar*, *ran-sor* 1. *bžag-pa* to put (a thing) in its place, fig. for: to leave undecided, to let the matter alone, ni f. Mil. 2. of itself, e.g. *ran-sor ži* (a storm) abates of itself. — *ran-saṅs-rgyas* Pratyekabuddha, i.e. a Buddha who has obtained his Buddhahood alone by his own exercises of penance, but who does not promote the welfare of other beings.

རྩྱ་བྱ་བྱ རྩྱ་བྱ་བྱ Cs. coarseness, meanness.

རྩྱ་བྱ རྩྱ་བྱ, pf. *ranis*, to rejoice, *sems mī-rāns-par* discontented, *yid-rán-ba* or *yi-rán-ba* id., frq.; **dhé-la ga-rán-đhag-te** highly pleased with it C.; *yid ma rāns-žin mī mgu-bar gyúr-te* being very much dissatisfied *Stg.*; *ma-rán-bzin-du* unwillingly, reluctantly.

རང་རྩོ་ཅན *ran-ron-čan* Cs. rough, craggy, uneven.

རངས་པ་ *rañs-pa* 1. v. *rañ-ba*. — 2. *nyin-rañs-par* for *to-rañs-kyi dūs-su* early in the morning *Tar.* 111, 17. — 3. in *W.* for *réns-pa*.

རངས་པོ་ *rāns-po* Sch. rough, rude, unpolished.

རད་པ་ *rād-pa* *W.* for *bgrād-pa*.

རད་རོད་ *rad-ród* v. *ród-po*.

རན་ད་ *rán-da* (Pers. رند, راند) a plane *Ld.*

རན་པ་ *rán-pa* 1. vb. and adj. to keep, or keeping, the proper mean, to be proportionate, just right, adv. *rán-par* moderately, *rán-par sro* warm yourself moderately (tolerably) *Lt.*, *zas-tsód rán-par zá-ba* to eat moderately *S.g.*; *di-tsam ni rán-no* this is about the proper measure *Dzl.*; with the root of the vb.: *ziñ riá-ran-nas* as it was (the proper) time for harvest *Dzl.*, *gro-ran* it is time to go *Pth.*, *ši ma rán-par ši-ba* to die an untimely death; *bag-mar ytan-rán-pa dan* when it was time to give her in marriage *Dzl.*; not so often with a sbst.: *rtsás-ma rán-tsa-na* when harvest-time had come *Mil.* — 2. *rtsa rán-pa* C. shave-grass, *Equisetum arvense*. — 3. col. for *drén-pa* to lead (water); for *bran-pa* v. *tags*.

རབ་ *rab* I. superior, excellent; the eldest, of three sons, opp. to *brin-po* and *ta-čün*, frq.; *gan-zág dbaṅ-po-ráb-rnams* very able or clever persons (opp. to *brin-po* or *tá-ma* having moderate or very little capacity) *Mil.*, *Thgr.*, inst. of which *rab brin ysum* is often used *Thgy.*; *tébs-na rab* if rightly understood, that will be the best *Thgr.*, frq. for: so it is right, that will do; much, plentiful, *rab-skrái óg-nas* also with a full head of hair (you may be a holy man) *Mil.*; *ráb-tu* adv. very, with adjectives and verbs, *ráb-tu sdoms* lock (the door) well *Dzl.*; *ráb-tu krós-par gyúr-te* *Tar.*; it occurs also in the following phrases: *ráb-tu byin-pa* to receive or admit into a religious order, *ráb-tu byün-ba* to enter into a religious community, to take orders, *slób-dpon čos-baṅs-*

las being with, or being ordained by the teacher Chosbangs; *rgyál-poi rigs-las* (to take orders) as a descendant of the royal family, of the caste of noblemen *Tar.*; *ráb-(tu) byün(-ba)* he that has taken orders, a novice, or in gen.: a clerical person; *rab-byün* is also the name of the first year of the cycle of sixty years; *rab-(tu) ymäs(-par) byéd-pa*, *mdzäd-pa* c. acc. or *la*, prop. 'to make firm or permanent', to consecrate, to hallow, a new house, esp. a temple, an idol; by this act a house is secured against accidents, and an idol is supposed to acquire life and to become the abode of the respective deity, which occasionally manifests itself by sundry miracles *Glr.*; *ráb-tu byéd-pa* (also erron. *byéd-pa*) Cs. to analyze, but *Tar.* 96 it is equivalent to བཅུ་མཇུག་ treatise, dissertation. *rab-byāms-pa* v. *byāms-pa*; *rab-óg* the second in rank, next in value, excellence etc., thus *Dzl.* 724, 5 (as a better reading for *brin-mo*); *rab-yāns* very wide, very extensive *Sch.*; *rab-ysál* 1. very clear, quite evident. 2. sbst. a small balcony or gallery, frequently seen in Tibetan houses. 3. *Sch.* history (?).

II. also *rabs*, ford, *rab-méd* without a ford, *rab-só* = *rabs* *Sch.*

རབ་རྩོ་ *rab-riḥ*, col. also *hrab-hriḥ*, mist, dimness, e. g. before the eyes, in consequence of impaired vision; **ko śrab-śriḥ mán-na mi ton** he sees only a mist before his eyes, *W.*; *skār-ma rab-riḥ* the faint glimmering of a star.

རབས་ *rabs* 1. lineage, succession of families, race, family, *rgyal-rābs* royal family or lineage, nobility; succession of kings; *mi-rābs* human race; *rabs-čād* a person whose lineage is broken off, i. e. childless, issueless, *rabs-čād bza-mi ymyis* a married couple without children *Mil.*; *yā-rabs* the higher class of people, noblemen; *mā-rabs* the lower class, also: one belonging to the higher or lower class; collectively: *rgán-rabs* old men, aged people, *yžón-rabs* youth, young persons; *siñon-rabs* the ancients (*veteres*), *pyi-rabs* men of modern times, descendants, posterity *Glr.*, *siñon-rabs-sgrān*

an old legend, ancient history *Zam.*, *snón-nyi rabs bco-brgyad* the 18 Puranas *Tar.* 4, 11. — 2. **generation** *Dzl.*, resp. *γduñ-rábs* *Glr.*, *ñá-nas γduñ-rábs lñá-pa-na* in the fifth generation after me; with respect to individuals, period of life, viz. one of the many periods, which every person is supposed to pass through, or sometimes pleon. denoting a person as being the representative of his generation: *sañs-rgyás rabs bdun* the seven Buddhas. — 3. in gen.; **succession, series, development**, e. g. the propagation of the Buddhist doctrine *Tar.* 205, 21; *bskal-rábs* successions of Kalpas, *bskal-rábs-nas bskal-rábs-su*.

རམ་པ་ *rám-pa* 1. *W.* **quick-(quitch-)grass**. — 2. = *rán-pa?* *Lt.*, *Glr.*

རམ་བུ་ *rám-bu* 1. prob. only in: *rám-bu degs-pa* to join in singing, to take part in a song, to fall in with, *Dzl.* 30, 13 (not: to set up a dismal cry *Sch.*), v. also *ḡol-ba*. — 2. = *na-rám Polygonum viviparum*.

རམ་སྐ་ *rams* 1. **indigo** *B.*, col. — 2. *Cs.*: 'degree of doctorship, *snags-* or *go-* or *druñ-ráms-pa* one having such a degree'.

རམ་ *ral* 1. **goat's hair**. — 2. **rent, cleft**, *pu ral nyis* a sloping valley dividing into two parts at its upper end; *ral-γsum* n. of Lahoul on account of its consisting of three valleys; cf. *rál-ba*. — 3. v. *rál-pa*.

རམ་ཀ་ *rál-ka* v. *rál-gu*.

རམ་ཀ་ *rál-ka* v. *rál-gri*.

རམ་ག་ *rál-ga* *Sch.* = *yál-ga*.

རམ་གུ་ *rál-gu* 1. *Sch.*: **cleft, chink, fissure**. — 2. *dar-dkár-gyi rál-gu* and *rál-ka Pth.*?

རམ་གྱི་ *ral-grí*, col. **ral-gyi, ra-gyi** **sword**, also for rapier and other thrust-blades *Dzl.*; *ral-grí dáb-ma* or *lce blade*, so edge, *ḡubs* scabbard of a sword *Cs.*; *rál-gri-pa* *Cs.* a sword-man; a fighting man; *rál-ka* = *rál so*; *rál-ka spród-pa* 'to bring the blades together', to fight hand to hand, (*ral-ka sbrad-pa* *Sch.* is prob. a misprint).

རམ་པ་ *rál-pa* **long hair, lock, curl; mane** (of the lion, not of the horse etc.); *rál-pa-dan* having or wearing long hair, n. of a Tibetan king that distinguished himself by his bigotry and by his servility to the priests; *ral-lèan* a willow planted at the birth of a child, under which a lock of the child's hair is buried, when it is seven years old *Ld.*

རམ་པ་ *rál-ba* = *drál-ba* and *hrál-ba*, pf. of *ḡdrál-ba*, **torn**, of clothes etc., *mtsón-gyis* lacerated, slashed, cut to pieces by the sword *Dzl.*; *zig-rál-ba* id.; *zig-rál* **breach, destruction**, *kán-pa-la zig-rál byün-na* when the house gives way *Glr.*; *ka-rál, rna-rál, sna-rál* a lip, ear or nose, that has been lacerated by wearing rings etc.

རས་ *ras* 1. **sbst. cotton cloth**, cottons, also a piece of cotton cloth, handkerchief etc., *ras sbóm-pa* thick, strong cotton cloth; *lág-ras, pyis-ras* *Cs.* handkerchief, napkin; *tód-ras* **turban** *Cs.*; *prá-ras* a fine sort of cotton stuff, = *ká-ḡi-kai ras*.

Comp. *ras-rkyán* cotton cloth. — *ras-skud* *Cs.* cotton thread. — *ras-kúg* a small bag made of cotton. — *ras-kra* **calico, chintz** *Cs.* *ras-gós* **cotton dress, gown**. — *re-gá* a strong cotton fabric brought from *Sik.*, *C.* *ras bčós-bu* *Cs.* calico, chintz. — *ras-tág* **fillet, bandage**. — *rás-pa* a person wearing cotton clothes *Mil.*, frq. — *ras-bál* raw cotton. — *ras-búbs* a whole piece of cotton cloth. — *rás-ma* a small piece, a rag *Lex.* **re-zén** *C.* a long, loose cotton garment, shawl. — *ras-yüg* = *ras-búbs*. — *ras-rú* v. *re-rú*. — *ras-slág* a furred garment covered with cotton cloth *W.* — 2. **adj.** *ka-rás* (**re**, for *rens*?) **hard snow that will bear a man**.

རས་པ་ *rás-pa* 1. vb., *Ld.* **ras-čé** **to get or grow hoarse**, **skad ras soñ** the voice has grown hoarse, **skad ras-sa rag** I feel a hoarseness in my throat. — 2. **sbst. v.** sub *ras*.

རི་ *ri*, also *ri-bo* *B.*, **ri-ga** *W.* 1. **mountain, hill**, *ri pó-ta-la* the mountain (called) Potala *Ld.*; *ri-bo dpal-bár* *Mil.*, *rgyal-gyi-sri ri* *Mil.* the mountain *Pal-bár*, *Gyal-gyisri*; *rir* on the mountain *Mil.*, *ri-la* id.

freq.; *ri-tan-mtsams-su* at the foot of the mountains or hills *Med.*; *ri-r-gán-pa* one living in close vicinity to a mountain, *W.*; *gáns-ri* an ice-mountain, snowy mountain, glacier, *nágs-ri* or *šin-ri* a hill covered with wood, *brág-ri* a rocky mountain, *ryá-ri* a mountain or hill consisting of slate-stone or schist; *span-ri* a hill covered with grass. — 2. *brim* of a hat or cap; *side-leather*, side-piece of a shoe. — 3. symb. num.: 7. — 4. num. figure: 55. — 5. v. *ri-mo*.

Comp. and deriv. *ri-skéd* v. *rkéd-pa*. — *ri-skyégs* *Stg.*, v. *skyégs*. — *ri-kród* chain of mountains, assemblage of hills or mountains, esp. as abode of hermits who, on that account, are called *ri-kród-pa*; also directly = *dgón-pa* hermitage. — *ri-mgó* mountain top. — *ri-rgyál*, *rii rgyál-po* a very high mountain, e.g. Tise *Mil.*, Gandharā *Sbh.*, esp. = *ri-ráb*, q.v. — *ri-rgyúd* chain of mountains, ridge of hills. — *ri-čan* mountainous, hilly. — *ri-čen*, *ri-bo-čé* a great mountain. — *ri-nyin* the sunny side, the southern slope of a mountain. — *ri-rnyil* fall of a mountain, land-slip *Sch.* — *ri-stón* v. *stón-pa*. — *ri-deu* (or *rdeu*) *čün* *Sch.*, **ri-bóg*, *ri-de-bóg** *W.*, a mountain spur abounding in stones. — **ri-dód** *W.* (perh. to be spelled *ri-kród*) a hermit (living) in the mountains. — *ri-sná* mountain spur. — *ri-pa* an inhabitant of the mountains, mountaineer, from a Tibetan point of view equivalent to the Latin *paganus* and *agrestis* as opp. to *urbanus*, therefore = peasant, poor uncivilized person. — *ri-prán* a little hill or mountain. — *ri-bo* = *ri*, v. above. — *ri-bór-pa* *Tar.*, *Cs.*: *ri-ór-pa*; = *ri-kród-pa*, *ri-bór-gyi grön* mountain village *Tar.* — *ri-brág*, *brág-ri* rocky mountain. — *ri-bóg* spur. — *ri-sbúg* mountain cavern. — *ri-rtsé* foot, *ri-rtsé* top of a mountain, *nyt-ma ri-rtsé-la póg-na* when the rising sun illumines the mountain tops. — *ri-rtsé-kan* *Cs.* n. of a mischievous spirit. — *ri-rdzón* mountain fortress, fort. — *ri-ráb* the centre of the world and king of the mountains, the fabulous Sumeru or Meru, also *ri-rab-lhin-po*, *ri-rgyál*, *ri-bo-mčog-ráb* *Mil.* — *ri-lún*

mountain and valley. — *ri-yséb* *Sch.* = *ri-kród*. — *ri-sribs* the side not exposed to the sun, shadyside, north-side of the mountains.

རྒྱ་ཁྱ་ *ri-gu* young goat, kid *W.*

རྒྱ་ཁྱ་ *ri-rgyá* *Sch.*: foxes or fox-skins(?).

རྒྱ་ཁྱ་ *ri-dwags* animals of chase, game.

རྒྱ་ཁྱ་ *ri-ba* *W.* **ri-čé** to be worth, gen. as adj. worth, **lug di niul čig ri-čé yin** this sheep is worth one rupee *W.*; *diul brgya ri-bai rta* a horse worth one hundred rupees *Cs.* cf. *rin* and *rib*; *ri-bai rin-tán* the full price *Sch.*

རྒྱ་ཁྱ་ *ri-bón* hare, *ri-bón-mo* *Cs.* female hare; it lives in *Ld.*, but not in the smaller valleys, e.g. not in Lahoul; *ri-bón-gi rca* the horn of a hare, a nonentity, a thing not existing, cf. *mo-šám-gyi bu*.

རྒྱ་ཁྱ་ *ri-mo* 1. figure, picture, painting, drawing, *lha - kán - gi* *Glr.*; *ri-mo-mkán* painter; *ri-mo-čan*, *ri-mo-ldan* marked with figures; *ri-morbyéd-pa* to represent by means of figures and colours, to paint *Do.*; *markings* (streaks, speckles etc.) *šai* markings of a (tiger's) skin *Tar.*; *ri-krá* having stripes of various colours, spotted, speckled; *ri-mo* also draught, plan, design, and fig. pattern, rule of conduct, law written into the heart. — 2. = *rim-gro* reverence, veneration, *ri-mor byéd-pa* to honour, to venerate *Stg.*

རྒྱ་ཁྱ་ *ri-lu* col., but also *Tar.* 63, for *ril-bu*.

རྒྱ་ཁྱ་ *ri-ši*, རྒྱ་ཁྱ་, = *drañ-srón* q.v.

རྒྱ་ཁྱ་ *ri-šó* n. of a medicinal herb *Med.*

རྒྱ་ཁྱ་ *rig* in *Ld.* col. and provinc. for *žig*: **mañ-na rig** or **nyuñ-nu rig toñ** give much! give little!

རྒྱ་ཁྱ་ *rig-pa* I. vb., 1. to know, to understand, = *šés-pa* with the termin. of a sbst.: to know (a person etc.) as, with the termin. of the inf.: to know that, to perceive, observe, *krós-par rig-nas* perceiving that he became angry *Dzl.*; *pá-la rig-par gyis* let your father know it, inform your father of it *Tar.*; *žlóg-tu rig-par byed* (it

or he) teaches how to avert, prevent etc. — 2. v. *sgrig-pa*.

II. sbst. 1. **knowing, knowledge; prudence, talents, natural gifts** *Glr.*; *rig-pa dan ldan-pa* talented, rich in knowledge, learned *Dzl.*; *rig-pa ysar-ba* new informations, disclosures, knowledge; *news*, *lóg-gi rig-pa bəgrés-na* if one compares the absurd news *Tar.* 174, *Schf.*; *ma-rig-pa* 1. sbst. **अविद्या ignorance**, mostly used in the specific Buddhist sense, viz. for the innate principal and fundamental error of considering perishable things as permanent and of looking upon the external world as one really existing, with Buddhists in a certain manner the original sin, from which every evil is proceeding, v. *Köpp.* I, 163 (but cf. *yti-mug*). 2. adj. void of reason, **unreasonable, irrational**, *dúd-groma-riy-pa Mil.* — 2. **science, learning, literature**, *nán-gi rig-pa* the orthodox or sacred literature, *pyi rig-pa* the heterodox or profane literature *Cs.*, *tun-moñ-gi rig-pa* literature or science common to both religions (Buddhists and Brahmins) *Cs.*; *rig-pai ynas* and *rig-pa* any single science (philosophy, medicine etc.) v. *rig-ynás*; *rig-pai ról-tso* or *rig-pai ynas tams-cád Cs.* circle of science, **encyclopedia**. — 3. **soul** (prob. only in later literature), *rig-pa lus dan brál-ba* the soul separated from the body, *rten dan brál-ba* the soul separated from her hold or from her abode *Thgr.*; often opp. to *bem Mil.*

Comp. *rig-mkhan*, *rig(-pa)-po Cs.*, *Sch.* a knowing person, a learned man. — *rig-rgyud* character *Mil.* — *rig-sñags* a **spell, charm, magic formula**, *rig-snags-mkhan* a person skilled in charms. — *rig-ynás* a science, one of the sciences; *rig-ynás čé-ba lña* the five great sciences or classes of science, frq.; these are: *sgrá-rig-pa* science of language, *ytan-tsi-gs-rig-pa* dialectics, *ysó-ba-rig-pa* medicine, *bzó-rig-pa* science of mechanical arts, *nán-dón-rig-pa* religious philosophy; of less consequence are: *rig-ynás čün-ba lña* the five minor sciences; and the *rig-ynás* or *rig-pabčö-brgyad* (also *tsug-lag 7L*), which need not be particularly enumerated, though they are often mentioned in the *Dzl.*;

they are named by *Cs.* and *Sch.* — *rig(-pa)-po* v. *rig-mkhan*. — *rig-byéd* 1. conveying knowledge, **instructive**, prob. also learned, *na rig-byéd glü-mkhan ma yin-te* I am no schooled, accomplished, singer *Mil.* 2. **instruction**, a book conveying knowledge, a scientific work, *bzoi rig-byéd* a technological work *Glr.* 3. **वेद Veda**, the (four) sacred writings of ancient Brahmanism, hence 4. as symb. num.: 4. — *rig-ma*, **वेदमाता Veda-mother**, *Gāyatri*, a certain metre, verse and hymn of the Rigveda, personified as a deity *Mil.* — *rig-dzin*, from *rig-pa dzin-pa* to comprehend a science with ease, to be of quick parts *Dzl.*, as partic.: a **man of parts, a clever fellow**; but usually *rig-dzin* (like *rig-čän*, of rarer occurrence), *Sak. विद्याधर*, denotes a kind of spirits to whom a high degree of wisdom is attributed, like the *Dākinis*. — *rig-čes* the faculty of **reason** *Tar.* 90, 2, *Schf.*

རིག་རིག *rig-rig*, *mig rig-rig byéd-pa* or *dug-pa* to look about, esp. in an anxious manner, shyly *Tar.*, *Mil.*

རིག་པ་ *rigs* 1. **family, lineage, extraction, birth, descent**, *rigs-rūs* lineage and family *Glr.*, *mai rigs-su nyé-ba* or *ytógs-pa* a relation by the mother's side *Dzl.*; emph.: **noble birth** or extraction: *rigs-kyi bu* or *bü-mo* noble or honoured sir! honoured madam! a respectful address, which is also more generally applied; thus in *Thgr.* it is the regular way of addressing the soul of a deceased person; *mi-rigs* 1. the human race, mankind *Cs.* 2. **nation, tribe** *Glr.*; *sdé-rigs* tribe *Cs.* 3. rarely = sex, *mó-rigs* female sex *Wdn.* — 2. in a special sense: **caste, class** in society, **rank**. In Tibet five ranks are usually distinguished. viz.: *rgyal-rigs* royal state, royalty, *brám-ze-rigs* caste of priests (Brahman caste), *rjé-rigs* nobility, aristocracy, *dmáns-rigs* the citizens, *ydól-pai rigs* the common people. When speaking of India, the appellations of these classes are applied to the castes of Brahmanism, although they do not correspond to each other in every respect. — 3. **kind, sort, species**, *groi rigs ysum yod* there are three sorts of wheat, *skád-*

rigs *gós-rigs* *mi-drá-ba* different languages and costumes; *ci-rigs* of every sort, *ci-rigs-su* in every possible manner, e.g. *čos stón-pa* to teach religion; *nyin-moi rigs-kyns* or *rigs-la* by the day, by days, daily *Glr.*; *rigs* is also used for **some, certain**, *nád-rigs-la mi dzém-na* if one is not on his guard against certain diseases; sometimes pleon.: *yán-lag rigs bzi* the four limbs, viz. hands and feet *Glr.*; *rgyal-čen rigs bzi* the four great spirit-kings *Thgy.*, *rigs ysum mgón-po* the three tutelar saints (*spyán-ras-yzigs, pyag-rdór, jam-dbyāns*) *Glr.*; *sañs-rgyās rigs lñai zin-kams* *Thgr.* — *rigs-pa* vb. **to have the way, manner, custom, quality of**, *ngo pyir byün-bai rigs-so* the upper end (of a stick, part of which is in the water) has the way of sticking out, i.e. sticks out; often to be translated: **must necessarily** (according to the laws of nature or to circumstances); as partic. or adj.: **necessary**, also **proper, suitable, right, suited to its purpose**, in the earlier literature gen. with the genit. of the infin., sometimes with the termin. of the infin., in later times with the root of the verb; thus: *fós-nas ldán-bai rigs-so* you must get up as soon as you hear... *Dzl.*; *da ri zig snán-bai rigs* now a mountain must appear *Dzl.*; *bžag-pai rigs-sam* would it not be expedient to appoint...? *Dzl.*; *rigs-kyi dūs-la báb-bo* it is just the right time *Dzl.*; *mi smrá-bai mi rigs-so* it is not right to be silent *Dzl.*; *smád-par mi rigs-so* it is not right to abuse *Glr.*; *čón-rigs dug-pas* because (he) might possibly come *Mil. nt.*; *drán-pa mi zin rigs-la* if he should perhaps not retain the recollection of, if there should be any danger of his not remembering *Thgr.*; *nan-són-du gró-bai rigs-la* as there is a possibility of going to hell *Thgr.*; *ydül-bai rigs-pa* those fit for conversion *Dzl.*; *thar skyé-ba ni rigs-pa ma lags* his being re-born as a deity is not befitting, or also: not possible, not probable *Dzl.*; *mí-rigs-pa* wrong, not right, unbecoming, improper etc., mostly as adv.: *mí-rigs-par byéd-pa* to act wrong, to do badly, frq. — *rigs-kyi rjes-brán* *Was.* (274) v. sub *luñ.*

Comp. *rigs-brgyud* race, lineage, extrac-

tion, family *Cs.*, *rigs-brgyud-dzin* male issue, *rigs-brgyud phél-bar gyir-ba* the rising of a numerous progeny *Dom.* — *rigs-nán* 1. low birth or extraction, **kyod mí rig-nán-pa dan nyám-po dé-če man** you must not mingle with people of low extraction, with common people *W.*; *rigs-nán dpón-du skó-ba* to raise a child of low extraction to the royal dignity *Glr.* 2. **hangman** *Dzl.* (cf. *ydól-pa*). — *rigs-čan*, *rigs-ldán* of noble birth. — *rigs-mnyám-pa*, *mtün-pa*, *drá-ba* of the same rank etc., of the same species. — *rigs-nyáms degenerated*, *rigs-nyáms dge-slón* a monk disgracing his profession *Pth.* — *rigs-méd* = *rigs-nán* no. 1.

རིགས་པ་ rigs-pa 1. v. *rigs*. — 2. often errone. for *rig-pa*. — 3. adj. of *rigs*: *rgyál-rigs-pa* belonging to the reigning family or caste; *ci-rigs-pai sgó-nas* in every possible manner *Mil.*; *ci-rigs-par snyán-pai tsig-gis* with ever so many kind words *Dzl.*; also: in any way, any how, to a certain degree or extent, in part, partly *Tar.* 4, 3 etc. — 4. sbst., translation of **མཇུག་ logic, dialectics** *Trigl.* 15; an infallible, not deceptive idea *Was.* (297).

རིང་ཅེ་ rin-ñe-ba continual(?), daily(?) *Ka-tsa rin-ñe-ba* *Mil. nt.* every day warm meals.

རིང་ rin-ba I. adj., also *rin-po* *C., B.*, **rin-mo* *W.* 1. **long, high, tall**, relating to space; *rin-mo k'ur* *W.* carry it lengthwise; it also implies distance, in which case *tag-rin* (q. v.) is the more precise form; *da-dün yül-las rin-ste* as he is still at a great distance from the place *Dzl.*; more frq. with *dan*: *ynas di gron-kyér dan rin-bas* because this place is far from the town *Dzl.*; *mí rin-ba-na* at no great distance. — 2. **long**, with respect to **time**, *tse rin-ba* sbst. a long life, adj. long-lived, *rgyál-ba dan tse rin-bar šog čig* may he be victorious and live long! *Dzl.*; *yun rin-po* (or *mo*) a long time; *yun rin-po-nas* from a long time, a long time since, *rin-por ma lón-par*, less accurately: *rin-po ma lón-par* soon afterwards, relating to things past, *rin-por mí fogs-par* id. with respect to the future, = after a little while, in a short

time, frq.; *mi-rin-bar* id. *Tar.*; *dé-nas mi rin-bar* not long after that *Tar.*; *rin zig* a long time, *rin zig lön-pa dan* after a long time *Dzl.*; *rin zig-tu* adv. long, a long while, for a long time, *rin zig-tu ma öns-pas* as he did not come for a long time *Dzl.*; *rin zig-na* after or during a long time *Glr.*; *rin-la*, resp. *sku-rin-la* c. genit. during, at, *nyin-gyi rin-la* in the day-time, during the day *Pth.*, *dir bzugs rin* (provinc. for *rin*?) *tso-čas* or *rgyags* provisions for the time of his stay *Mil.*; esp. of kings etc.: under a king; during the reign or life of a king, frq.; *dé-rin B., C., *di-rin** (more correct form, but only in *W.*) to-day. — 3. old, *rin zig-na* *Sch.* long ago, long since, v. also *rin-lugs*. —

II. length, distance etc., more definite form, but of rare occurrence: *rin-ba-nyid*, *dé-nas mi-rin-ba-nyid-na* a very short time afterwards *Tar.*

Comp. *rin-kyädd* length. — **rin-täb** *W.* length, copiousness (of account). — *rin-tün* 1. long and short. 2. length, relatively. — *rin-gäg*, also *stod-gäg* jacket or waistcoat of a Lama, without sleeves.

རིང་ལུགས་ *rin-lugs* *Cs.*: 'the sect or followers of a person', *Sch.*: 'old customs'; *Glr.* 92, 2 (?).

རིང་བསྐྱེད་ *rin-borél* ('things which are to be preserved for a long time'), བཟུ་, relics of a Buddha or a saint, viz. small, hard particles, acc. to Burnouf the remnants of burnt bones.

རིངས་ *rins* sometimes for *rin*.

རིངས་པ་ *rins-pa* swift, speedy, *rins-par rgyüg-pa* to run fast, to hasten, hurry; *rins-par yod* I am in a hurry *Mil.*; **rin-pa ton** *W.* be quick! make haste! *rins run* though you be in a hurry *Mil.*; *rins-pai bsöd-snyoms* alms, gifts of charity (requiring haste), urgently requested, and out of the common course, *Burn.* I, 269. 628 **za - rins, tun-rins**, waiting impatiently for one's meal, **grul-rins** for setting out *W.*; *rins-stäbs-su* most speedily *Mil.*

རིང་པ་ *rid-pa* 1. meager, emaciated *Dzl.* and elsewh. — 2. *Sch.* also: rare.

རིང་པ་ *rid-pän* the Neosa pine-tree *Kun.*

རིག་ *rin* 1. price, value, *rin yödd-pa* to fix, to determine the price *Cs.* (cf. *tan*), *rin rtöq-pa* to ascertain the price, to estimate the value *Cs.*; *rin bëbs-pa* to abate, to lessen the price *Cs.*; *rin bab-pa*, *rin bri-ba* to go down, to sink or fall in value *Cs.*; **rin tsam** *W.*, **rin gha-tsö** *C.* how dear (is it)? what does it cost? *rin-la mi ög* *Sch.* to sell under cost-price; *rin-dan* dear, costly; *rin-méd* worthless, also: for nothing, gratis; *rin-gón*, *rin-tän*, *rin-tsäd* *Tar.* 302, 17 = *rin*; *rin-chen-po*, *rin-po-če* v. the next article. — 2. for *rin*, v. *rin-ba* I, 2.

རིག་ཆོན་(པོ) *rin-chen(-po)*, also *rin-po-če*, 1. very dear, precious, valuable; usually: 2. sbst, རྒྱལ་, a precious thing, treasure, jewel, precious stone, precious metal; metal in general; *Glr.* 7, five jewels of the gods are enumerated, sapphire, indragopa and other three, prob. fabulous, stones, and five jewels as the property of man: gold, silver, pearls, corals, lapis lazuli; in other books other jewels are specified as such. In the Buddha-legends frq. mention is made of the *rin-po-če sna bdun*, i.e. the extraordinary treasures of a Tshakravartin king, viz. the precious wheel (v. *Kor-lo*), the precious elephant, the precious horse, the precious jewel, the precious wife, the precious minister and the precious general (or inst. of him, the precious citizen) v. Gyatch. chap. III. Sometimes *rin-po-če* may be understood literally: consisting of jewels, of precious stones, at other times it is merely equivalent to: valuable, precious; *rin-po-če glän* *Glr.* seems frq. to signify a holy, happy land inhabited by gods. — 3. a title, used not only in *rgya-mtso rin-po-če* and *pan-chen rin-po-če* (the honorary titles of the high-priests of Lhasa and of Tashilunpo), but also a title of every Lama of a higher class.

རིག་རི་ *rin-di* *W.* (*rin-dri* *Bun.*) 1. lead. — 2. musket-ball.

རིག་ *rib* = *ri-ba* *Sch.* (*Dzl.* 77, 8. 15, and in *Sch.*'s dictionary): worth, costing,

standing at; to the Tibetans asked by us the word seemed to be unknown, and the MS. of Kyelang has *ri-ba* in the above cited passage.

རིམ་ **rib-ma* W.*, **dib-ma* C.*, fence, hedge, enclosure to protect the fields from cold winds, intruders etc.

རིམ་གྱི *rim-gri* resp. for **ltogs-ri** hunger *W.*

རིམ་(འབྲོག་) *rim-gro* or *rim-gro*, resp. *sku-rim* honour, homage, shown more esp. to gods, saints, and priests, offerings and other ceremonies (v. sub *sku*), *rim-gros tar-bar gyur* he will yet be cured by religious ceremonies (if medical advice should prove insufficient) *S.g.*; *dei rtm-gro-la* as a ceremony for him (the sick person) *Mil.*; *zan-zin-gi rim-gros* by offerings in goods, cattle etc.) *Mil.*; *rim-gro chen-po byas* he arranged a great sacrificial festival *Pth.*; *rim-gro-pa* servant, waiting-man, valet de chambre.

རིམ་པ་ *rim-pa*, *Ssk.* རྒྱུ་, 1. series, succession, *rim-(pa) bzin-(du)* *Dzl.*, *rim-par* *Glr.*, in a row or line, in rows, by turns, successively, one after another, also = by degrees, gradually; *rim-gyis*, *rim-pas* *Dzl.* id.; *rim-pas dan-po mchog yin pyi-ma dman* v. sub *dman-pa*; *bya-ba tob-rim bzin byed-pa* to do a business by turns, each taking a certain share of the work *Glr.* — 2. the place in a row or file, constituent part or member of a series, *dei mi-brgyud rim-pa lñas rgyal-sa bzun* five members of his lineage occupied the throne *Glr.*, and in a still more general sense: *sgo rim-pa bdun* a sevenfold door *Dzl.*; *rim-ldabs* *Sch.* and *nyis-rim* *S.g.* double; *rim-yèig* = *lan-yèig* one time, once. — 3. order, method, *cad-par gyur-bai rim-pa dis* by this method which will be explained immediately, *Sbh.*; *rim-bral* disorderly, irregular *Cs.* — *rim ynyis* v. *skyed-rim*.

རིམ་ཆད་ (ནད་) *rims(-nad)* contagious disease, epidemic, plague, *nan-rims* id.

Glr.; *rims yton-ba* to send, to cause a plague, as demons do *Dzl.*; *dus ydon ynyis-kyis ma skyed rims mi byun* plagues, epidemics, are caused by nothing but the season or by

demons; **fu-rim* W.* dysentery, diarrhoea, bloody flux; *rims-sò* the 'tooth' of an epidemic, i.e. its contagium, virulency.

རིམ་ཁྲི་ *ril-tin* *Ld.* = *sa-rág*.

རིམ་བ་ *ril-ba* I. more freq. *ril-po*, *ril-mo* *B.*, *C.*; **ril-ril* W.* 1. round, globular, in *C.* also cylindrical; *srán-ma ril-mo* peas are round *Wdn.*; **ril-ril* W.* also subst.: a round, globular object, such as a cabbage-head, a round lump of butter etc.; *ril-bai spyi-blugs* *Glr.*, *Sch.*: 'a bottle, narrow in the middle, a gourd-bottle'. — 2. whole, entire; wholly, quite **kon-ril** quite crippled, lamed *C.*; **nag-ril-ril* W.* very black, quite black; *rtág-pa dan ril-por dzin-pa* to consider a thing lasting and entire (not compounded) *Thgy.*; *ril-por na dban-na* if it belongs to me entirely *Mil.*; *ril-po* the whole, the entire thing (opp. to a part), also in arithmetic *Wdk.*; *ril-poi lhag-ma* the remainder of the whole *Wdk.*; *bubs-ril lus* the whole body *S.g.*; *ril-gyis ryogs-pa* entirely, completely, enveloped, or wrapped up *Sch.*; *ril-mid-pa* *Sch.*: 'to swallow a thing entire'; *dé-dag dan ril-gyis mchi-am pyed dan mchi-ba bka-stsöl cig* tell me whether I am to come with all, or only with one half (of them) *Dzl.* ༡༩༩, 5 (acc. to the manuscript of Kyelang); *ril-bu*, col. **ril-lu**, small ball, globule, pill, *ril-bur bsgril-ba srán-ma tsam* formed into a pill of the size of a pea *Lt.*; *ril-ma* globular dung of some animals, *byi-bai ril* mouse-dung *Mng.* (where *Piper longum* is compared with it), *glá-bai ril* dung of the musk-deer; *lúg-ril* tirdles, sheep-pellets, *sa-ril* 1. dung of the argali *Ld.* 2. small meat-balls *C.* — II. 1. *W.*: **ril-è** (for *gril-ba*) to fall. — 2. *Bal.* **ril-cas** (for *sgril-ba*) to wrap up.

རིས་ *ris* 1. cognate to *ri-mo* and perh. to *bri-ba*: figure, form, design, *pádma-ris* the figure of a lotus-flower *Glr.*, *mig-mai-ris-su bris-pa* *Glr.* painted like a chess-board; *skya-ris* the blank parts of a picture, *tsón-ris* the painted parts of a picture *Cs.* — 2. *Cs.*: part, region, quarter, hence *mto-ris* heaven, v. *mto*; *dban-ris* share of power or of territory; *mnia-ris* id. and n. of a part of

རུ ru

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རུབ་ rin-ba

Tibet; *pyogs-ris* party; Cs. has also: *rán-ris* one's own party, *ṣán-ris* another's party, *ris-čan* partial, prejudiced, *ris-méd* impartial, indifferent, hence also hermit, because he ought to feel indifferent to every thing. — 3. Sch.: 'ris-su difference, *ris-su čád-pa* equality'(?). — 4. *ris-ṣa* symb. num.: 7, derived from the number of the great planets together with sun and moon.

རུ ru 1. horn, = *roa*; *rá-ru* goat's horn, *lúg-ru* ram's horn. — 2. parts of vessels etc. resembling a horn, e.g. the handle of a stew-pan *Mil. nt.*; **gó-ru** C. door-post. — 3. part, division, *dmág-gi* of an army *Stg.*, wing Cs.; of a country, *dbu-ṣtán-ru-bži* *Mil.*; *ṣyás-ru* the right side or wing, *ṣyon-ru* the left side or wing, *ṣzun-ru* the middle part or centre Cs. — 4. as num. figure: 85.

Comp. *ru-dár* *Wdk*, *Mil.*, *ru-mtsón* *Sch.* military ensign, banner, colours, *pyár-ba* to display, to hoist (a flag). — *ru-sná* division of an army *Sch.* — *rú-pa* 'troops, advanced posts of the enemy' *Sch.* — *ru-dpón* commander of a regiment, colonel.

རུ་ ru-ná hatred, grudge, malice, (of rare occurrence); *ru-na-čan* spiteful, malicious.

རུ་ ru-rtá Cs.: 'a kind of spicy root'; in *Lh. Inula Helenium*.

རུ་ or རུ་ ru-tóg or ru-rdóg Cs. n. of a district in Tibet contiguous to Ladak; an extensive plain, east of lake *Paikoni*.

རུ་ ru-pa v. ru.

རུ་ ru-po ram *W.*

རུ་ or རུ་ ru-ba or re-gur a tent-covering made of yak's hair; *rú-ba-pa* a person living in such a tent; *rú-bai tsogs* a number of such tents, a tent-village.

རུ་ ru-ma curdled milk, used as a ferment C., *ó-mar rú-ma blug-dra* as when sweet and curdled milk are put together *S.g.*; as to its effect, it may also stand for leaven.

རུ་ ru-tsár fringes *Ld.* = *ka-tsár*.

རུ་ ru-rakša *Med.*; Cs.: a sort of berry.

རུ་ ru-ru *Stg.*; *Sch.*: a kind of deer; a species of fruit-trees.

རུ་ ru-léb 'flat-horn', acc. to *Sch.* the reindeer (*ḍá-ba ru-léb* the domesticated, and *bróg-gi ru-léb* the wild r.), more prob. the elk, v. *ka-ḍa*.

རུ་ rug-gé appearing (?), *žin snum rug-gé* the field had a luxuriant appearance *Mil. nt.*

རུ་ rūg-pa 1. Cs. a kind of potato. — 2. *W.* to collect, gather, pluck, v. *sgrug-pa*.

རུ་ rin-kan Cs.: bake-house, kitchen.

རུ་ rin-ba 1. vb. to be fit, calculated, suitable, right, and adj.: fit etc., gen. with termin., rarely with the root of the verb, *tsig di ṣigs-su rin* this word is calculated to terrify, is terrible *Dzl.*; *btson-du rin* it is salable, vendible *Dzl.*; *slob-dpón-du mi rin* he is not fit to be a teacher *Dzl.*; *ṣḍán-du mi rin* he is good for nothing else, but also in the sense: he is too good for anything else, nothing inferior can be offered to him *Glr.*; *grub rin-du yód-pa* one that is able to perform it *Tar.*; *mi rnyed mi rin* it must be procured by all means *Dzl.*; *mi byar mi rin* it must be done *Dzl.*; *nyál-du mi rin* it would not do to sleep *Dzl.*; *med kyan rin* I (you etc.) can also do without (him) *Glr.*; *dei tse ṣtán-du rin-nam mi rin* would it not be as well to let him go once more? *Dzl.*; *či-ltar yid-čes-su rin* how can one believe you? *Dzl.*; **kon-čóg zun zer mi rin** *W.* God cannot tell a lie; *di yan rin* this, too, is correct, will do *Gram.*; *tsab rin tsam* it may perhaps be used instead *Wdn.*; *ná-la mós-pa ma byas kyan rin-ste* that they do not show me any honour is not so great a loss; but... *Mil.*; *dis rin-nam* is that the right thing? will that do? *de-ltar rin* (*W. *čog**) well, let it be so! for aught I care! — 2. several other phrases with *rin*: a. *lus di či rin* why should we care so much for this our body? *Dzl.*; esp. *či ma rin*, preceded by *na* or (rarely) by *yan*: why should

not...? i.e. o that! would that! *di bdag-gi yin-na ci ma run* would that this were mine! *Thgy.*; *nai bu-mo min-na ci ma run* I only wish, she were not my daughter! would it were not my daughter! *Pth.* b. *run* = *yan* after a verbal root: *de tsam zig bsdad run* though I have been sitting so long *Mil.*; *mi dgos run* though it is not necessary *Mil.*; *des run mi des-pa ltar byéd-pa* to plead ignorance although one knows the thing *Mil.*; *ci-la tug run* whatever may happen to me, = at all events, at any rate; *ci yin run* whatever it may be *Mil.*; *log yin run min run* whether it be an erroneous (opinion) or not *Mil.*; *si run yson run* whether I live or die, living or dead *Pth.*; *gan yan run, ci yan run* whosoever he may be, whatsoever it may be, *frq.*; *sa cu gan yan run-ba-la* on earth, water or whatever it be *Do.* c. *mi-run-ba* illicit, improper, unfit, v. above; *mi-run-bai yzi bcu* ten illicit actions, differently specified *Tar.* 33, 9, *Köpp.* I, 147, partly moral offences, partly only infractions of discipline; but *ma-run-ba, ma-runs-pa* 1. pernicious, dangerous, atrocious, as enemies, beasts of prey, malignant gods and spirits, reckless destroyers etc. 2. spoiled, destroyed, ruined, *ma-run-bar byéd-pa* to destroy etc., *ma-run-bar gyur-ba* to be destroyed etc. *Dzl.*

རུད་ *rud* a falling or fallen mass, as: *ka-rud* snow-slip, avalanche, *cu-rud* deluge, inundation, flood (by the rupture of an embankment and the like), *sa-rud* land-slide, descent of a great mass of earth; *rud-zam* a snow-bridge, formed by avalanches.

རུས་པ་ *rub - cu* prop. n., a district in the south of *Ld.*

རུས་པ་ *rub-pa* to rush in upon, to attack, assault, *pyag zabs kin-nas rub - rub jús-te* rushing in upon him from every side in order to touch his hands and feet *Mil.*; *bzán-la rub-pa* to pounce on the prey, to fall upon the food *Glr.*; **do-rub tán-te sád-è** *W.* to kill with stones, to stone; **ög-èg-la rub-pa** *W.* to press or crowd together towards one side; *ka-rub byéd-pa* to outcry, to bear down by a louder crying *Mil.*;

go-rub-rub dug *C.*, **go-rub tán dug** *W.* they put their heads together; **brod rub son,* or *mín-cu rub son** *W.* darkness draws on, night is setting in, for which in *C.* **sa rub son** is said to be used, so that it might also be translated by to darken, to obscure.

རུས་པ་ *rub-ðo* currant *W.*

རུས་ *rum* 1. womb, uterus, = *mial*, but less *frq.*: *rum mi bde-ba* sensations of pain during pregnancy *Dzl.*, *rum-du jüg-pa* to enter into the womb. — 2. darkness, obscurity, *mín-pai rum Glr.*, gen. *smag-rum*. — 3. prop. n., Turkey, the Ottoman empire, the site of which is but vaguely known to the Tibetans, though some commodities from thence find their way to Lhasa; *rum-pa* a man from Turkey, a Turk; *rum-ðam* (شام) Syria *Cs.*

རུས་པ་ *rul-ba* to rot, to get rotten, to become putrid, to turn rancid etc., *rul-bar gyur-ba B.*, **rul čá-čé** *W.* id.; *o-ma rul son* the milk is spoiled, *ka rul* the snow does no longer bear, **be rul** *W.* drift-sand, quicksand; *rul-skyür* 'sour by putrefaction' *Sch*; *rul - dri* a putrid smell; *rul - po* for *hrul-po Cs.* — Cf. *drul-ba*.

རུས་ *rus* 1., *W. rus-pa*, lineage, family, *mái dan rus ni di-ltar-ro* their name and lineage are such and such *Glr.*; **na-ran-ghi* (or *na-ran dhan*) *ry-čig-pa* or *-dā-wa** *C.B.*, **rus-pa čig-čig** *W.* we are of the same family; *rus-yčig-pa ysód-pa* a murderer of persons related to him by blood *Lex.*; *tu-mi rus Lex.*: *Thu-mi*, a family-name; *rus mtó-ba* high extraction, *rus dmá-ba* low extraction *Cs.* — 2. v. the next article.

རུས་པ་ *rus-pa* (resp. *yduñ*) 1. bone, *rus-čag* fracture of a bone *Med.*; *rus - pai düm-bu* prob. small bones of which the Tibetan anatomy enumerates 360. — *mi-rus* human bone; *rkán-rus* bone of the foot; *mgó-rus* bone of the skull; *rus-pai rgyan Mil.* a decoration of terrifying deities and magicians, consisting of human bones suspended from the girdle; *rus-pai rgyan drug Pth.*, the like ornament, but fastened to six different parts of the body, the top of the

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head, the ears, the neck, the upper arm, the wrists, and the feet; *rus bol-ba* mentioned as a morbid symptom *Lt.*? — 2. the stone of apricots and other stone-fruits *C.*, *W.*; grape-stone *Wdi.* — 3. energy, *snyin-gi Mil.*, gen. *snyin-rus* q.v. — 4. v. *rus*.

Comp. *rus-krán* skeleton, **rus-tán tsóg-se** *W.* he is nothing but skin and bones. — *rus-ku Lt.* bone-broth(?). — *rus-gróg Sch.*: a dry bone (?). — *rus-bcüd Lt.*? — *rus-nád W.* caries. — *rus-bu* 1. small bone. 2. bones in general *Dzl.* — *rus-tsád, rus-tsód Med.*? — *rus-šin* 1. *Sch.* firmness, perseverance, repentance. 2. n. of a part of the body (?) *Lt.*

ར་ re 1. indefinite num. or pron., single, a single one, some (persons), something; one to each, one at a time, *re-ré* or *re* every, every one, every body, each, *rán-lá bu re méd-na yid-pám-pa re yón-gi dug, dés-na kyéd-la-añ bu re dgos* despair comes from having no son, therefore you, too, should have a son *Mil.*; *yud re* for a moment, = *yud tsam Thgr.*; *lan re lan ynyis* once or twice *Mil.*; *mí brgyu re tsam zón čóg-pa* (a horse) sufficiently (large) for being mounted by about a hundred men *Glr.*; *lo re tsam ma-ytogs* with the exception of one year about *Glr.*; *ras-gos-rkyán re* a single cotton garment *Mil.*; *čos-brél re* a small amount of spiritual instruction *Mil.*; *W.*: **bal re** some wool, **šü-gu re** some paper (= *zig*), **kü-šu re** some apples; *bču-la pür-pa re ytád-nas* handing to each of the ten a *pür-pa Pth.*; *lág-na dón-tse re-ré yod* in each of his hands there was a gold-coin *Dzl.*; *nyin ré-la sems-can kři re bsad Glr.* he slaughtered every day 10 000 living beings, *ra lña lña bsad* five goats (every day); *mí res lug re bsad* each man killed one sheep *Glr.*; in a somewhat different sense: **lo ré-ne lo re čün-se yod** *W.* they grow smaller from year to year; *nyuñ re* little at a time *Glr.*; *re-re ynyis-ynyis* one and all, one with another, indiscriminately *Mil.*, *re-re-bžin-gyi mgo* every single person's head *Tar.*; *re zig* somebody, something; some (persons), a little; (with or without *dus*) a little while, *re zig*

sdod wait a little! *Dzl.*; *re zig čig-na* after a little while, *Bhar.* 37; once, one day, one time, at a future time, also *dus re zig-gi tse Pth* — 2. mutual, reciprocal (in this sense it is perh. to be spelled *res*, though it is certainly cognate to *re*), *dpon slob re kñ byuñ Mil.* there arises mutual discord between teachers and disciples *Mil.*; different, differing? *ré-lta-bu* 'of a different kind or nature' *Sch.* — 3. sbst. a. the wooden parts of a door, *re bži* the four parts of a door-frame, *yá-re* the head-piece, the lintel, *má-re* the sill or threshold (= *yá-fem* and *má-fem*), **yá-re má-re dal ton** *W.* pull it down entirely! *logs-ré* the side posts (*C. sgo-ru*). b. v. *re-mos* and *reu*. — 4. In such forms as *mór-ra-re*, *mčis-sa-re*, *gyúr-ta-re* (*Dzl.* १८, 1. २२, 9. २२, 2) it may be rendered by an adverb, as: certainly, undoubtedly. — 5. vb., v. *réd-pa* and *ré-ba*. — 6. particle, mostly put between two closely connected words: *nyams-re-dgá, blo-re-bdé Glr.*, *o-re brgyál, skyug-re-lóg, že-re-jiga, yi-re-müg, don-re-čün, snyin-re-rjé* (this last very freq.), without essentially modifying the signification, yet only used in emphatic speech. — 7. num. for *drug-ču* in the abbreviated forms of the numbers 61 to 69. — 8. num. figure: 115.

ར་སྐྱོན re-skán (etymology?), acc. to the passages which came to my knowledge a strong negative (like *oñ mñ*), by no means, never, *yön re - skan Mil.* freq., that can never happen, that is absolutely impossible (parallel to *yön mi srid*); *tsim-par gyur re-skán* they never can be satisfied with it *Tar.*

ར་སྐྱོན re-skón n. of a bitter medicinal herb.

ར་ཁ་ re-ká *Sch.* a picture, painting.

ར་ལམ་ re-kán v. *re-ba*.

ར་ལམ་ re-kán *Sch.*: *re-kán byuñ-ba* to be not too much (?).

ར་གུར་ re-gur v. *ré-ba* sbst.

ར་གྲོན re-grón addition, increase.

རེ་ལྷགས་པ་ or རེའུ་ལྷགས་པ་ *re-lèdgs-pa* or *reu-lèdgs-pa*, *Med.*, a mezereon with white blossoms in the South-Himalaya, of which paper is made.
 རེ་རྟོ *ré-to* pumpkin *Kun.*

རེ་རྟོགས་ *re-dògs* v. *ré-ba*. vb.

རེ་ལྷེ *re-lé* v. *ré-ba* sbst

རེ་སྒྲུག་ *ré-snám* v. *ré-ba* sbst.

རེ་འཕགས་ *re-págs* prop. n., Triloknath, a much frequented place of pilgrimage in Chamba, with a famous image and sanctuary of Avalokiteśvara.

རེ་བ་ *ré-ba* Cs. sbst., also *ré-bo*, acc. to some *sbré-bo*, *W.* **re-snam**, Cs. sack-cloth, a kind of cloth of yak's-hair, a tent-cloth (also *re-lé* and *re-yól* Cs.); *re-gúr* a tent of such cloth.

རེ་བ་ *ré-ba* I. vb., 1. to hope, *tams-cád mtón-du* reo all hoped to see *Dzl.*; *dé-la pán-du ré-nas* hoping it might be good for it *Mil.*; *sú-la re* in whom should they place their hope, in whom should they trust? *lon yód-du ré-la* whilst you are hoping still to have time (enough) *Mil.*; *ré-zin ltós-pa* to look up full of hope *Glr.* — 2. to wish, v. II. — 3. to beg, to ask alms, to go a begging, for victuals, **ko ré-a-la yon** *W.* he comes to beg.

II. རེ་བ་ sbst. hope; wish, frq., *ré-ba skón-ba*, *ré-ba sgrúb-pa* to fulfil a hope; *rnýéd-pa*, *tób-pa* to get it fulfilled, to obtain what one has hoped for, *ré-ba ltar gyur* it goes to one's wish, as well as one could wish; *ré-ba dan ldán-pa* hoping, full of hope, *ré-ba méd-pa* hopeless, despairing.

Comp. *re-tág* v. *tág-pa*. — *re-dògs* hope and fear, *re-dògs med* being without hope and without fear (the principal aim and prerogative of ascetics) *Mil.* — *ré-(bai)* *rnas* Cs.: room for hope; prob. also = *ré-sa* the person or thing whereon one's hopes are placed *C.*, *W.*

རེ་མོས་, རེ་སྒྲུགས་ *ré-mos*, *rés-mos* turn, series, or more accurately: the order or change of the series, *néd-la*

sdug-pai ré-mos bab then misfortune came to be our turn *Mil.*; *re-mos-su Pth.*, **ré-mos dós - la** *Ld.* by turns, alternately, e.g. to strike one's breast with the hands; **ré-mos ré-mos** *W.* by degrees, gradually; *re-móns* id. *Ma.*

རེ་ཁྱིག་ *ré-zig* v. *re* 1.

རེ་རལ་ *re-rál* n. of a medicine *Med.*

རེ་རུ་ (རས་རུ?) *re-rú (ras - ru?)* *W.* the spread- or warp-beam of a loom.

རེ་ས་ *ré-sa* v. *ré-ba*.

རེག་ *reg* 1. *Sch.*: *reg-zyig-pa* 'notes taken down, and extracts made, during a course of study'. — 2. v. the following article.

རེག་པ་ *reg-pa* I. vb., 1. (*W.* **rág-če = nyíg-če**, the latter being more in use) to touch, to come in contact with, *lág-pa sá-la gar rég-par* where his hands touched the ground *Dzl.*; *rluñ yál-ga-la rég-na* when the wind touches the branches *Dzl.*; *Éi-reg-pa* c.dat.: to eat, to taste, to take, *düg-la-Éi-reg ré-ba yod* in taking poison there is hope, (viz. so bad are the times) *Ma.*; **tád-big žal rag dzod* or *žál-la rag** *W.* please, taste a little of it! *sá-la kru gan tsam-gyis ma rég-par byón-pa* to walk not touching the ground by an ell, i.e. to move in the air, about a cubit distant from the ground *Pth.*; *reg-pa-med-pa* intangible, unapproachable, out of reach, *Glr.* — 2. to feel, to perceive Cs.? — II. sbst. *reg* (prob. only abbreviation of *reg-bya*) feeling, touch, sense of feeling *S.g.* 10, 5?

Comp. *reg-dug* ('poison that has entered the body by contact') *S.g.* 29, is said to signify now in *C.* venereal disease, syphilis. — *reg-bya* 1. what is felt or may be felt, anything palpable or tangible, *reg-bya mi tsor* what may be felt is felt no longer *Wdi.* 2. feeling, sense of feeling, *págs-pa-reg-bya* the feeling of the skin, *lús-po pyiñ rég-bya grán-la* whilst the outside of the body appears cold to the touch, *reg-bya-rtsúb* rough to the touch *Med.* — *reg-ma* Cs. n. of a goddess.

རེང་བ་ *ren-ba*, pf. *rens* to be stiff, hard, rigid, *rmai ren sbyans* to remove the hard parts, of a wound (to clear, to cleanse) *Wdi.*; **rans son** *W.* (the blood) has coagulated, congealed, also of a dead body: it has grown stiff; **rāns-te dad dug** *W.* he makes himself stiff, he struggles against; *rens-pa* solid (opp. to liquid), coagulated, stiff, hard; *rens-par byed-pa* to make hard or stiff; fig.: stiffnecked, obstinate, unwilling, *Do.*

རེང་བུ *ren-bu* 1. pastil for fumigating *Lt.*, v. *spos.* — 2. *Sch.*: separate, not belonging to anything else.

རེངས་ *rens* sometimes for *rans*, v. *nyin-rens*, *to-rens*.

རེངས་པོ *rens-po* *Sch.* alone, single.

རེད་པ་ *red-pa* 1. to be, = *yin-pa*, in *Sp.* and *C.*, rarely in *B.*; also *ré-pa* (*ré-ba*) is met with; *Kyed pnyugs-rdzi ma red rdo-rje-sems-dpar snan* you are not a herdsman, no, you are *Vajrasattva* (viz. a deity)! *Pth.*; **čān yō'-pa re' mē'-pa re'**? is there any beer here or not? *C.* — 2. *Cs.*: to be ready, *red mda* a ready arrow *Cs.*; *red dan ma red rma* a healed wound and one not yet healed (?) *Sch.* — 3. to be withered *Ts.*

རེབ་རེབ་པ་ *reb-réb-pa* *Sch.*: to be in a great haste or hurry, to be very zealous, *W.*: **reb log čö-čē** to do something wicked again and again.

རེམ་པ་ *rem-pa* vb. and adj. (to be) strong, vigorous, durable, sound, hearty, of men and animals, **rem-pa son** *W.* now I feel strong again; **gyóg-pa dül-čē-la rem-pa čò** *W.* exert yourself to walk fast! *čos spyod rem* show your ability, in performing ceremonies or incantations *Mil.*; *rem-čig rem-čig dré-tsogs-rnams* be strong, ye hobgoblins, show your power; do your best! (ironically) *Mil.*

རེམ་ *reu* *Mil.* prob. panel or square, of a wainscoted wall, of a chessboard etc.; *re(u)-mig* id.

རེར་ *rer* termin. of *re*, to each individually; ... a piece.

རེས་ *res* 1. inst. of *re*. — 2. change, turn, time, times, *da ned byéd-pai rés-la báb-ste* it being now our turn of acting *Dzl.*; **dī-rin ču-ré koi yod** *W.* to-day it is his turn to irrigate (the field); *res byéd-pa* with verbal root, to do a thing by turns with another person, *čān-la tuñ-rés byéd-pa*, resp.: *skéms-la ysol-rés mdzād-pa* to vie with one another in drinking beer *Glr.*; *skyes bul-rés byéd-pa* to send mutual presents to one another *Glr.*; *res jóg-pa* to change *Sch.*; *rés-kyis* relieving one another (in service), doing (a thing) alternately or by turns, e g. *nyál-la mēl-tse byéd-pa* to sleep and to keep watch *Dzl.*; *res* is also used as an adv.: 1. *res čē res čuñ* now great, now small, or partly great, partly small; *res yod res med* at one time it is there, at another not *Cs.* 2. at a time, every time, distributively: *res pye tür-mgo re tsam gams* I always take the tip of a spoon full of meal at a time *Mil.*; *res yčig* once, once upon a time *Tar.*, *res ga* sometimes, *res ... res* now — now, at one time — at another, frq.; **lu-ré** *W.* a change of singing, an alternative song; *rés-mos* v. *re-mos*; *res-yzá* a changing (wandering) star, a planet *Cs.*; *res-grogs-zla-skār* the stars with which the moon is successively in conjunction *Sch.*

རེས་པོ *rés-po* old, v. *bgre-ba*.

རྩ་ *ro* I. sbst. taste, flavour, savour, *ka-ro* id.; *ro-myón-ba* to taste; six different kinds of taste are distinguished: *mñār-ba* sweet, *skyūr-ba* sour, *lān-tswa-ba* salt, *kā-ba* bitter, *tsā-ba* acrid, *bskā-ba* astringent, and the medicines accordingly are also divided into six classes; *ro brya dan ldan-pa* of a hundred-fold taste, i.e. of the most exquisite and manifold flavour, frq. — II. sbst. 1. also *rō-ma*? resp.: spur, dead body, corpse, carcass, *mī-ro* a dead man, *rtā-ro* dead horse, *srin-bui ro* dead insects *Dzl.*; *ro srég-pa* to burn a corpse. — 2. body, v. comp. — 3. residue, remains, sediment, *tság-ro* (or *tság-ro*) that which remains in a sieve or filter, impurities, husks etc., *jā-ro* tea-leaves in a tea-pot, *tsil-ro* the remains of bacon after having

been fried, greaves; *gál-ro*, *rdó-ro*, *sá-ro* rubbish; *skúd-ro* the ends of threads in a seam; v. also *ro-tó*.

Comp. *ro-kán*, col. **rom-kán** place for burning or burying the dead, a favourite spot for conjurations and sorceries. — *ro-gríb* defilement by contact with dead bodies. — *ro-rgyáb* back, back part *Lt.* — *ro-sgám* coffin. — *ro-tó* *Ld.* (= *ro* II, 3) residue; **rañ-sii ro-to** wax; **sig-pe ro-to** ruins of walls. — *ro-stód* the upper part of the human body, chest and back *Stg.*; esp. back *Mil.* — *ro-dóm* fees given to the Lamas for performing the burial or cremation ceremonies *Mil.* — *ro-búg* *Sch.* grave, tomb. — *ro-myágs* v. *myags* — *ro-smád* the lower part of the body *Med.*, *ro-smád sbrül-du Kyíl-ba* the lower part of the body like a winding serpent *Wdk.* — *ro-rás* cloth of cotton for wrapping up a dead body before cremation; upon it incantations are frequently written against demons and malignant spirits *Pth.* — *ro-lans* = *चेतास* (evil) spirit, or goblin that occupies a dead body (*Will.*) *Tar.* 158. — *ro-šiñ* wood for burning a dead body.

རོ་ནེ *ro-nyé* *Stg.* = *ra-nyé*, *ža-nyé* lead.

རོ་མ་ *ró-ma* 1. sometimes for *ro* *Cs.*, *Schr.* — 2. v. *rtsa* I.

རོ་ཙ་, རོ་ཡཙ་ *ró-tsa*, *ró-ytsa* sexual instinct, carnal desire, lust *Med.*, *ró-tsa skyéd-pa* to excite, to increase the carnal appetite by medicine *Cs.*; also: to feel it; *ró-tsa-ba* 1. voluptuous, sensual, lustful *Mil.* 2. exciting or animating the sexual instinct *Wdk.*

རོ་ག་པོ་ *róg-po* 1. *C.* black, cf. *bya-* and *pó-róg*. — 2. *W.* = *rág-pa* reddish, yellowish-brown, of rocks. — *róg-ge-ba* shining dimly; *žal ždum-nág róg-ge-ba* with a face glowing gloomily as it were *Mil.nt.* — *rog-róg* 1. *C.* jet-black. 2. 'dark-grey' *Sch.*, prob. = *róg-po* 2. — 3. rogue, villain *Cs.* (a man of dark deeds?).

རོ་ག་ས་ *rogs*, vulgar pronunciation of *grogs*, friend, companion, associate, assistant v. *grogs*; *rogs-méd yčig-pa* quite alone *Pth.*; **róg-rám čó-čé** *W.* = *ra-mda byéd-pa*; **róg-*

*po** *Ld.* adulterer, **róg-po čó-čé** (of a husband) and **róg-mo čó-čé** (of a wife) to commit adultery.

རོ་ན་ *ron* narrow passage, defile, cleft in a hill, also valley; *brag-ron* dell or chasm between rocks, ravine, *ron-rtsúb* a rough country full of ravines, so Tibet is called *Glr.*; *ron-yul* id.; *ron-mi*, *ron-rta*, *ron-lèan* a man coming from, a horse bred in, a willow growing in such a country.

རོ་ད་ *rod* pride, haughtiness *Ts.*

རོ་ད་པ་, རོ་ད་པོ་ *ród-pa*, *ród-po* stiff, unable to help one's self, *ród-lèi-ba* *Sch.* id.; *Ld.*: **rod-da-rod-dé** of decrepit or sick people.

རོ་མ་ཀ་ *róm-kāñ* *W.* for *ro-kāñ*.

རོ་མ་པོ་ *róm-po* *W.* (for *sbóm-po* *C.*, *B.*) thick, big, stout, of men, trees, sticks; massive, massy, plump; deep, of sounds, opp. to *pra-mo*. — *róm-yig* type, types, letters used in printing, opp. to *pra-yig*, v. *yi-ge*.

རོ་ལ་ *rol* 1. side, only in the comp.: *nāñ-rol* inside, *pyi-rol* outside, *pá-rol*, *tsú-rol* etc.; *mál-gyi pyi-rol* the outside of the bed (e.g. has been soiled) *Glr.*; mostly as post-position: *yāñs-pa-čan-gyi nāñ-rol-na* within the town of *Yañ-pa-čan*; *nāñ-rol-nas būl-ba* to reach, to hand from within *Dzl.*; *žui pá-rol-na*, *tsú-rol-na* (or *tsú-rol-tu*) on the other side or on this side of the water; *pyás-rol*, *pyón-rol* the right side, the left side; also in a looser sense: *pyi-rol-tu bzun-ba* to look upon a thing as externally or really existing *Mil.*; often pleon.: *siñon-rol-nas before*, previously *Thgy.*; *óg-rol-tu* for *óg-tu* after *Pth.*, *Tar.*; *di-nas nyi-ma-nub-kyi pyógs-rol-na* to the west from here. — 2. *Sch.*: *rol(-tu) bsád-pa* to destroy completely, to kill on the spot (?). — 3. (*Cs.* also *rol-mo*) furrow; *rol rmód-pa* to make furrows, to plough.

རོ་ལ་ར་ *ról-rta* *Sch.*: the near horse in a team, the right-hand horse.

རོ་ལ་པ་ *ról-pa* = *sprül-pa*, v. *ról-ba* 3.

རོ་ལ་བ་ *ról-ba* 1. to amuse or divert one's self (synon. with *rtse-ba*), thus one of the twelve actions of a Buddha is *btsun-moi Kór-*

du ról-ba diverting himself with his wives; *bdag-yód dan ról-ba* to divert one's self with a married woman (sensu obsc.) *Schr.*; in *rgya-čér-ról-pa* (v. sub *rgya*), and in *ról-pa bkód-pa* (the n. of a certain kind of contemplation *Gyatch.*), it is used for བསྐྱེད་པ་, playing. — 2. to take, taste, eat, drink, *srin-mo krág-la ról-ba* witches or ogresses reveling in blood *Mil.*; *ról-pai stábs-su bzugs* there he sits with greedy mien. — 3. = *sprúl-ba* to practice sorcery, to cause to appear by magic power, *rnám-par ról-pa* = *rnám-par sprúl-pa*; *yé-šes ról-pai kyeu lia Pth.* for: *yé-šes-kyi sprúl-pa* incarnations of the divine Wisdom; *rol-pai mtso* prob. enchanted lake, occurs in the description of the Sumeru, but no Lama seemed to know its exact meaning. — 4. vulg.: to thrash, to cudgel.

རོལ་མ་ ról-ma 1. v. *rol* 3. — 2. col. for *sgrol-ma*.

རོལ་མོ་ ról-mo (cf. *ról-ba* 1). 1. music, *ról-mobyéd-pa*, *W.* *čó-čé*, to make music, *ról-mo spyád-pa Sch.* id. — 2. musical instrument, = *ról-moi ča-byád Dzl.*, *ról-ča Cs.*, in *W.* esp. cymbal.

ལྷ་ and ལྷག་ *rla* and *rlag* sometimes for *bla* and *glags*.

ལྷག་པ་ rlag-pa v. *rlóg-pa*.

ལྷངས་པ་ rláns-pa vapour, steam, *ka-rláns* breath, exhalation, **ka-lán tán-čé** to breathe, to exhale *W.*; **gan-lán** cloud-like snow-drifts on high hills, *ču-rláns* steam, watery vapour; *rláns-ču don-pa Schr.* to distil.

ལྷན་ rlan 1. moisture, humidity, *rlan spán-ba* to avoid the wet *Med.*, *rlan steñ nyál-ba* to sleep in the wet *Lt.* — 2. a liquid, *rlan-rlón* id., *rlan-rlón čan* the liquid (called) beer *Lex.*; *rlán-čan* moist, wet, humid, e.g. a country, *rlan-méd* dry. Cf. *rlón-pa*, *brlan*.

ལྷབ་(ས་)་པ་ rláb(s)-pa Sch.: 'to remove, to clear away'.

ལྷབས་ rlabs wave, billow, flood, *rgyá-mtsoi* *rlabs* *Med.*; *ču-rlábs* and *dba-rlábs* or *rba-rlábs* = *rlabs*; *dus-rlabs* ebb and flood, tides *Stg.*; *rlabs gyó-ba* or *krüg-pa* the tumult of the waves *Cs.*; *rlabs-po-čé* or *rlabs-čen*,

Lex.: *महोर्नि*, a large wave or billow, a rolling swell of the sea, surf, surge; also fig.: a high degree, e.g. of diligence *Thgy.*

ལྷས་པ་ rlám-pa v. *rlóm-pa*; *rlam-kyér Sch.* pride(?).

ལྷག་པ་ rlig-pa, resp. *ysan-rlig*, testicle, stone, *byén-pa*, *pyid-pa*, *W.* *tón-čé* to castrate, emasculate (a man), to cut or geld (an animal), *rlig-pyün*, *rlig-méd* castrated, emasculated, *rlig-čan* having testicles, *rlig-ycig-pa* having only one testicle; *rlig-bu*, *rlig-šubs* scrotum; *rlig-skráns* swollen testicles; *rlig-rlugs Lt.*, *rlig-blugs S.g.*, id. (acc. to *Cs.*).

ལྷོས་ rlinš Sch. good, quick, cf. *brlin-ba*.

ལྷོ་ལྷ་ rlid Sch. a closed leather-bag.

ལྷོ་བུ་ rlid-bu Sch.: 'a whole, a lump or mass'; but this seems not applicable in the phrase *dud-groi rlid-bu Lex.*, and otherwise it is not known to me.

ལྷུག་(ས་)་པ་ rluḡ(s)-pa 1. *Cs.*: 'to purge, mial' *rluḡs-par byéd-pa* to cause an abortion, *rluḡs-byéd* purging, procuring abortion; *rluḡs-ma Sch.*: 'the casting out, effusion'; acc. to one *Lex.* excretion of indigested food. — 2. *Ts.*: to overthrow, to pull down, v. *lug-pa*.

ལྷུ་ rluñ བརྒྱུ་ 1. *W.* *rluñ-po* breeze, wind, *ལྷུ་ rluñ ló-ma-la reg* the wind touches the leaves *Dzl.*, *rluñ-gis skyod* (a thing) is moved by the wind *Dzl.*, blown away by the wind *Gl.*; **luñ lan** *C.*, **lün-po pu dug** *W.*, the wind blows, also for: there is a draught (here); **lün-rag mán-po yon dug** *W.* one feels the wind (here) very much; *rluñ čén-po Mil.*, *drág-po* a high wind, a gale; *šar-rluñ* east-wind etc., *čar-rluñ* rain and wind; *skám-rluñ* a dry wind *Cs.*; **lün-po yób-čé** *W.* to fan; *og-luñ* wind (from the stomach), flatulence *Lt.*; fig.: *lās-kyi rluñ-gis déd-de* impelled or pushed on by the wind of actions, i.e. involved in the consequences of one's actions; and in a similar manner in other instances, frq. — 2. air, atmospheric air, *rluñ-gyi dkyil-kor atmosphere*; *rluñ-gi prul-kor* air-pump *Cs.*, *rluñ-gi gru* air-balloon *Cs.* — 3. in physiology: one of the

three humours of the body (v. *nyës-pa*) supposed to exist in nearly all the parts and organs of the body, circulating in veins of its own, producing the arbitrary and the involuntary motions, and causing various other physiological phenomena. When deranged, it is the cause of many diseases, esp. of such complaints the origin and seat of which is not known, as rheumatism, nervous affections etc. This *rluñ* or humour is divided into five species, viz.: *srog-dzin* cause of breathing, *gyën-rgyu* faculty of speaking, *kyab-byéd* cause of muscular motion, *memnyám* of digestion and assimilation, *tursél* of excretion; *rluñ-las gyúr-pa yin* (the disease) arises from *rluñ* Glr.; *rluñ-gis bzün-ste* = *rluñ-nád-kyis btáb-ste*. — These notions concerning *rluñ* are one of the weakest points of Tibetan physiology and pathology. — 4. in **mysticism** *rluñ dzin-pa* seems to be = *dbugs bsgyán-ba*, and to denote the drawing in and holding one's breath during the procedure called *ytum-mo* (q.v.), which is as much as to prepare one's self for contemplation, or enter into a state of ecstasy Mil.; *rluñ sém-la dbañ töb-pa* Mil., frq., is said to imply that high degree of mystical ecstasy, when *rluñ* and *sém* have been joined into one; he who has attained to the *mg-yogs-rluñ* is able to perform extraordinary things, e.g. with a heavy burden on his back he is able to run with the greatest speed, and the like. —

Comp. *rluñ-rta* the airy horse, n. of little flags, frequently to be seen waving in the wind on Tibetan houses, on heaps of stones, bridges etc. The figure of a horse which together with various prayers is printed on these flags signifies (acc. to Schl. 253) the deity *rta-mčog*. Huc also mentions superstitious practices that may be called *rluñ-rta*. — *rluñ-mdá* Sch. air-gun. — *rluñ-nád* disease caused by *rluñ*, v. above. — *rluñ-dmár*, *rluñ nág-po* prop. dust-storm, a storm whirling up clouds of dust; further: **storm**, **tempest** in general, also a gale at sea Glr. and elsewh. — *rluñ-tsub* whirlwind, **snow-storm** Mil. — *rluñ-sém* v. above, *rluñ* 4. —

rluñ-sér, *rluñ-bsér-bu*, *rluñ bsr-ba*, a violent wind Cs.

ལྷོ་བློ་ *rluñs* 1. in C.: **corner, hole, place for hiding a thing**; Lex.: *Kuñ-bui rluñs*. — 2. Sch.: **ditch, pit, pool, abyss, mei rluñs** fire-pool.

ལྷོ་ལྷོ་ *rlóg-pa*, pf. *brlags*, fut. *brlag*, imp. *rlóg(s)*, *brlag*, vb. a. to *ldóg-pa*, 1. **to overthrow, to destroy**; *tál-bar* or *rdál-du rlog-pa* to reduce to powder, to destroy entirely Thgy. and elsewh.; *rtsa-ba-nas*, or *rnám-par*, to annihilate, e.g. all the infidels Pth., **to break, to smash** e.g. a vessel C.; **to lose** C., **á-ma lag-son** I have lost my mother C., **lug čig lag son** one sheep has perished C. — 2. fig. **to pervert, to infatuate**, *nyës-pai dri-mas yóns-su brlág-s-te* quite corrupted by the filth of sin Dzl.; *čün-mar dzin-pai bsám-rlags-tso* those infatuated by thoughts of marriage Glr.; *brlág-po* foolish, stupid, of a little child Thgy.

ལྷོ་ *rlon* sometimes erron. for *kloñ* or *lon*.

ལྷོ་ལྷོ་ *rlón-pa* I. 1. adj. (Cs. 'moist') W. **wet**, *tsañ-rlón* quite wet, wet through; hence of meat, vegetables and the like, **fresh, green, raw** B. and col. — 2. vb., pf. and fut. *brlan*, **to make wet, to moisten**, čus, čar-pas Dzl.

II. Sch.: **to answer**, with *lan*, also *glón-pa*, *ldón-pa*, *blán-pa*, *zlón-pa*.

ལྷོ་ལྷོ་ *rlób-pa*, pf. *brlabs*, fut. *brlab*, imp. *rlobs*, v. *byin*.

ལྷོ་ལྷོ་ *rlóm-pa* I. vb., pf. *brlams*, fut. *brlam* 1. **to be proud of, to glory in, to boast of**, with termin., *bder rlóm-pa* to boast of one's good fortune, *γčig-par* or *γčig-tu rlóm-pa* to be proud of the identity with ... Tar. — 2. **to love, to adhere to, to be attached to** W., **to strive after**, *γčán-gyi nór-la*. — 3. **to be possessed**, of demons, *γčón-gyis brlám-pa* Lt. — II. sbst. **pride**, *bsags kyañ rlómpas Kyer* if perhaps (any merit) has been gathered, it is taken away again by pride Mil. — Deriv. *rlóm-po* a **boaster**, an arrogant person Cs.; *rlóm-sém* **pride, arrogance**.

བློ་(ལྷོ་? Cs.) *brla* (-bo?) **the thigh**, *brla ná-ba* a pain in the thigh Do., *brla yyas*

བརྒྱལ་བ་ *brlág-pa*

ལ

ལ་ *la*

the right thigh *Glr.*, *brla-rkán* femoral bone (*Sch.*: hip-bone?). **brla-kun** groin *W.*; *brla-bar* *Sch.*: junction of the legs, genitals; *brla-ris* femoral bone; *brla-sá* muscular part of the thigh; *brla-súl* *Cs.*: 'side of the thigh'.

བརྒྱལ་བ་ *brlág-pa* v. *rlóg-pa*.

བརྒྱལ་བ་ *brlân-po* *Lex.* and *Sch.* abusive word, invective, abusive language (*Sch.* also: 'rude fellow, brute?'), *rtsub-brlân-ba ma yin-pa* refraining from abusive language *Thgy.*; *brlân-po-rnams byéd-pa* to make use of such language *Stg.*; *brlân-spyód byéd-pa* to be coarse, churlish *Sch.*

བརྒྱལ་བ་ *brlân-pa* v. *rlón-pa*.

བརྒྱལ་བ་ *brláb-pa* v. *rlób-pa*.

བརྒྱལ་བ་ *brlám-pa* v. *rlóm-pa*.

བརྒྱལ་བ་ *brlîn-ba* *C.* firm, secure, safe (*Sch.*: quick?), *brlîn-po* id., both of men and things, **lîn-ghyi jhe-la kur** *C.* carry it safely, carefully! *brlîn-lóg* *Sch.*: confused, disorderly, not to be trusted.

བརྒྱལ་བ་ *brlûg-pa* *Sch.*: = *mdzá-bo* friend, assistant, helper; one *Lex.* explains *bló-brlûg* by *grogs*.

བརྒྱལ་བ་ *brlubs* v. *rlubs*.

ལ

ལ་ *la* 1. the letter l. — 2. numeral: 26.

ལ་ *la* I. sbst. mountain pass, road or passage over a mountain, *lai gyen* the up-hill road or ascent of a mountain, *lai tur* the down-hill road or descent *Cs.*; *la rgál-ba* *B.*, *C.* (*W.*: **gyáb-čè**) to cross a mountain pass; *lá-la gró-ba* *Cs.* id.

Comp. *la-rkéd* or *skéd* the declivity or slope of a mountain pass. — *la-ká* the highest point of the pass, *la-mgó* the head, or top, of a mountain pass. — *la-sgó*, *Sch.*: 'turnpike of a pass'. — *la-yčán-pa* a collector of duties on a ghat or pass *Cs.* — *la-čün* a small pass *Glr.* — *la-mjûg* = *la-rtsa*. *la-stón* v. *stón-pa*. — *la-tóg* = *la-rtsé*. — *la-rtzá* (*W.* **lar-sa**) foot of a mountain pass *la-rtsé* (*W.* **lar-sé**) top of it. — *la-sán* *Sch.*: = *la-rkéd*.

II. sbst., also *lá-ba*, wax-light, wax-candle, taper, from the Chinese *láh wax*, *C.*

III. In compounds for *la-pug* and *la-ča*.

IV. postpos. c. acc. 1. denoting local relations in quite a general sense, in answer

to the questions **where** and **whither**: *sá-la gré-ba* to roll (one's body) on the ground, *sá-la gril-ba* to fall down on the ground, *nám-mka-la pág-pa* to rise to heaven, *nám-mka-la pür-ba* to fly in the air, *mé-la* at, on, in, to, the fire, *ri-la* on, to, the mountain, *čü-la* in, into, to, on, the water, *sár-la* to, towards the east, eastward (e.g. to look), *bód-la* in, to, Tibet; also where we should say: from, as: *ynám-la ká-ba bab* snow falls from heaven, *rtá-la bab* he alights from his horse, *brág-la mčóns* he leaps down from the rock *Dzl.*, *lús-la krag byin-pa* to draw blood from the body by scratching. This latter use of *la* occurs so frequently, that it cannot always be looked upon as a misspelling for *las*, though this would be the more exact word. — 2. with reference to time: *zag ysúm-pa-la* on the third day, *lo nyi-šü-pa-la* in the twentieth or during the twentieth year, *zlá-ba ysúm-la* (finish it) within three months *Glr.*, *pyag dán-po-la* at, during, the first obeisance *Glr.* — 3. in other bearings: *dé-la rtén-nas* (prop. relying

on, keeping to) relative to, with respect to, in consequence of; also *dé-la*, without *rtén-nas* id.; with verbs expressing feelings of the mind: **at, off, concerning** etc., *dé-la dgá-steglad* of, rejoicing at it; *sdig-pa-la dzém-pa* to be afraid of sin; *ma byün-ba di-laydams-nág ywól* to be asked advice with respect to this not having been done *Mil.*; in introducing a new subject: *rgyál-sa me-nyág-la šór-bai lo-rgyús-la* now, as to the fact of the supremacy having been transferred to *Tan-gud*, it . . . *Glr.*; in headings of chapters etc., e.g. *glin bzii min-la* names of the four parts of the globe *Trig.*; *če-čün-gi tsad-la* with respect to size *Glr.*; *bre-srán-la yyo mi byéd-pa* not to cheat by measure and weight *Glr.*; for the Latin *erga* and *contra*, as: *dgra-la rgol-ba* to struggle against or with an enemy; *bu-la snyin-brtse-nas* from love to her son; *nad-stöbs-kyi če-čün-la dpág-pa* to proportion (the medicines) to the degree of the illness *Lt.*; *snár-gyi rgyün-la* in comparison with the former time *Tar.*; *rgyál-poi tugs-rje-la* by, or according to the king's favour; *nai lugs-lu* by my way of proceeding, according to my system *Mil.*; *zabs-pyi-la* (to go with a person) as a companion. — 4. most frq. *la* is used as sign of the dat. case, col. also of the accus. following a vb. a. — 5. in all the relations mentioned above, *la* is added to the inf., partic. and root of a vb., wherever the verb will at all admit of it, and besides it is used as gerundial particle in a similar sense as *te*: a. after the inf. (only in *B.*): *lha-rtén zig yöd-pa-la* as there was in that place an idol-shrine *Dzl.*; often also to be translated by **although**. b. added to the root (*B.* and col.): *mtón-la ma btags* (though) having seen it, yet he did not fasten it *Dzl.*; col. esp. when the root is doubled, for **while, whilst**: **ne ša tub-tub-la kyod šin kur** fetch thou wood, whilst I am cutting the meat into pieces *W.*; in *C.* and *B.* = *čün*, also added to adjectives, *lus mi-sdüg-čün tün-la dbyanis snydn-pa* ugly as to his body (and) of small stature, (but) having a fine voice *Dzl.*; in sentences contain-

ing an imp. it is added to the root of it: *šög-la ltos šig come and look!*

ལ་བྱིས་ *la-kyi-mo* *W.* the mountain-weasel; = *sre-mon?*

ལ་རྒྱ་ *la-rgyá* *Sch.*: government, administration (?).

ལ་ཆ་ *la-ča* sealing-wax, *Wdn.*; **la-kyir** *W.* balls of sealing-wax, with a hole for stringing them, used like our sticks of sealing-wax; *la-tig* drops of sealing-wax; *la-tig rgyág-pa* to drop melted sealing-wax upon (a person), as a torture.

ལ་ཁྲ་ *la-nyün* *Glr.*, either a sort of turnip, or (more prob.) for *lá-pug* *dan nyün-ma* radish and turnip.

ལ་ཉེ་ *la-nyé* *Sch.*: 'a mark' (?).

ལ་ཏ་ *la-tá* *Hind.* *لنت*? an imported material like flax or a sort of linen-cloth, not in general use; hence in many parts of the country unknown.

ལ་ཏུ, ལ་ཐུ, ལ་ཏུ་ལ་ཏུ་ *la-tu, la-tu, la-du*, prop. ལ་ཏུ་ལ་ཏུ་ a sort of pastry of India, composed of suet, coarse meal, sugar and spices; the word may also be used for our gingerbread.

ལ་ཁྱི་ *la-tig* v. *la-ča*.

ལ་ཐོད་ *la-töd* turban *Glr.*

ལ་ཏྲ་ག་ས་ *la-dwags*, also *már-yul*, **Ladág, Ladák**, province in the valley of the Indus between *mīa-ris* and *Bálti*, inhabited by Tibetans and formerly belonging to Tibet, afterwards an independent kingdom, but recently conquered by Gulab Singh of Kashmere and hindooized as much as possible by his son and successor; capital **Le**.

ལ་པ་ཤ་, ལ་པ་ཤ་ལ་ལ་ *lá-pa-ša* or *lá-pa-šag* (*š.* a kind of upper garment without a girdle.

ལ་ཏོ་ *lá-po* buttermilk, boiled, but not yet dried into vermicelli (*čür-ba*).

ལ་ཕུག་ *lá-pug* radish, *bod lá-pug* the common black radish, *ni f.*; *rgya lá-pug* a red species, of an acidulous taste. The carrot (*Daucus carota*) is in *C.* also col. called *la-pug sér-po*. — *la-bdár*, gen. **lab-*

*dār**, a contrivance for grating radishes, either made of wood, or consisting of a quartz-stone with a crystallized, rough surface.

ལ་བ་ *la-ba* v. *la* II.

ལ་བ་, ལ་བུ་ *lwá-ba, lwá-wa, Ssk. कपडा, Will.:* 'a woolen blanket or cloth; a sort of deer'; *skrai lwá-ba Stg.* frq. a kind of woolen cloth. The seat of Buddha is often a slab resembling a *lwá-ba* *Do.*

ལ་མ་ *la-ma Sch.:* a certain herb.

ལ་མ་སྟོ་ *la-ma-sró raspberry Kun.*

ལ་འུར་ *la-úr Cs., also la-gór Sch., quick, swift, speedy, Kyod ma dug ma dug la-úr den Mil.* make haste, go without stopping (on the road).

ལ་ཡོགས་ *la-yógs retribution, punishments* overtaking a sinner during this life (cf. *lan-čags*) *C., W.;* **la-yóg tob yin** that will come home to you! *Sch.* has *la-yogs-pa* to return, to come back (?).

ལ་རེ་ *la-ré W.* a sort of long-legged and swift-moving centiped, frequent in houses.

ལ་ལ་ *la-la C., B.* (is said to be pronounced *la-lá* in *Sp.*, but *Thgy.* sometimes accentuates *lá-la*, according to the metre) some, a few; when put twice: partly — partly, what — what; *la-la žig* also as a singular: some body, some one *Dzl. W., 1.*

ལ་ལ་ཕུད་ *lá-la-phud* a medicinal herb; in *Lh.* a Bupleurum.

ལ་སྟོ་ *la-so Sch.* list (of cloth), selvage.

ལ་སྟོགས་ *la-sógs v. sogs.*

ལག་ *lag, also dbón-lag, dgón-lag, Sch.:* little, not much.

ལག་(པ་) *lag(-pa)* 1. resp. *pyag, hand, arm, *lag-pa tán-čé* W.* to shake hands, also to offer one's hand, as a pledge of faith (for *C. v. mdzúg-gu*); *lag-pa-nas ži-ba* to take, to seize by the hand *Dzl.;* *lag-pai rgyab* or *bol* the back of the hand; *lag-pai mdun* the palm of the hand *Cs.;* *lag-tu lén-pa* to take in hand, to exercise, to practise,

sgóm-pa meditation *Mil., tsig-dón* to study and practise the import of a word, to live accordingly *Mil., metaph.:* *mtso-lág arm of the sea, gulf, bay, mtso-lag-brél* narrow sea, straits; *glin-lág, yul-lág* tongue of land, *glin-lag-brél* isthmus, neck of land *C.;* fig. for power, authority, *mii lág-tu gró-ba* to get into a person's power, to be at his mercy *Thgy., lág-nas jróg-pa* to snatch out of a person's hand, to deliver from another's power *Glr. — 2. fore-paw; also paw or foot in gen., e.g. foot of a cock Glr. — 3. symb. num.: 2.*

Comp. *lag - kod* bundle, bunch, armful, sheaf of corn *Ld. (?) — lag-skór Ld.:* hand-mill. — *lag-kúg* pouch, hand-bag *Schr. — lag-mgó* 1. *lag-mgo tsam* like a fist *Glr.,* or acc. to others: both hands put together in the shape of a globe or ball. 2. a glove with only a thumb, a mitten *C. — lag-grám* leaning one's head on the hand *W. — lag-rgyúgs* railing. — *lag-rgyün* accustomed manner, use, habit *Cs — lag-nár* the fore-arm *Wdn. — lág-ča* utensils, tools, implements; object carried in the hands, e.g. royal insignia at a festival procession *Glr.;* also in a more gen. sense, like *čá-lag, Kor-ryóg lág-ča dan bčás-pa ton žig* supply servants and things (wanted for the journey)! *Glr. — lag-čág* a broken hand, a lame hand *Cs., Schr. — *lag-čad* W.* solemn promise by shaking or joining hands. — *lag-rjés* 1. impression, mark, of the hand, of the fingers. 2. a work which immortalizes a person's name, *lag-rjés jóg-pa* to leave such a work behind *Glr. — lag-nyá, one Lex.* has: *lag-nyás = stér-mk'an-med-par lén-pa* to take what is not given, hence *lag-nya* prob. a subst.: a grasp, a snatch. — **lag-nyár* W.* for *lag-nar. — lag - tig* (or *dig?*) travelling-bag, pouch *Ld. — lag-rtags* 1. resp. *pyag-rtágs* q.v., sign or mark made with the hand, as a seal of verification, impressed on a legal document, but often only with the finger dipped in ink. 2. any small object, e.g. a needle, which the deliverer of a letter has to hand over together with the letter; present in general? — *lag-stábs Sch. = lag-*

len. — *lag-mtil* the palm of the hand. — *lag-dām* *Mil.*, *lag-dām-po* *C.* close-fisted, stingy, niggardly. — *lag-dar* *Lex.*, prob. the same as *lāb-dār* (*W.col.*) grater. — *lag-ydub* bracelet. — *lag-bdē* *Mil.*, *C.*, the person that pours out the tea at a tea-carousal. — *lag-dōn* *Cs.* a vassal or subject paying his landlord in money or kind, opp. to *rkañ-gró* who performs his services as an errand-goer or a porter. — *lag-rdüm* *Mil.* having a mutilated or crippled hand. — *lag-lān* having a hand or a trunk, hence = elephant, *Cs.* — *lag-brdā* sign or signal made by the hand, beckoning. — *lag-na-rdō-rje*, *lag-rdōr* v. *rdō-rje*. — *lag-na-yžon-togs* *Cs.* 'holding a basin in his hand', n. of a deity. — *lag-snod* = *lag-tig*. — *lag-dpōn* workmaster, overseer, esp. builder *Dzl.*, *Glr.* — *lag-pyis* a piece of cloth for wiping the hands, towel, napkin. — *lag-būbs* v. *būb-pa*. *lag-bér* walking-staff. — *lag-mi* bail, surety. — *lag-dmār* *C.* hangman. — *lag-btsug* shoot, scion. — *lag-tsigs* joint of the hand, wrist; elbow-joint. — *lag-yžins*, *W.* **lag-zim**, balustrade, banister, railing. — *lāg-ryog-pa* companion, assistant, associate. — *lag-ris* the lines in the palm of the hand *Sch.* — *lag-lén*, resp. *pyag-lén*, *Sch.* also *lag-stabs*, practice, practical knowledge, dexterity, *Cs.*: *žōs-kyi lag-lén* the practice of religion, *krims-kyi* of the law, *rtsis-kyi* of mathematics. — *lag-šubs* glove.

ལགས་པ་ *lāgs-pa*, resp. and eleg. for *yin-pa* and *gyūr-ba*, to be; *lāgs-so* like *yin*, as answer to a question: so it is! yes to be sure! very well! at your service! When a Lama asks a shepherd: *kyéd-kyi miñ* *či yin* what is your name? the latter answers: *N.N. byā-ba lags* my name, if you please, is *N.N.*, and asks on his part: *blā-ma kyéd* *či skad byā-ba lags* what may be the name of your Reverence? *Mil.* — *de kyéd lāgs-sam* is it you, Sir? *Pth.*; *dge-slon de su lags* who is this reverend gentleman? *Dzl.*; *či ltar lags-pa* (for *gyūr-pa*) *ysol-pa* he reported (to Buddha) what had happened, *Dzl.*; *blā-ma-la bžugs-grogs med-pa lags-sam* *Mil.* has your Reverence no attendant?

ltā-ba ma lāgs-kyi that does not mean: to behold, but . . . *Dzl.*; *on-ba* *či lags* 'what is it that this comes here?' i.e. how does this happen to come here? *Glr.*; *rje* *či lags* what is that, Sir? (when one is surprised at any thing strange or unaccountable, at an unreasonable demand etc., also when we should say: God forbid!) *Glr.*; *yin lags*, *ya lags*, *yod lags* there is, it is *Glr.*; *žal-zās ysol lāgs-nas* when we shall have done dining *Dzl.*; a Lama asks: *btsal-le* (= *btsal-lam*) have you looked for it? and the disciple answers: *btsal lags* yes, I have! *Mil.*; in addressing a person: *blā-ma lags* (prop: you that are a Lama) for the mere vocative case, *ŵ iεpεv*, *Mil.*, frq. — In *W.* *lags* is not in use now (cf. however *le* 3), but in *C.* it is of frq. occurrence, e.g. in *Lhasa*: **lā*, *lā-so*, *lā yo'*, *lā yin** for: yes, Sir! very well, Sir! **lā?* *lā-am?* *lā-sam?* please? what did you say?

ལགས་མོ་ *lāgs-mo* *W.* clean, for *lēgs-pa*.

ལང་ཁྱེ་ *lān-ka* Ceylon, *lān-ka-pu-ri* city of the Rakshas in Ceylon, which island is the abode of these beings, according to the belief of many people in Tibet and northern India even at the present day; *lān-kar yšegs-pai mdo* the *Sutra Lañkāvatīra* in the *Kangyur*.

ལང་(ང་)ལོང་(ང་) *lān(-na)-lon(-ne)* weak, e.g. from hunger, disease

Ld.

ལང་ཤར་ *lān-tān* *Scopolia praealta* *Don.*, a common weed with pale yellowish flowers *Med.*; in *Lh.* a species of *Hyoscyamus*, of frq. occurrence, seems to be understood by the same name.

ལང་བ་ *lān-ba* (provinc. *lōn-ba*), pf. *lāns*, imp. *lon(s)*, = *ldān-ba*, I. to rise, to get up, *da lon*s get up now! also with *yar* (pleon.); *lāns-te sdod-pa* to stand, *Lt.* and *col.*; to arise, e.g. of a contest *W.*, *C.*; to go away, to depart, esp. fig., of the night: *nam lāns-te* at daybreak; to come forward, to step forth, from among the crowd *Do.*; *pyir lān-ba* to recover, to be restored, to grow well, to come to one's self, after a faint-

ing fit *Dzl.*; *bstán-pai mé-ro lán-s-pa yin* the dying embers of religion were blown into a flame again *Glr.*; **to appear, to break out**, of a disease, *nad-lán-s-dus* when a disease is in its first beginnings *Lt.* — II. *lan-ba* and *lon-ba*, pf. *lon*s to come up to, to arrive at, **to be equal, to reach**, *di lon son* with this it is made up, that will do *C.*; *drén-gyis ma lan* lit.: the serving up (of many dishes) would not do, i.e. there would be no end of serving up *Mil.*; *gráns-kyis lán-ba* to be numerable *Mil.*, cf. also *ča* (init.) and *rjód-pa* (extr.).

ལྔ་ཚོ་ *lín-tso* youth, youthful age, *dei lán-tso-la ma čágs-pas* not falling in love with, not being enticed or led away by their youthful appearance *Glr.*, *lán-tso rgyás-pas* grown up to adolescence; *lan-tsoi dpal* the charms of youth *Pth.*; *lán-tso srin-moi ydon* the face of the youthful Srinmo *Glr.*; *lan-tso-can* *Cs.* adolescent, young; *lan-tso-ma girl*, maiden *Sb.*

ལྔ་ལྔ་བྱ་ *lân-lîn-ba* *Sch.* to be in a confused whirling motion (v. *lon-lon*); *lan-ma-lîn* *Mil.* seems to be a word descriptive of the rising of a cloud, of the soaring of a bird of prey, *sprin-dkár lan-ma-lîn*.

ལྔ་ལྔ་ *lan-lôn* v. *lan-na-lôn-ñe*.

ལྔ་ཤྲོ་ *lan-šor* *Cs.* stubbornness, obstinacy, adj. *lan-šor-can*; sometimes *lan-šor* (without *can*) seems to be also used adjectively, e.g.: *dre kyéd-pas lán-šor bág-čags yin* *Mil.* evil passion is more obstinate (i.e. more difficult to be got rid of) than ye hobgoblins.

ལྔ་པ་ *lād-pa* *Cs.* weak, faint, exhausted, of men and animals; blunt, dull, of knives; *Sch.* also rotten, decayed.

ལྔ་མོ་ *lād-mo* imitation, *lād-mo byéd-pa B*, *C.*, *čö-čē*, *gyab-čē* *W.*, to imitate, to mimic, to say after, *smón-lam di-skad bdag-gi lād-mo gyis* say after me the following prayer *Thgr.*; *néd-kyi lād-mo kyéd-kyis mi on* *Mil.* you cannot imitate me.

ལྔ་ *lan* (orig. perh.: 'turn', hence): 1. time, times, *lan-yčig* 1. once, one time. 2. also *dus-lan-yčig* *Glr.* once, one day, both as to

the past and the future. 3. once for all, decidedly *Glr.* 4. for this time, first, first of all, before all, **lan čig lé-ka di čö** this work must be done first of all; *da-lán* id.; *lan ynyis* twice, *lan-bču* ten times etc.; *lan bdun* (*nam*) *ysum* seven times or three times, frq. in rules about ceremonies; *bsgór-ba lan mán-du byás-te* circumambulating round it many times *Mil.*; *lan gráns dpag-tu-méd-pa* innumerable times *Thgy.*; *W.*: **zi lan nyi la tsam jel** how many are 2 times 4? *bzi lan ynyis-la brgyad son* 2 times 4 are 8.

— 2. return, retribution, retaliation, *lan byéd-pa* (*W.* *čö-čē*), *lan jal-ba* to return, retaliate, repay; *pán-lan ynod-pas* or *légs-pai lan nyés-pas jal-ba B.*, **pém-pe lén-la nǝ-pa jhé'-pa** *C.*, **pán-pe lán-la nod-pa čö-čē** *W.* to return evil for good; **lan-zó čö-čē* *W.* to show gratefulness, to be grateful; punishment, . . . *bčug-pas lan dug* that is the punishment for having allowed . . . *Glr.*; *lan lén-pa*, *W.*: **lan kór-čē, tǎn-čē, dug-lan ldón-čē**, to take vengeance, to revenge one's self; *mig-la mig-lan só-la só-lan šróg-la šróg-lan* eye for eye, tooth for tooth, life for life; *dei lán-la* in return for that; *lan-gráns* a number of retributions *Thgy.*; *drin-lan* recompense for benefits received, requital of a good action, *bzan-lán* id., *dei bzan-lan-du* as an acknowledgment for it *Glr.*; hence *nan-lan* signifies: taking revenge for an injury received, returning evil for evil, not as *Cs.* gives: *bzan-lan* gratefulness, *nan-lan* ungratefulness(?) — 3. answer, reply, *kyód-kyi ysún-ba dei lán-du* as answer to your majesty's question *Glr.*; *lan débs-pa* frq., also *tébs-pa*, *klón-pa*, *ldón-pa* *Dzl.*, *W.* **zér-čē** to answer; *lan ysól-ba*, *žu-ba* id. in answering to the questions of a person superior by rank, age or office, — *lan mdzād-pa* if he, the superior, answers; *ytám-lan gliu-yis jal* I answer to the speech by a song *Mil.*; *dris-lan* an answer to a question, *prin-lan* a reply to a dispatch received, *rtsód-lan* *Cs.* a defendant's reply (in law), *yig-lan* answer to a letter.

ལྔ་ཀླན་, ལྔ་གན་ *lân-kan, lân-gan* railing, fence, enclosure *Stg.*; *Lex.*: = *pu-žu*.

ལན་སྒྲུ་ *lan-skyár* *W.* prob. = *lan*, retribution, return, **de lan-kyár yin** that is all he has gained by it!

ལན་གྲོག་ *lan-gyóg* *Thgy.*, prob. = *lan-čags*; or perh. the original form of *la-yógs*?

ལན་ཆགས་ *lan-čags* misfortune, adversity, calamity, as a supposed punishment for what has been done in a former life; every unlucky accident, that happens to a person without his own fault, being looked upon as a retribution for former crimes. Thus *lan-čags* denotes about what Non-Buddhists would call **destiny, fate, disaster**.

ལན་བྱ་ *lán-bu* braid, plait, tress of hair (*Cs.* curl, lock of hair? *Sch.* pigtail?) *lán-bu slé-ba* or *lhé-ba* to make plaits, to plait the hair; *lan-tsár* ornaments, worn in the hair *Mil.*

ལན་ཚ་ *lán-tsa*, more accurately *lañtsa* (acc. to Hodgson corrupted from རྒྱ་) *n.* of a style of writing in use among Nepalese Buddhists. It is a kind of ornamental writing, used by calligraphists for inscriptions and titles of books.

ལན་ཚྭ་ *lán-tswa* salt, prob. = *tswa*, *lán-tswa ču-la tim-pa* salt which dissolves in water *Thgy.*; *lán-tswa ka-zás kün-gyi bró-ba skyed* salt gives a relish to every dish *S.g.*; *lán-tswai ču* salt-water *Lex.*; *lán-tswa-ba* saline, briny *Med.*

ལབ་བདར་ *lab-bdár* v. *la-bdár* in *la-jrüg*.

ལབ་པ་ *láb-pa* to speak, talk, tell, *mi-la ma lab* do not tell anybody *Mil.*; *rdzün-ytam láb-pa* *Bhot.* to lie, to utter a falsehood; *lab tsól-ba* *Sch.*: 'to speak unseemly, to brawl(?)'. — *lab tsám-pa* *Sch.*: to speak while dreaming, to be delirious. *lab yton-ba* *Cs.*, **lab gyáb-čé** *W.* to talk, to chat; **ká-lab-čén** eloquent, fluent of words *C., W.*; *rgya-láb* a great deal of talk, *rgya-láb-čan* talkative *C., W.*

Comp. *láb-ga* *Cs.*, **láb-ča** *C., W.* talk. — *lab-grógs* *Mil.* companion, intimate friend *Mil.* — *lab-rdól* talking unbecomingly *Sch.* — **láb-ra** (prop. *láb-sgra*) 'noise of tattling', tattle, talk, **láb-ra tán-čé** *W.* to chat, babble.

— **lab-lób* or *lab-lo**, with **gyáb-čé** to speak indistinctly, to mumble; to speak in one's sleep; **lab-lób-te dül** he walks speaking in his sleep, he is a somnambulist *W.* *ལབ་ཅེ* *láb-tse* a heap of stones in which a pole with little flags is fastened, esp. on mountain passes *Schl.* 198.

ལམ་ *lam* 1. way, road, *lam-čén*, *rgyá-lam*, *stón-lam* *Cs.*, **má-lam** *W.* highway, main road, high-road; *gyén-lam* an up-hill road, an ascent, *túr-lam* a down-hill road, *préd-lam*, *rtsibs-lam* a horizontal or a sloping road, that leads alongside a hill, *lam-j'rán* a narrow footpath, *lam dóg-mo* a strait path, *lam yáñspa* a broad one; **lam dé-mo** a good, easy road, **lam sóg-po** a difficult, dangerous, road *W.*; *lam tár* the road is open, may be passed, is not obstructed by snow etc. *Glr.*; *lam byéd-pa* *Sch.*, **lam čó-čé*, *sál-čé** *W.* to clear a path, to construct a road; *rgya-gár-gyi lam* or *rgya-gar-du gró-bai lam* the way to India *Pth.*; *gri-lam* the way of the knife, i.e. a cut, slit, slash; **i-ne did-pe lam** here is the way for the smoke, here the smoke escapes *W.* — 2. way, space or distance travelled over, journey, *lám-du* on the road, on the journey; *bal-bód-kyi lam* the journey from Nepal to Tibet *Glr.*, *lám-dü jüg-pa* to set out, to travel, also: to continue one's journey, *lam-pyéd tsám-du jýin-pa dan* as we had done about half the way *Dzl.*, *lám-nas ldóg-pa* to return home from a journey, *krís-la gró-bai lám-du* when he went to bathe *Dzl.* — 3. *མཁའ་ལམ་* fig. way or manner of acting, in order to obtain a certain end; *tár(-pai) lam* the way of deliverance, viz. for Buddhists: from the cycle of transmigrations, for Christians: from sin and its consequences; hence the way to happiness, to eternal bliss. The six (sometimes only five) classes of beings (*v. gró-ba*) are sometimes called the six ways of re-birth within the orb of transmigration. In mystical writings *lam lia* are spoken of as the ways leading to the *sa bču* (q. v.) *Thgy.*; *lam(-gyi) rim(-pa)* *Cs.*: 'a degree of advance; the several steps towards perfection'; also the title of sundry mystical writ-

ings; *zab-lam* the profound method or way, *tābs-lam* method of the (proper) means (nif.) *Mil.*; *bla-med-rdō-rjei lam*, col. *siāgs-kyi lam* denotes the Uma-doctrine or mysticism, v. *dbū-ma*; *skyēs-bu čün-bai*, *brin-poi*, and *čén-poi lam* three ways: that of a natural (sinful) man, that of the more advanced believer (but not: 'the happy mean' *Cs.*) and that of the saint, or the walk and conversation of the righteous, so also in *dran-sron-gi lam* the saint's or hermit's course of life; *dgé-ba bčui las-kyi lam spyód-pa* to walk the way of practising the ten virtues *Dzl.*

Comp. and deriv. *lām-ka* prob. = *lam*, *lām-ka-na* (another reading *lām-kar*), by the road-side *Dzl.* — *lam-mkan* one well acquainted with the road, a guide *Pth.*, also fig. — *lam-gól* by-way, secret path *Sch.* — *lam-grōgs* fellow-traveller, travelling companion. — *lam-rgyüd* = *lam* 3? *lam-rgyüd lña* *Dzl.* 252, 18, the five classes of beings, cf. *gró-ba* II. — *lam-rgyūs-pa* = *lām-mkan*. — *lām-čén* *Schr.* = *rgya-lām*. — *lam-rtāgs* the signs of the way being nearly accomplished i.e. the acquirements and perfections of a saint *Mil.* — *lam-ltar-snañ* something looking like a road, but a spurious, wrong way *Sch.* — *lam-stēgs* seat, resting-place by the way-side; also fig. *Glr.* — *lam-mdó* v. *mdo*. — *lam-drén-pa*, *lam-sná-pa* guide. — *lām-pa* 1. police-officer stationed on highroads for seizing thieves or fugitives; toll-gatherer. 2. traveller, wayfarer *Cs.* 3. bellwether *W.* — *lām-po* = *lam*, *lam-po-čé*. 1. highway *Sb.*; also as a place for practising magic, nif. 2. way to heaven, = **far-lam** *W.*(?) — *lām-yig* v. *yi-ge* extr. — *lam-lóg* erroneous *Mil.* — *lam-srañ* lane, street.

ལར *lar* 1. but, yet, still, however *Mil.*, *Thgy.*, *Glr.*; *lār-ni* and *lār-na* id.; occurs scarcely any more in col. language. — 2. **lar** (or **la-ré**) *mé* *C.* none at all(?).

ལར *las* I. sbst., col. *lās-ka*, resp. *pyag-lās* *W.* **ḥin-lé**. 1. action, act, deed, work, *byi-dór-gyi las* the act of sweeping *Lex.*; *las-bzāñ*, *las-dkār* a good work, virtuous action, *las-nāñ*, *las-nāg* a bad, a wicked action, *frq.*; *lus dañ nāg dañ yid-kyi las* actions,

words, thoughts *Dzl.*; *lās-kyi rnam-smin* retribution, reward or punishment for human actions, *frq.* (cf. *las-rgyu-bras* below); *lās-kyi mé-loñ* mirror of fate, mirror foreshadowing future events *Glr.*; *lās-kyi bīm-pa* a certain vessel used in religious ceremonies *Schl.* 248; *las mazād-pas* because the measure of his deeds was not yet full, his destiny was not yet fulfilled *Dzl.*; also destination in a general sense *Was.* (282); *lās-kyi lhāg-ma lūs-pa* des in consequence of the yet remaining rest of (unrequited) works *Stg.*; *siñm-las* former action; *las dbañ-bčós-su-méd-pa* *Pth.* an accident which cannot be prevented; performance, transaction, business, *las tams-čad nus-pa* one who can do or perform every thing *Do.*; also the functions of some organ of the body *Lt.*; work; labour, manual labour, **lé-ka tób-pa** to get work; *las byéd-pa* *B.*, *C.*, **lé-ka čó-čé*, *tāñ-čé** *W.* to do or perform a work, to work, also of things: to operate, to produce effects *Wāñ*; *mkar-las-byed-mi* workmen employed in building *Mil.*; *dūr-las byéd-pa* to attend to the graves, i.e. to perform the sepulchral rites and ceremonies; *zañ-zin-las byéd-pa* to carry on business, to trade, to traffic *Mil.*; *lās-su* as a task, according to one's occupation, trade, or business, by virtue of one's office, ex officio (nif.) *Mil.*; *lās-su rñn-bar* duly, rightly, perfectly, *comme il faut* *Mil.*; *lās-su byā-ba* v. below (extr.). — 2. sometimes: secular business, **lé-ke nāñ-na** in business-affairs, in practical life. — 3. effect of actions, and in a special sense: merit, *las zād-pa* the merits being over, having an end *Thgy.* (cf. 1, above). — 4. the doctrine of works and their consequences, of retribution, *las mi bden* that doctrine is not true *Thgy.*

Comp. and deriv. *lās-ka* 1. col. work, labour, v. above. 2. *Sch.* and *Wts.*: dignity, rank, title. — *las-skāl* retributive fate, = *las-pró*. — *lās-mkan* workman *Cs.* — *las-rgyu-bras* either for: *las dañ rgyu-bras* works and their fruits (which in *Thgy.* are divided into *bsód-nams-ma-yin-pai las-rgyu-bras* sinful deeds, *bsód-nams-kyi las-rgyu-bras*

virtuous actions, *mi-rgyo-bai las-rgyu-brás* ascetic or mystical works *W.*), or for *lās-kyi rgyu-brás*: **fruits** of works, retribution and the doctrine of it. — *lās-ego* **trading-place, emporium** *Glr.* — *lās-dan* 1. laborious, industrious *Cs.* 2. (v. above *las* 3) having acquired merit, **worthy** *Mil.* — *las-čé* in *C.* used for expressing probability, as in *W. gro* with the gerund is used, v. *gro-ba* I, 5; *mton las-čé* he will probably have seen it *Mil. nt.*; *nias di bor las-čé* as possibly I may put this yet aside; *kyod mi-la-ni min las-čé* you are not Mila, are you? *Mil.* — *las tog-pa* *Sch.*: **a person employed, an official, a functionary.** — *las-rtogs* *Sch.*: **dignity, rank, title** incident to the office held. — *las-dān-po-pa* v. *dan-po*. — *las-dār* *Sch.*: 'parade, ceremonial'(?). — *lās-pa* 1. **workman, labourer** *Cs.* 2. *Sp.*: vice-magistrate of a village. — *lās-dpon* overseer of workmen. — *las-spyód* works, actions, way of life, *byañ-čub-kyi las-spyód skyéd-pa* to lead a holy life *Pth.* — *las - jpro* 'continuation, prosecution of works', blessings following meritorious deeds, *Kyed dan na yañ snón-gyi las-jpro-yód-pa yin* a bond of connection is formed between you and me by the merits we acquired in former periods of life *Pth.*; — **happiness, prosperity** in consequence of good works, good luck, fortunate event, opp. to *lan-čags*. — *las-brél* *Glr.* prob. id. — *lās-mi* **workman.** — *las-méd* **idle, lazy, inactive.** — *las-tsán* 1. **office, post, service,** *las-tsán-du jüg-pa* to put into office, to appoint, *las-tsán-nas don-pa* to put out of office, to dismiss *Cs.* 2. **official, functionary** **yül-gyi le-tsén** elders of a village-community *C.*, *las-tsán-pa* id. — **le-lam-kan** **diligent, industrious,** **le-mi-lam-kan** **idle, lazy** *W.* — *las-su byā-ba* the second case of Tibetan grammar, the **dative** case.

II. only in *B.* and *C.*: postp. c. accus. mostly corresponding in its application to the English prepos. **from**, used also for expressing the ablative case (having nearly the same sense as *nas*): 1. **from**, e.g. delivering from, coming from, often = **through**, e.g. shining into a room through the window

Dzl.; to hear, get, borrow a thing from a person etc.; to call, to denominate a thing **from** or **after**, according to; *tsád-las dpág-pa* to define **by** or **according to** measure *S.g.*; in quotations: *dül-ba-las* **out of the, from** the Dulva, sometimes also for: **in the Dulva**; for denoting the material of which a thing is made: of earth, of clay etc.; partitively: *bras dé-las às rčig* a part of this rice, *slób-ma-las rčig* one of the disciples *Dzl.*; *nai yül-mi-las bú-moyód-pa-rnams* the girls that are found **among** my subjects *Dzl.*, *kün-las jpágs-pa* distinguished **amongst** all, more excellent than all the others *Dzl.*; hence 2. **than** after the comparative degree: *ná-nin-las bzāñ* more beautiful **than** last year *Mil.*; with a negative: *lo bču-drüg-las ma lón-te* not older **than** sixteen years *Dzl.*; *zlā-ba liā-las mi sdod* I shall not stay **longer than** five months *Glr.*; *ras-yüg rčig-las mi bdóg-ste* possessing **nothing but** one sheet of cotton cloth *Dzl.*; *nā-las med* there is none besides myself *Glr.*; *brnyas kyér-ba-las mi yon* in the end you will probably do **nothing else but** despise me *Mil.*; in a brief mode of speaking: *ysa-rčig-las rje-btsun ma mton* we saw **nothing but** the leopard, your Reverence we did not see *Mil.*; *mi pān-žin ynód-pa-las med* it is good for **nothing**, it only does harm *Mil.* — 3. added to the inf. of verbs it signifies not so much **from as after**, from doing, i.e. after doing, *nyál-ba-las lān-ba* to rise from lying, to rise **after** having been lying down; **during**, frq., the verbal root being repeated, *son-sóni-ba-las* **during** my going or travelling on *Dzl.*; *nān-du gró-bar bsám-pa-las* when (I) intended to walk in, when (I) was on the point of walking in *Dzl.*

ལས་པ་ *lās-pa* *Cs.* for *lūs-pa*; in *rág-las-pa* and a few other expressions occurring also in *B.*

ལི *li* I. **bell-metal**, *li-sku*, *li-tál*, *li-túr*, *li-snod* an idol, a plate, spoon, vessel made of that metal; *li-ma* in gen.: utensil, instrument that is cast of *li* *Glr.*

II. **apple**, = *ši C.*

III. *li-yul* *Glr.*, acc. to *Was.* (74) Bud-

dhist countries in northern Tibet, esp. Khoten; acc. to others in northern India or Nepal.

ཡིག་ར་ *li-ka-ra* or *li-ka-ra* *Cs.* a sort of sugar.

ཡིའི་ *li-krī* *Glr.* and elsewh., an orange-coloured powder, acc. to *Liā*. ཁྲི་རྩུ་ར་ red lead, minium.

ཡི་ཐང་ *li-tān* *Cs.*: 'n. of a province of Tibet near the Chinese frontier', *li-tān-pa* inhabitant of that province.

ཡི་བ་ *li-ba* squinting, squint-eyed *Sch.*, *li-ba mig* squinting eyes *Sch.*

ཡི་ཅུ་བྱི་ *li-tsa-byi* n. of a noble family of ancient India, often mentioned in the history of Buddha *Dzl.*, *Gyatch.*

ཡི་ཡུ་ལ་ *li-yul* v. *li* III.

ཡི་ལམ་ *li-lam*, *Hind.* नीलाम, acc. to Shakspeare from the Portuguese *leilam*, auction, public sale.

ཡི་ཤི་ *li-ši* 1. *Ssk.* लवङ्ग cloves *Med.*, *C.* — 2. *Hind.* इलायची cardamom *W.*

ཡི་མཐུ་མེག་ *lig-bu-mig* *S g.*, *Sch.*: 'malachite'.

ཡིང་མ་ *lin-ga* *Ssk.* 1. sign, mark. — 2. the image of an enemy which is burnt in the *shyin-srēg* in order thus to kill him by witchcraft *Lt.* — 3. membrum virile *Pth.*

ཡིང་གོ་མ་ *lin-gol-ma* a large hornet *Sik.*

ཡིང་རེ་ *lin-né* dangling, waving, floating, in the wind *Mil.*; *sprin zīg lin byun-bas* a floating cloud? *Mil.*; **lin-lin cō-čē** *W.* to dangle, to hang dangling, e.g. on the gallows, **lin-lin sé-čē** *W.* to swing, to see-saw; *rkan-lāg pra lin-né dug-pa* an infant struggling with hands and feet *Pth.*

ཡིང་རྒྱ་ *lin-tōg* or *lin-tōg* a film or pellicle on the eye *Med.*

ཡིང་བ་ *lin-ba* *C.*, also *lin-po* or *lin* alone, a whole piece, *lin yēig* of one piece, *lin bži* four pieces or parts, = *rnām-pa*; *ysér-gyi lin-ba* *Cs.*: a piece of unwrought gold; *dar-lin* *Cs.* a piece of silk; *lin-gis* འདྲི་བ་ to pack up into a parcel, to roll up into one packet *Sch.*

ཡིང་ཆོ་ *lin-tse* gratings, lattice *Cs.*

ཡིང་ཡིང་ *lin-lin* v. *lin-né*.

ཡིང་ས་ *lins* a hunting or chase in which a number of people are engaged; *dmāg-lins* id. (cf. *Kyt-ra*); *byā-lins* *Cs.* falconry, hawking; *lins-la grō-ba* to go a shooting, a hunting; *lins dēbs-pa* *Sch.* to hunt, to arrange a hunting party; *lins ytōn-ba* to get by hunting, to hunt down, *lins btān-ba* what has been got by hunting, game shot or caught; *lins-pa* hunter, huntsman, *lins-pa-mo* huntress *Cs.*; *lins-kyi* hound, *lins-krā* hunting falcon or hawk.

ཡིང་ས་སྐོར་ *lins-skōr* hand-mill *W.* (?)

ཡིང་ས་པ་ *lins-pa* *Sch.*: quite round or globular; *dkār-por lins-te* *Pth.*: prob.: being quite white, cf. **ldins-se** *Ld.* quite.

ཡིབ་ *lib*, all, *Ld.*: **lib du-čē** to sweep all together with the hands; *C.*: **kā-wē lib kab son** all being covered with snow.

ལ་ *lu* 1. knag, knot, snag, = འདེར་པ་; **lu-big** knot-hole *Ts.* — 2 num. for 86.

ལ་ཀ་ང་ *lu-kan* (perh. a misspelling for *lugs-koñ*?) crucible for gold and silver *Sch.*

ལ་གུ་, ལ་གུ་གུ་ *lu-gu*, *lū-gu*, diminutive of *lug*, lamb, frq.; *lu-gu-rgyid* 1. rope to which the lambs are fastened, or strung; hence 2. small chain, e.g. watch-chain, chain or row of stitches on knitting-needles; lace-trimming and the like.

ལ་བ་ *lu-ba* 1. vb. to cough, to throw up phlegm, to clear the throat. — 2. sbst. the cough *Cs.*

ལ་མ་ *lu-ma* *Sb.* pool containing a spring, ground full of springs, *lu-ma-čan* rich in springs.

ལ་ལ་ *lu-lu* the fruit of some thorny shrubs, *šib-ši-lu-lu* hip, fruit of the wild rose-tree, *tser-stār-lu-lu* berry of *Hippophaë*.

ལ་ག་ *lug* sheep, **lō-lug*, *ši-lug*, *bsād-lug** *W.* sheep for slaughter. — *lūg-kyu* flock of sheep. — *lūg-gu* v. *lū-gu*. — *lug-sgāl* sheep's load — *lug-nāl-ba* and *lug-čün-ba* names of medicinal herbs *Cs.*, *Wdn.* — *lug-snyid* *Sch.* wether. — *lug-tūg* ram *B.*, *C.*; *lug-tūg-gi rwa dbyibs* like a ram's horn *Wdn.*; *rgya-ru-lug-tūg* a Saiga ram *S g.* —

lug-tōn Sch. wether. — *lug-pa* 1. sbst. shepherd, keeper of sheep *Ma.* 2. to stick the heads together like timid sheep, to be sheepish in behaviour *Ma.* — *lug-mig* n. of a flower *Med.* — *lug-mür* and *lug-rtsi* medicinal herbs. — *lug-tsāgs* a sheep-skin with little wool on it *Ld.* — *lug-rā* sheep-fold, pen, sheep-cot. — *lug-ri* ram's horn; n. of several species of *Pedicularis*. — **lug-lōg** sheep-skin *Ld.*

ལུག་པ་ *lūg-pa* I. sbst. and vb., v. sub *lug.* — II. vb., to give way, to fall down, cf. *rlug-pa* Ts.

ལུག་པ་ *lugs* 1. the casting, founding, of metal, *lugs-su blug-pa* *Glr.*, **lūg-la lūg-pa** col. C., to found, to cast; *lugs-ma* a cast, *rgya-gār lugs-ma* an image (statue, idol) cast in India *Glr.* — 2. way, manner, fashion, mode, method, *bōd-kyi lugs su gyis sig* *Glr.* make it according to the fashion of Tibet; *nai lugs-kyis bon byed dgos* you must live according to our, i.e. the Bon-fashion *Mil.*; *bsam-γtān-la yōd-pai lugs-su byas* he feigned meditation *Glr.*; *di yin-pai lugs-su byed* they speak, act, make it appear, as if it really were so *Tar.* 184, 21; *na-rān-gi lugs-kyi mkār-las* my way of building, what I call my style of building *Mil.*; opinion, view, judgment, way of proceeding, *Kyed-rān-gi lugs-la* according to you, if we followed your advice *Mil.*; *čōs-lugs* religion, i.e. a certain system of faith and worship, *pyi nan ynyis čōs-lugs gañ bzan* which of the two religions, the Brahman or the Buddhist be the better one *Glr.*; established manner, custom, usage, rite, *čā-lugs* mode of dress, fashion, *čōs-lugs* religious rites, *rgya-lugs* Chinese (or Indian) manners, *bōd-lugs* Tibetan manners etc.; *rān-lugs* one's own way, *γzān-lugs* other people's way or manners; *rān-lugs-la ynas-pa* (= *rañ-sa dzin-pa*) *Glr.*; seems to be only another expression for that Buddhist virtue of absolute indifference to all objects of the outer world; *lugs* is also used concretely, meaning the adherents of a custom or religion, hence = sect, school, religious party, denomination, *mdo-lugs* follower of the Sutras, the Sutra sect, *snags-lugs* a follower

of the Tantras, the Tantra sect; in a special sense: *lugs ynyis* the two principal classes with regard to religious life, *jig-rtēn-gyi lugs* the laical or profane class, laymen, *čōs-kyi lugs* the clerical or sacred class, priests *Cs.*; *lugs-kyi* that which relates to manners or morals, ethical *Cs.* (v. *As. Res.* XX, 583). — 3. in conjunction with a verbal root or with the genit. of the inf. it often corresponds to the English termination *ing* as: *ldān-lugs* the rising, getting up, *grō-lugs* the going, *adōd-lugs* the sitting *Mil.*, *o-rgyāl yōn-lugs sogs dōl-₂debs-kyi zū-ba* the (possibility of) getting into difficulties and other reasons for inducing him to postpone (his setting out) *Mil.*; *bsam-yās bžēns-lugs bris* he described the building of *Sam-yé* *Glr.*; *mēd-lugs* the (circumstance of) not having *Mil.*; *yin-lugs* the condition, state *Mil.*; *dā-ltu nā-lugs čī-ltar na* as to your present illness, in what does it consist? *Mil.*; *tsōgs-nas skyōn-bai lugs-su yōd-pa* they joined in educating them, they educated them together *Mil.*; it is also added to adjectives: *čē-lugs* greatness *Mil.*

ལུག་པ་ *lugs-ma* v. *lugs* 1.

ལུ་ *lun* I. 1. a strap, slung over the shoulder or round the waist, for carrying things; handle, ear (curved), of vessels, baskets etc., different from *yū-ba* a straight handle, hilt. — 2. 'foot-stalk of fruits' *Cs.*; *lun-tag* *Cs.*: a rosary, string of beads, suspended by the girdle.

II. Ssk. चावम, = *bka*, used of words spoken by secular persons commanding respect: *pas ynan-bai lun tōb-nas* obtaining (his) father's word of permission *Dzl*, *lun byun* an order is issued (by the king) *Glr.*, *tū-ru-ška-la lun len dgos-pa* being obliged to accept orders from the Turuskas *Tar.*; more freq.: spiritual exhortation, admonition, instruction, *lun ynan-ba* to give it (sometimes only: to pronounce forms of prayer etc. before devotees); *lun yton-ba* id., **lun tan-ken** instructor, teacher, admonisher *C.*; *lun ston-pa*, also *lun-du ston-pa* to instruct, to give spiritual precepts, also with regard

ལུང་ཤག་ *lun-tág*

ལུས་ *lus*

to supernatural voices etc. *Mil.*; esp. to **prophecy**, predict, to reveal secrets, with termin.: *dā-na-ñi-la yin-par lun bstan* it is prophesied that it is *Dānastā*, the prediction relates to *D.*, *sañs-rgyās-su lün-bstan-to* he has received a prediction concerning (his obtaining) the Buddhaship *Dzl.*; *mdaṇ mkā-ṡpros lün-bstan-pai skyēs-bu de* the man foreshown yesterday by the *Dākini Mil.*, hence *lün-ma-bstan-pa* unheard of, unprecedented *Mil. nt.* (*Cs.* also: to demonstrate, *lün-du brtān-du yöd-pa* demonstrable?); *lun gód-pa Cs.* to make, to establish, precepts; *lun drén-pa Cs.* to cite, to quote, an authority *Tar.* 210, 2; *lün-gi rjes-brāñ Was.* (274) those who stick to the letter (opp. to *rigs-kyi rjes-brāñ* to the real quality, viz. the spirit); *lun-bstān* exhortation, precept, commandment, *lhai lun-bstān bāad-pa* to communicate the precept of the god *Tar.*, . . . *žes byā-bai lun-bstān byuñ* there came a divine order or prophecy of this purport, to this effect; hence *lun-ston-pa prophet Chr. Prot.*

ལུང་ཤག་ *lun-tág* v. above *lun I.*

ལུང་པ་ *lün-pa* 1. **valley**, *ri-lün* mountain and valley; *lun-čén* a large valley, *lun-čün* or *lun-prān* a little valley; *lun-kōg Sch.*: 'the cavity of the valley'; *lun-stōn* a desolate, a solitary valley, as a fit abode for hermits, frq. — 2. **furrow, hollow, groove**, e.g. on the surface of a stick *Mil.*, of the liver *Med.*

ལུང་ *lud* **manure, dung**, *lug-lud* sheep's dung; *lud grēm-pa* to spread manure (on fields) *Cs.*, *lud drén-pa* to carry manure (to the fields) *Cs.*, **gyāb-čē, tāb-čē, tāñ-čē** *W.* to manure the ground; *lud-ku* dung-water; *lud-dōñ* dung-hole; *lud-pūñ* dung-hill; *lud-bu* grubs etc. in a dung-hill.

ལུང་པ་ *lud-pa* 1. sbst. **phlegm, mucus, rnag-krág-gi lud-pas bkāñ-ste** full of phlegm, matter and blood *Gl.*; esp. in the organs of respiration: *lud-pa čig bskyūr-bas* throwing up some phlegm *Gl.*; *lud-pa lū-ba* to throw up by coughing *Dzl.*, *sbrid-pa* by sneezing *S.g.*; *lud-pór* spittoon, spitting-box *C.* — 2. vb., to boil over *ču lud-pas*

the water boiling over *Dzl.*; *mtso lud-pa* the running over of lakes, **inundation** *Ma.*; *ču lud-nas lud-nas bkāñ-ba yin* it filled, by the water rising higher and higher.

ལུས་ *lums* a bath used as a medical cure; **fomentation.**

ལུས་བེ་, ལུས་བེ་ནི་ *lüm-bi, lüm-bi-ni*, n. of a queen, and of a grove called after her, situated in the north of India, where Buddha is said to have been born.

ལུས་ *lus*, also *lūs-po*, **body**, *lus sā-la brdāb-pa* to prostrate one's self, frq., *lus stōn-pa* to show one's self, to appear, to make one's self visible, as gods *Dzl.*, and in a similar manner *lus* is often used for expressing our reflective verbs, when relating to physical processes, cf. *sems*; *lūs-kyi dbāñ-po* the sense of feeling, in as far as it resides in the skin and the whole body of man *Med.*; *rgyāl-poi ydun-brgyid* (or *rgyal-bu*) *lūs-la yod* I bear a prince under my bosom *Gl.*; *lus smād-pa* to violate, to ravish *Pth.*; *lus grüb-pai tōg-ma* the beginning of the development of a body as embryo *Wñ.*; *grüb-pa lus* v. *grüb-pa*; *lūs-la čāgs-ñiñ* from love of life *Dzl.*; *lus dan srōg-la sdō-ba* to risk or stake one's life *Dzl.*; *mī-lus tōb-pa* or *blāñ-ba* to be born as a human being, *lus-nān* (to be born) as an animal, or also as a woman *Mil.*; — often for the whole person of a man: *brāñ-gyi lus kyañ dpōn-du gyur* even a servant may become a master *S.g.*; *lūs-kyis mī bzōd-par nya-nān-gyis ydūns-te* is used (*Dzl.* ༡༩, 2) of an exclusively mental suffering or infirmity. — In mysticism and speculative science several expressions are employed which, however, do not differ much in their import: *sgyū-lus*, *ja-lus*, *bde-gro mto-ris-kyi lus*; *rig-pa dzin-pai lus* (*Tar.* 56, 20), *yid-kyi lus* (frq.), རིག་པའི་ལུས་, the immaterial body which is enclosed in the grosser material frame, accompanying the soul in all its transmigrations and not destroyed by death (*Kōpp.* I., 66), *yid-kyi lus* might be rendered by 'spiritual body'; another explanation given by Lamas is: the

body which exists only in our imagination (*gid*); in that case it would be identical with *sgyu-lus*.

Comp. *lus-rgyags* a fat body *Cs.*, *lus-rid* a mean, thin, lean body, *lus-sbóm* a thick stout figure, *lus-rin* a long tall body, *lus-tün* a short body *Cs.* — *lus-can* having a body, hence as *sbst.* = *séms-can* creature, being, *lus-can kün-gyi yid-du* ལོ་ཤིང་འཕྲུལ་པ་ a favourite of every creature *Stg.* — *lus-stód* upper part of the body, *lus-smád* lower part of the body. — *lus-bóns* the bulk of a body. — *lus-byid* form of the body. — *lus-med* having no body, incorporeal, ghostlike, ghostly, *lus-méd-pai skad* a ghostly voice *Mil.* — *lus-smád* v. *lus-stód*. — *lus-zuñs* v. *sub yzuñs*.

ལུས་པ་ *lus-pa*, *C.* also *lús-pa*, to remain behind or at home, *bód-du zlá-ba rnyis* to remain in Tibet for two months *Glr.*; to be remaining or left *Dzl.*; to be forgotten, omitted, left behind; *gyen-du lús-pa* to remain uppermost, floating to remain standing, sitting, lying, e.g. **ka lús-sa mi dug** *W.* the snow does not remain, will soon melt away; *lús-par byéd-pa Pth.*, *lús-su jug-pa*, **lus cüg-če** *Ld.* to leave behind, to leave a remainder; *ma-lús-par* entirely, wholly, without remainder, without exception, *gró-ba ma-lús* or *mi-lús Mig.*, all creatures without exception; *má-lús-par* prob. also: surely, undoubtedly, at any rate, in any case, *ni f.* — *lús-ma*, *rjes-lus*, *pytr-lus*, *lhóg-lus Cs.* remainder, balance, residue.

ལེ *le* 1. a small not cultivated river-island *C.*, = *glin-ka* and *zal*. — 2. v. *leu*. — 3. *W.* a word expressive of civility and respect, and added to other words or sentences, like *Sir!* and *Madam!* in English, **zu-lé** good day, *Sir!* it is also added to the word *sa-heb* gentleman, and then *sa-heb-le* is about equivalent to: honoured *Sir*, dear *Sir*. — 4. *num.*: 16.

ལེ་བཀོན་, ལེ་བཀོན་ *le-brgan*, *leb-rgán* 1. *Med.* *frq.*, *Lex.* = བརྩ་ saffron, whereas *Cs.* has: 'poppy, *le-brgan-rtsi* the juice of poppies, opium, *le-brgán-ghi mé-tog* the poppy flower, *le-brgán-ghi brás-bu* poppy-seed', and *Sch.* adds: *le-brgan-mdóg*

poppy-coloured, light-red, and he translates also *le-brgán Dzl. Sv.* 1, by 'poppy-coloured', although it is mentioned there amongst various species of Lotus. But in *W.* poppy and opium are usually called by the Hindi name غيم *pim*; neither in *W.* nor in *Sik.* did I meet with any body, who knew the significations given by *Cs.* and *Sch.*, but only: 2. **diapered design** of woven fabrics; thus also *Mil.*: *le-brgán dmár-poi ydan* a flowered carpet, *le-brgán jol-bér Pth.* a flowered dress with a train.

ལེན་ *lé-na* the soft downy wool of goats (esp. those of Jangthang) below the long hair, the shawl wool; fine woolen-cloth.

ལེ་མ་ *lé-ma* v. *leu*.

ལེ་ལག་ *le-lág* appendix, supplement, addition *Cs.*

ལེ་ལན་ *le-lán Cs.*: consequence; *Sch.*: rebuke, reprimand, reproof, and *le-lán-pa*, *le-lán bdá-ba* to blame, rebuke, reprove; *le-lán-can Cs.* consequential, important (?).

ལེ་ལམ་མཁའ་ *le-lám-mkhan* v. *las-lám-mkhan*.

ལེ་ལོ་ *lé-lo*, *lé-lo-nyid* indolence, laziness, tardiness, *lé-lo ma byed cig* don't be lazy! *Glr.*; *yèig lé-lo byds-nas* as one (of them) had been lazy *Dzl.*; *lé-los kyer* he is overcome by laziness *Mil.*; *lé-lor rjes-su gró-ba* to be given to laziness *Ld.-Glr.*; *lé-lo-can* lazy, indolent, slothful. — **le-söl** *W.* = *le-lo*.

ལེགས་པ་ *legs-pa B.*, *legs-po* and *-mo C.* (cf. also no. 3) 1. good, serving the purpose, with regard to things; adv. *legs-par* well, duly, properly, *legs-par tsól-ba* to search, to investigate accurately *Glr.*; *bsu-ba legs-po gyis* do care for a proper reception! *Glr.*; *legs-par gyur cig* (*Schr.* adds *kyéd-la*) may you prosper! *Sch.*, *legs-par zóns-so* you are welcome *Sch.*; happy, comfortable, *bdag legs-na* when I am well off (opp. to *nyés-na*) *Do.*; *legs nyes stón-pai mé-loñ* mirror of fate, of the future *Glr.*; *lo(-fog) legs(-pa) B.*, **lo lag-mo** *W.*, a rich, healthy, happy year; *ci ltar byás-na legs* which is the best way of doing it? *Glr.*,

Tar.; *sems-dan mis byás-na légs-pa gan yin* which of the actions of human beings are good (in this connection it is nearly the same as *bzán-po*, morally good); *legs* is also used in politely hinting or requesting, like the English 'you had better': *kyod pyin-pa légs(-so) Glr.*, and still more polite: *ységs-par legs* your Highness had perhaps better go etc. *Pth*; *nús-na šin-tu légs-so* if you can do it, very well! *Dzl.*; also *légs-so* alone, very well! well done! *légs-so légs-so* excellent! capital! — 2. neat, elegant, graceful, beautiful *C.* — 3. **lag-mo** *W.* good, due, and adv. well, duly, properly, like *légs-par* (v. above), e.g. **me lag-mo bar dug** the fire burns well, **lā-ka lag-mo čos** you have worked well; but most frq.: clean, pure, clear, **ču lag-mo** pure or clear water (opp. to *rtšog-pa*); fine, of powder, = *žib-mo*; **lag-mo čö-čö** to clean, clear, wash, wipe, sweep etc.; to reduce to fine powder, to pulverize.

Comp. *légs-dan Sch.*, *legs-ldan Cs.* virtuous(?). — *legs-byás*, resp. *legs-mdzad* good deed, good work *Cs.* — *legs-sbyar*, མཐུན་པ་, well constructed, skilfully arranged, high-wrought, hence: the Sanskrit language. — *legs-smón* patron, protector, well-wisher, congratulator *Cs.* — *legs-bšad* a remarkable saying, a sententious remark *Mil.*, two works, called after their authors *gon-dkar* and *sa-skye-legs-bšad*, are recommended to students of the language. — *legs-ysol* resp. thanks, acknowledgment, gratitude *C.*

ལྷན་པ་ *lén-pa* (rarely *lön-ba*, *lön-pa*), pf. *bloñs* (rarely *loñs*), fut. *blañ*, imp. *lon Cs.*, *loñ(s) Dzl.*, *Mil.*, *blañs Cs.*, *W.*: **lén-čö*, *nén-čö*, *blān-čö** to take, i.e. 1. to receive, get, obtain, *ynas-nān* an inferior place viz. for being re-born *Thgy.* — 2. to accept, what is offered or given, opp. to *dör-ba*; also to bear, to suffer patiently, to put up with. — 3. to seize, catch, lay hold of, grasp, e.g. one that is about to leap into the water *Dzl.*; to catch up; to catch, to take prisoner, a culprit *Dzl.*; to carry off, e.g. the arms of killed enemies; *ma byin-par* to take what is not given, to steal, to rob; *lén-pa-dra* it

is as if it had been stolen from me *Glr.*; *čün-ma lén-pa* to get or take a wife, frq., also to procure one for another person; *srog lén-pa* = *prög-pa* to deprive of life, to kill *Mng.*; to fetch, *lén-du (W. *lén-na-la*) soñ* go and fetch it! to take possession of, to occupy (by force of arms) *Glr.*

ལྷན་པ་ *lén-mo (Cs. also lén-po)* flat, mon-srān *lén-mo* Indian pease are flat, lenticular; *lén-dan*, *leb-léb* id. col., **leb-léb-la bor** lay it down flat! *lén-ma*, *leb-tāgs* lace, bandage, ribbon *Cs.*, *dar-skud-kyi leb-tāgs* lace of silk thread; *bhag-leb* a flat loaf of bread *C.*; *šin-léb*, *leb-šin* board, plank, *rdo-léb* a slab, cf. *gléb-pa*.

ལྷན་པ་ *leu* division, section of a speech, of a treatise, of a book, chapter, of very different length; *léu-dan Cs.*, *leur byás-pa Zam.* having sections or chapters, being divided into chapters; abbreviated *le*, *bšags-le dan šer-le čad-pa yin* the chapters (treating) of the confession of sins and of wisdom are wanting *Tar.*; *lé-ma Cs.*, *le-tšan Sch.* id.

ལོ *lo* 1. year (resp. *dguñ-lo*, v. *dguñ*), *lo lia-bču-pa Ma.* usually *lo lia-bču lon-pa (W. *lon-kan*)* fifty years old, of fifty years; *bü-mo lo-nyis-ma* a girl two years old *Ma.*; *lo dan lo*, *lo-ré (-re)-bžin*, *lō-ltar (Sch. also bstār!)* annually, yearly; *lō-nas lō-ru* from year to year; *šnā-lo*, *dās-lo* last year; *dā-lo*, usually **dā-lo**, this year; *pyi-lo*, *C. sán-lo* next year; *lo kōr-te* after one year had passed, *srās-kyis lo kōr-te* when the prince was one year old *Glr.*; the names of the twelve years of the small cycle (v. below) are those of the following twelve animals: *byi* mouse, *glāñ* ox, *stag* tiger, *yos* hare, *brug* dragon, *sbrul* serpent, *rta* horse, *lug* sheep, *spre* ape, *bya* hen, *kyi* dog, *pāg* hog; thus the first year is called *byi-lo* the mouse-year, and *byi-lo-pa* is a person born in that year etc. — 2. for *lo-tōg*, v. the compounds; for *lō-ma* leaf, for *lō-tsa-ba*. — 3. prob.: talk, report, rumour, saying, added (like *skad*) to the word or sentence to which it belongs, *čö-gé-mo šì lo zér-ba čos tsā-na* when a rumour is heard, that N.N. has died

Thgy.; *W.*: **da lam tar lo** they say the road is open now; also with a definitive subject: **a-čé 'kú-lig ton' lo** the mistress asks for the key; **ko kóm-se rag lo** he says he is thirsty (yet also in these cases a speaking on hear-say may be meant: somebody tells me that Mrs. N.N. asks for etc.); **tsór-lo** report, rumour *W.*, also **tsón-lo** and **lób (?) -lo** are said to have a similar signification; **šé-lo** and **rig-lo** *W.* are expressions of which I cannot give a satisfactory explanation; *bšád-lo byas kyan krám-pa yin Mil.*, prob.: though he may get a name (in the world) by his learned discussions, he is after all a liar. — *lo* 3 prob. occurs only in col. language and more recent pop. literature; *Dzl. 272*, 17 *lo* is a corrupt reading for *γsol*. — 4. num.: 146.

Comp. *lo-skor* (Cs. also *lo-kör*) cycle of years, a period of twelve years; it is the usual manner of determining the exact time of an event, which also tolerably well suffices for the short space of a man's life. If for instance a person in a dog-year (e. g. 1874) says that he is a *byi-lo-pa*, it may be guessed by his appearance, whether he is 10 or 22, 34, 46 etc. years old, and thus also in other cases accidental circumstances must help to determine the precise date of an event. Occasionally, however, the cycles are counted, e. g. *lo-skor bryad* 96 years *Glr.* Besides this cycle of 12 years there exists another of 60 years which is formed (in imitation of Chinese chronology) by combining those 12 names of animals with the names of the (so called) five elements, *šin* wood, *me* fire, *sa* earth, *lāgs* iron, *šu* water. Each of these elements is named twice, followed, the first time by *po*, and the second by *mo*; which signs of gender may also be omitted without altering any thing in the matter. Thus *šin(-po)-k'yi-lo*, *šin(-mo)-p'ag-lo*, *me(-po)-byi-lo*, *me(-mo)-glai-lo* are our years 1834, 35, 36, 37, and 1894, 95, 96, 97 etc. — *lo-krims* (v. *lo-tóg-gi krims*) ceremonies, at the beginning of harvest. — *lo-grāns* prop. date (of the year), *Sch.* also: *lo-grāns tsān-ma* being of (full) age. — *lo-mgó* Cs. the beginning of a year,

new-year's day. — *lo-rgyūs* v. *rgyūs*. — *lo-nān* a bad year, a poor harvest. — *lo-čág* Cs. 'every second year'. — *lo-čün* or *nyün* C. young, *lo-nyün-nyün* very young. — *lo-nyés* = *lo-nān*. — *lo-snyin* *Sch.* 'year, period or stage of life' (?). — *lo-tóg* or *-tóg* the produce of the year, harvest, crop, *lo-tóg rin-ba* to reap it, to gather it in. — *lo-tó* almanac. — *lo-dod* *Mil.* earthly-minded, sinner? — *lo-dpyā* annual tribute. — **lo-p'ü** = *srus-p'üd*, C. — *lo-p'yág* (*Ld.* **lob-čág**) embassy sent every year to the king to renew the oath of allegiance. — *lo-p'yéd* half a year. — *lo-tsān* annual produce, harvest, *lo-tsān čé-ba* a rich, abundant harvest *Glr.* — *lo-légs* v. *légs-pa*. — *lo-bšád* = *lo-tó* Cs. — *lo-γséb* *Sch.* a stack, a heap of corn (?).

ལོ་ཀ་ *ló-ka* *Ssk.* world, *lo-ke-šwa-ra* = ལ་ལོ་ཀའི་ལྷ་ར་

ལོ་ཐོག་ *lo-tóg*, or *lo-tóg*, v. *lo*, compounds.

ལོ་དཔ་ *lo-dab* v. *lo-ma*.

ལོ་མ་ *ló-ma*, *W.* **lob-ma**, leaf, *ló-ma lhuñ*, *brul B.*, C., **lob-ma qil* or *qul son** *W.* the leaves have fallen; **lob-ma řá-mo** an acerose or pine-leaf; *lo-dab* = *lo-ma*.

ལོ་ཙ་, ལོ་ཙྰ་ *lo-tsa*, *lo-tsā* (v. *Ssk.* ལོ་ཙ་ to speak?) the (art of) translating, *sgra dan ló-tsa slób-pa* to learn the language and the (art of) translating *Glr.*; also *ló-tsa sgyūr-ba* to translate *Pth.*; *ló-tsa-ba* translator (of Buddhist works) *lo-čén* great translator, seems to be a certain title; *lo-pān* for *ló-tsa-ba dan pāñdi-ta*.

ལོ་ལི་མ་ *ló-li-ma* *Ld.* (Urd. لولى) prostitute, harlot.

ལོ་ག་གེ་པ་ *lóg-ge-ba* seems to be nearly the same as *lóg-pa* adj., *te-tsom lóg-ge-bai nān-la* prob.: entertaining irrational doubts or scruples; *bañ-rim lóg-ge-ba* an inverted *bañ-rim* q. v.; *lóg-ge-ba-la Kyer* he took it back again *Mil.*

ལོ་ག་པ་ *lóg-pa* I. v. b., pf. and secondary form of *ldóg-pa*, q. v., I. to return, to go back, *yül-du Glr.*; **nam lóg-te ča dug** *W.*, **nam lóg-ne dō-gyu yin** C. when will you

return? *lóg-pa* ི་ཐད་ *Glr.*, *lóg-la* ི་དོད་ཏོ་ *Glr.* let us turn back, *pyir lóg-pai lam* the way back. — 2. to come back, to come again. — 3. to turn round, to be turned upside down, to tumble down *W.*, e.g. of a pile of wood etc.; *no lóg-pa* or *ldóg-pa* to turn away one's face, always used fig. for to turn one's back on, to apostatize *Kór-bai yul nio-ldóg-na* if you mean to turn your back to the land of the cycle of existences, more frq.: *lóg-pa byéd-pa* to revolt, to rebel, *lóg-pa rtsóm-pa* to plot, to stir up, an insurrection *Glr.*, *lóg-pa-mkhan* a rebel *Glr.*; **lóg-pa-can** rebellious, seditious *W.*

II. adj. reversed, inverted; irrational, wrong, *lóg-pai lam*, *lam lóg-pa* *Mil.* a wrong way; *lóg-pa-la zúgs-pa* ('to rush into error, to turn to what is wrong?'), also euphemism for to fornicate *Stg.*; *lta-(ba)-log-(pa)* v. *ltá-ba*; *čos-lóg* a wrong faith, false doctrine, heresy; *grwa-lóg*, *jo-lóg* col. an apostate monk or nun; *lóg-par* and (col.) *log* adv. wrong, amiss, erroneously, *lóg-par sém-pa* to think evil, to have suspicions (about a thing), often = *lta-lóg skyéd-pa* to sin; frq.: **log drén-pa** to mislead, seduce *B.*; **log yón-če** *W.* to come back, to return, **ši-lóg yón-če** to recover life, to revive (after having been nearly lifeless), to rise from the dead, prob. also: to appear as a ghost *W.*; **nad log-gyáb tan** *W.* the disease has become worse again, there has been a relapse; **la-lóg (bla-lóg) pó-če** *W.* to turn, e.g. the roast; **čud log tan-če** v. *γčud*.

Comp. *log-čos Ma.* = *čos-lóg*. — *log-rtógs* wrong judgment, false knowledge. — *lóg-lta* = *lta-lóg*, v. *ltá-ba*. — *log-spyod*, *Lt.*: *lóg-spyod nán-pa* perverse conduct, a sinful life. — *lóg-tso* with *sgrub-pa* to live in a sinful manner, as much as: to live by crime, by vice *Mil.*

འོག་ལོག་ logs 1. side, *rtsig-logs* the side of a wall, *mdün-logs* fore-side, front-side, *rgyáb-logs* back, back part of a thing; *lóg-re* 1. side-post of a door (opp. to *yá-* and *má-re*). 2. each side (v. re 3); *logs-bzán* the right or upperside, *logs-nán* the left or lower side (of a cloth) *Cs.*; surface, *sai* of the earth;

side, direction, region, *rkán-pai-lógs-nas* from the part of the feet, up from the feet (e.g. a pain in the body proceeding up from the feet) *Sch.*; *yyas-logs* the right side, *yyón-logs* the left side, frq.; *tsú(r)-logs* this side, on this side, *pá(r)-logs* the other side, on the other side; *lóg-su*, *lóg-la* aside, apart, **žag-pa** *C.* to lay by, to put aside, to put out of the way, to clear away, *lóg-su dgár-ba*, *bkár-ba* means about the same; *lóg-su bkál-ba* to hang aside, to hang up in another place; *lóg-na yód-pa* to be distinct, separate, to live by one's self, solitarily *Schf.*, *Tar.* 45, 18; *lóg-pa* other, additional, by-, co-, spare-, *rgyags logs-pa* spare-provision, so also *logs γčig*: *tug-pai sné-mo logs γčig* the other end of a rope. — 2. wall, **log-žál** *W.* id.; *logs-bris* mural or fresco painting *Tar.*

འོག་ lón 1. leisure, spare-time, vacant time, time, *lón yód-du ré-la nám-zla das* whilst you are always hoping to have (still) time(enough), you allow the favourable moment to pass away *Mil.*; similarly: *lón yod snyam-la mi-tse zad Mil.*; *sdód-pai lón méd-par* without delay, immediately, directly *Glr.*; **nia yón-lón med** *C.*, *W.* I have not time to come; **péb-lón yód-na** if your honour have time to come *C.*, *W.*; *rdég-lón yón-bas* as there will be yet plenty of time to beat (me, you had better hear me now) *Mil.*; *lón-ytam Sch.*: 'cheerful talk, animated conversation'. — 2. imp. of *lan-ba* and *len-pa*.

འོག་ཀ་, འོག་ཁ་, འོག་ག་ lón-ka, lón-ka, lón-ga *Med.* intestines, entrails, guts; strictly taken it is said to denote only the blind gut(?); *yár-lón*, *már-lón Cs.*: the upper gut, the lower gut or thin guts, thick guts; *lón-nád* a disease of the guts.

འོག་བུ་ lón-bu 1. pf. and secondary form of *ldon-ba*, as vb.: to be blind, and fig.: to be infatuated; as adj.: blind, blinded etc., as sbst.: blind man *Dzl.* — *lón-krid* (or *krid-pa*) the guide of a blind man *Lex.*; *lón-po*, *lón-ba-po* a blind man *Cs.*; **nye-lón** *W.* an empty ear of corn, a tare. — 2. also *lois-pa*, = *lén-pa Glr.* or *lan-ba* 1, 2 *Glr.*

འོག་བུ་ lón-bu *Stg*, *lón-mo Mil.* ankle-bone, astragal.

ལོང་ལོང་ *loni-loni* being in pieces, in fragments *C.*, cf. *bun-loni*.

ལོངས་ *lonis*, 1. pf. and imp. of *lón-ba*. —

2. in conjunction with *spyód-pa*: to use, to make use of, to have the use or benefit of, to enjoy, e.g. *bdé-ba dan skyid-pa - la* happiness and prosperity; *lón-spyod-par byá-bai rgyu* the object of enjoyment, the thing enjoyed *Stg.*; *lóns-spyód* (*Ssk.* མོག)

1. enjoyment, fruition, use, esp. with regard to eating and drinking, *lóns-spyód dá-la byed* they fed on meat, *lóns-spyód ñin dé-las byed* they lived on (the fruits of) this tree *Pth.*

2. plenty, abundance, *bza-btün-gi lóns-spyod dpag-tu-méd-pa bsag Glr.* they produced or procured an enormous quantity of food and drink; esp.: riches, *lóns-spyod čé-ba* great riches; wealth, property, *lóns-spyod-kyi bdág-por gyur* he became owner of the property *Dzl.*; *mčód-pa byá-bai lóns-spyod med* he was not rich enough to bring an offering (to Buddha) *Dzl.*

ལོང་པ་, ལོང་པོ་ *lód-pa, lód-po*, v. *lhód-pa*.

ལོང་པོ་ *lód-po* *Sch.*: 'half through, through the middle, one half(?)'.

ལོན་ *lon* notice, tidings, message, *lon-bzán*

good news, *sprin-ba* to give notice, send word, send a message; *lon kyur* or *lon zer* has also the special sense: send in my name! *C.*; *lon zig kyér-la dog* let me know, send me word *Pth.*

ལོན་པ་ *lón-pa = lén-pa* 1. to take, to receive etc. *Glr.*, *Pth.*, *ču lón-nam* have you

fetches the water? i. e. are you bringing the water? *Pth.*; *nór-bu mi lon* I shall not receive the jewel! *Pth.* — 2. more frq. the word is used with reference to time: to elapse, to pass, a. in a general sense, *lo mán-po zig lón-pa dan* after many years had elapsed *Dzl.*, *rin-zig lón-te* after a long time, *rin-por ma lón-par* after a short time. b. with regard to the age of a person: *lo ci tsam lon* how old are you? *bču-drug-lon* I am sixteen *Mil.*

ལོབ་ *lob* *W.* sometimes for *lo* year, and *lób-ma* for *ló-ma* leaf.

ལོབ་པ་ *lób-pa*, pf., imp. *lobs*, to learn, rarely for *slób-pa*; *lób-pa* the act of learning *Dzl.*

ལོས་ *los*, in truth, indeed, *mgón-skyabs ran los yin* he is indeed the helper (from a hymn in praise of Buddha).

ལ

ལ 1. the letter *ša*, the English *sh*, but palatal; in *C.* it is distinguished from (ལ) (*ža*) only by the following vowel being sounded in the high tone. — 2. num.: 27.

ལ ག I. 1. flesh, meat, *gyág-ša yak's* flesh, *lúg-ša* mutton; *ša tsód-pa* (*W.* **tsó-čé**) to boil meat; *ša rñod-pa* (*W.* **nó-čé*, *ñrdg-čé** or **ám-čé**) to roast meat; *gyi-ša* outward flesh, *nán-ša* or *nán-ča* inward flesh, or the entrails' *Cs.*(?); *ša-nas čád-pai bu Glr.* the child of my own flesh and blood; *ša*

krig-pa sexual instinct; **á-pe ša*, **á-me ša** in *W.* a vulgar form of attestation; surface of the body, *šai ri-mo* spots, stripes etc. on the skin (of an animal) *Tar.* — 2. muscle, *nú-ša* thoracic muscle *Mng.* — 2. for *ša-kóg* v. compounds.

II. v. *šá-ba* and *ša-mo*.

Comp. *ša-bkra* n. of a cutaneous disease *Med.* — *ša-skám* meat dried in the sun. — *ša-kán* larder; butcher's stall. — *ša-kú* broth. — *ša-kóg* the body of a slaughtered animal,

ཁྱ་ *śwa*

ཁྱ་

ཁྱ་ *śa-na*

without the skin, head, and entrails, *che-śa* of a large — *čun-śa* of a small animal. — *śa-kṛág* flesh and blood, meton. 1. for body, *śa-kṛág ṛśāl-ba* a sound body *Mil.* 2. for: children born of the same parents *Cs.* — *śa-rgyágs* fat meat. — **śa-čüg** (*śa bčug*) meat cut into strips and hung up to dry in the sun *W., C. (Hook. II, 183).* — *śa-rjén* raw meat. — *śa-njóg Sch.:* 'soup with greens in it'. — *śa-rnyin* old meat. — *śa-mdóg* colour of the skin, complexion *Dzl.* and elsewh. — *śa-mdog-lóg-pa Cs.:* *erysipelas*, St. Anthony's fire? — *śa-nág* the lean of meat *Cs.* — *śa-nád* a certain disease *Lt.* — **śa-na** (*lit.-śna*) *W.* ardour, zeal? — *śa-spu* feathers, downs. — **śa-spin** meat boiled down to jelly *W.* — *śa-ṣṛóg Mil.?* — **śa-bhag-leb** a sort of pie baked in oil *C.* — *śa-bo* sheep, cattle or other animals destined for slaughter *Mil. nt.* — *śa-bu* a maggot. — **śa-búr** *W.* boil, abscess, ulcer; *Sch.:* mark left by a lash, weal. — **śa-ḍé** rice boiled with small pieces of meat *C.* — *śa-sbrán* flesh-fly, blue-bottle-fly. — *śa-rmén* fleshy excrescence, a little lump in the muscular flesh. — *śa-btsós* boiled meat. — *śa-tśá* 1. hot meat. 2. friend *Pth., Sg., śa-tśa-čan* amicable, attached *W.* — *śa-tśán dmár-po Sch.:* 'a tumour resembling a weal or a wart'. — *śa-tśil* the fat of flesh. — *śa-tson-pa* butcher, dealer in meat. — *śa-dzin* 1. a hook for taking meat out of a kettle *C., W.* 2. the fork of Europeans. — *śa-dzér* wart. — *śa-zá, śa-zán* 1. prop.: flesh-eater, carnivorous animal. 2. gen.: a class of demons, described as fierce and malignant, *Ssk. पिशाच.* — *śa-züg, śa-yzüg* = *zug* 2. — *śa-rág* dried apricots, with little pulp, and almost as hard as stone. — *śa-riḍ* lean flesh. — *śa-ril* 1. little meat-pies. 2. v. *śa-ba.* — *śa-rüg* sauce, gravy *C.* — *śa-rül* putrid meat. — *śa-ró* a disease *Wñ.*, is said to be an induration of the skin, callus, or perh. scirrhus. — *śa-rlón* fresh meat, raw meat, *śa-ṛśár* flesh of an animal that has just been killed.

ཁྱ་ *śwa* 1. *Dzl. ཁྱ་, 1. Sch.:* high water, flood, inundation. — 2. *Lt.:* a certain hereditary disease or infirmity?

ཁྱ་ *śa-ka* some kind of game (?) *Wñ.*

ཁྱ་མ་ *śa-ka-ma, ka-che śa-ka-ma saffron C.*

ཁྱ་ར་ *śa-kar Cs.* a kind of sugar.

ཁྱ་ཁོན་ *śa-kón, or śa-kön, Wñ.; Sch.:* grudge, resentment, hatred.

ཁྱ་ཀྱ་ *śa-kya Ssk., ṣód-pa Tib., the mighty, the powerful, the bold, n. of the family of Buddha, the founder of the Buddhist religion, and hence often n. of Buddha himself, also śa-kya-tub-pa (Mil. rather boldly abbreviates it into śak-tub), śa-kya-mi-ni, śa-kya-señ-ge.*

ཁྱ་དཀར་ *śa-dkár v. ṛśa-dkar.*

ཁྱ་སྐྱ་ *śa-skád* the cawing or croaking of ravens *W.*

ཁྱ་སྐྱོ་ *śa-skyó Mñg.?* perh. dough mixed with meat.

ཁྱ་མ་, ཁྱ་ར་ *śa-kā-ma, śa-kā-ra = śa-ka-ma and śa-ka-ra.*

ཁྱ་ཁྱ་ *śa-küg Sch.* a small bag or purse.

ཁྱ་ཁྱི་ *śa-kyi Sch.* a shaggy dog, a poodle.

ཁྱ་ཁོན་ *śa-kón v. śa-kón.*

ཁྱ་གོས་ *śa-gós, col. for śam-gós.*

ཁྱ་ཅེན་ *śa-čén Lt.?*

ཁྱ་ཡམ་(སྐྱ་) *śa-nyám(s) Lex., as explanation of dbal?*

ཁྱ་སྐྱ་ *śa-sta, = klu Wñ.*

ཁྱ་སྐྱ་ *śa-stag* 1. also *śa-dag mere, merely, only, k'yeu śa-dag btsás-te* only sons being born *Dzl.;* *mi dbül-ṣōns-pa śa-stag-te* as they are all of them poor people *Dzl.;* *bdén-pa-mton-ba śa-stag-tu gyir-to* they all come to the knowledge of the truth *Tar.* — 2. *Ld.* for (*rtai*) *śám(-la)-btags(-pa)* a pack, a bundle, fastened to the saddle behind the rider, **śa-stag-la kol* or *rel ton** tie it up, fasten it behind!

ཁྱ་དི་ *śa-di Ld., Pur.* ape, monkey.

ཁྱ་ *śa-na* 1. *Ssk. ཁྱ་ hemp, Cs.:* flax, *śa-nai ras Stg., Sch.:* 'fine linen', *śa-nai*

gos a garment made of fine linen. — 2. v. *śā-sna*, sub *śa*.

འཕྲོ་ཤ་ *śā-pos* a thick blanket *Ld*.

འབ་, འབ་ *śā-ba*, *śwa-ba* *Cs. W., C., B.* a hart, a stag, col. usually **śa-wa-ra-ču* or *ru-ču**; *śā-po* the male animal, *śā-mo* the hind, roe, *śa-prūg* a young deer, fawn; cf. *kā-śwa*.

འམ་ *śa-ma* 1. after-birth, placenta. — 2. an ordinary coat made of cloth which has not been napped *W*.

འམ་མི་ལིག་ *śa-mi-lig* parsley *Ld*.

འམ་མོ་ *śā-mo* *C., B. (W. *móg-śa*)* mushroom; the various species of fungus receive their appellations from their colour (*dkar-śā*, *nay-śa*, *smug-śa*, *ser-śa*) or from the place where they grow (*klwis-śa*, *ču-śa*, *lud-śa*, *śin-śa*); the damp climate of Sikkim produces moreover **śā-kę*, *kā-wa* and *śā-mo* (*sgre-mo*) -*śa-mo**, etc. *Cs.* has also *śa-man*, a thick kind of mushroom.

འམ་ཤེ་ཤེ་ *śa-ra śo-ré* (cf. *γśér-pa*) *W.* moist.

འཕྲི་ཀ་ *śā-ri-kā* *Ssk.* n. of a bird, *Gracula religiosa*; a species of jay.

འཕྲི་བྱ་ *śā-ri-bu*, གྲུ་འཕྲི་བྱ་, n. of one of the two principal disciples of Buddha.

འཕ་ *śā-ru* 1. hartshorn *Med.* — 2. n. of a vein *Med.*

འཕྲོ་ཤ་ *śa-lóg* warped, oblique, aslant *W*.

འགྲུ་ཤི་ *śāk-ti* *Ssk.:* spear, lance, pike, sword, *Cs.* also trident; *Dzl*.

འགྲུ་ *śag*, in *śag-ter-gās* it broke, it burst asunder *Sch*.

འགྲུ་མ་ *śāg-ma* 1. *C.* small stones or pebbles, gravel, *śāg-ma-čan* gravelly, *śāg-lān* a plain abounding with gravel. — 2. *W.* pebble, *śāg-rād* rocky ground, covered with a thin layer of mould which only by dint of much irrigation will yield a scanty produce; *śāg-rūg* gravel, *śāg-sa* earth mixed up with pebbles, stony, sterile ground.

འགྲུ་མ་ *śāgs* 1. joke, jest, fun, *śāgs čé-ba byéd-pa* to rally maliciously, to turn into ridicule with sarcasms *Glr.*; *nian-śāgs* *Mil.* a bad joke; *kā-śāgs* v. *kā*. — 2. cause of a

contention, object of a dispute or a quarrel, matter in dispute *Mil.*; quarrel, dispute, contention, in gen., **śag gyág-pa** *C.* to fight, to quarrel, to dispute.

འགྲུ་ *śaṅ* v. *γśaṅ*.

འགྲུ་ཤི་, འགྲུ་ཤི་ལ་ཅེས་, འགྲུ་ཤི་ལ་ *śān-po*, **śān-kul-če**, *śān-rig* v. *γśān-po*; **śān-lág** a kind of fur, perh. for *śbyaṅ-slág* fur-coat of wolf's skin *Lh*.

འགྲུ་ལང་ *śān-lān* sabre, sword *Pth*.

འགྲུ་འགྲུ་ *śān-śān* a fabulous creature with wings and bird's feet, but otherwise like a human being; *śān-śān-téu* *Cs*: pheasant or partridge (ལོ་བ་ལོ་བ་).

འགྲུ་མ་ *śāns*, resp. for *sna*, the nose, *śāns-rgyid* *Pth.*, *śāns-sna* id.; *śāns-kūn* nostril, *śāns-rtse* tip of the nose.

འགྲུ་ *śād* 1. the mark of punctuation: |, also *rkyān-śād* or *čig-śād*; it is a diacritical sign of about the value of our comma or semicolon; *nyis-śād* the double shad, ||, dividing sentences, or, in metrical compositions, verses; *bḥi-śād* the fourfold shad, ||||, at the end of sections and chapters; *ḥseg-śād* the dotted shad (.), an ornamental form of the ordinary shad, always made use of, when a shad is to be put after the first syllable of a line; *śād byéd-pa* *Lex.*, *śān-pa* *Sch.*, to make a shad. — 2. v. the following article.

འགྲུ་པ་, འགྲུ་པ་, འགྲུ་པ་ *śād-pa*, *γśād-pa*, *γśād-pa* *Cs.*

1. to comb, to curry, (a horse), also *śād rgyág-pa*. — 2. to brush, to stroke, to rub gently with the hand *W*; *śād-ma* *Sch.* curry-comb, horse-comb; **śān-śe** a wooden rake, **čāg-śe** an iron rake *C*.

འགྲུ་ *śān* 1. iron hoop of a barrel *Cs.* — 2. small boat, **śēm-pa** ferry-man *C.* — 3. snow-leopard *W.* (cf. *γsa*). — 4. difference, distinction, *śān byéd-pa* to distinguish, decide, determine *Mil.* and elsewh, *γśān-gyis śān mi byéd-pas* as nobody else is able to decide it *Glr.*; *śkad-ynyis-śān-sbyór* is said to be the title of a certain dictionary.

འགྲུ་ཤ་ *śān-kā* 1. oblique *W.*, **śān-kā-la čé** to cut off obliquely; *śān-tér* id.,

འན་པ་ *śan-pa*

འ

འི་བ་ *śi-ba*

lam śan-tér-la ča dug the road has an oblique direction. — 2. *C.*: place of passing over a river.

འན་པ་ *śan-pa* 1. also *bśan-pa*, slaughterer, butcher *Gl.*, sometimes also hangman; *śán - Kan* slaughter-house, butcher's shop, *śán-gri* butcher's knife, *śan-grib* pollution by the sin of slaughtering an animal. — 2. master or rower of a boat, boatman.

འན་བྱ་ *śab-śub* 1. *W.* whispering, **śab-śub tán-čé, zér-čé** to whisper. — 2. also *śab-śób* lie, falsehood, *śab-śób byéd-pa* to lie, to cheat; *śab-śub-can* deceitful, fraudulent, crafty.

འན་, འཇམ་ *śam, γśam* the lower part of a thing, e.g. of a country, *śám-pa* a lowlander (opp. to *γśún-pa* and *stód-pa*); *γśám-du* adv. and postp. below, at foot, *rán-leui śám-du* *čad* they will be treated of in their respective chapters *Lt.*; *dei śám-du* under it, underneath (e.g. to write); *śam-gós, śam-lábs*, resp. *sku-śám* a garment like a petticoat, worn by Tibetan priests and monks.

འན་བྱ་ *śám-bu* flounces, fringes, trimmings.

འན་བྱ་ལ་ *śám-bha-la* *Ssk.* in pure Tibetan *bde-byün*, n. of a fabulous country in the north west of Tibet, fancied to be a kind of paradise; *śám-bha-lai lám-yig* (not passport, but:) 'guide for the journey to Shambhala'.

འར་ *śar* (from *śár-ba*) 1. east, *śar-pýógs* id.; *śár-pa* inhabitant of an eastern country; *śar-lhó* south-east. — 2. termin. of *śa*, into the flesh.

འར་པ་ *śár-pa* 1. young men, grown-up youth (collective noun) *W.*; perh. also: a young man. — 2. v. the preceding article.

འར་པོ་ *śár-po* 1. *W.* adulterer, **śár-po čó-čé* or *kúr-čé** to commit adultery, (on the part of the husband.) — 2. = *śar-pa* 1.

འར་པོ་ *śár-po* a young man, *śár-po γśón-nu* *γsum* three young men *Mil.*

འར་བ་ *śár-ba* pf. and secondary form of *čár-ba*.

འར་མ་ *śár-ma* 1. *Sch.*: a strip *Schr.* *śar rgyáb-pa* to sew in long stitches, to baste (*Sch.*: *zuñs γdáb-pa*). — 2. *W.*, *C.* grown-up girls (collective noun); a female(?)

འར་མོ་ *śár-mo* adulteress, cf. *śár-po*.

འར་འར་ *śar-śar* straightway, directly, *śar-śar γró-ba* *Cs.*

འར་ཁྱ་ *śar-śur* *Ld.* furrowed, having small elevations and hollows.

འལ་ *śal*, in *rna-sál* ear-lap, tip of the ear.

འལ་བ་ *śál-ba* 1. *Sch.* stone-pavement. — 2. a harrow, *śál-śál-ba* *Sch.*, **śál-la dūd-čé** *Ld.* to harrow.

འལ་མ་ *śál-ma* *Cs.*: a flint, sharp-edged stone; *W.*: stony ground; mountain side consisting of detritus; *śál-ma-can* full of sharp stones *Cs.*

འལ་མ་ལི་ *śál-ma-li* *Ssk.* the seven-leaved silk-cotton tree, *Bombax heptaphyllum* *Stg.*

འས་ *śas* 1. part, *ča-śas* id.; *bras de-las śas γčig* part of this rice *Dzl.*; *śas-śas-su bgó-ba* to distribute, . . . *la* among *Dzl.*; *śas-čé-ba* a good deal, much, the greater part of, *zla-mtsán śas-čé-bai ku-krag* generative fluid in which uterine blood predominates (cf. *ku-krag* in *kú-ba*) *Wdi.*; *γti-mug śas-čé-bar gyúr-ba* excess of dullness or stupidity *Thgr.*; *śas-čér, śas-čés, śas-čén* in an eminent degree, in an exceeding measure. — 2. some, a few, *žag-śas* some days *Mil.*; *ga-śas* some, a few *Mil.* — 3. instr. of *śa*.

འི་ *śi* num.: 57.

འི་བ་ *śi-ba* pf. and secondary form of *čí-ba*.

1. vb. to die, to expire, to go out (as light, fire); *śi-bar gyur-pa-las* when she was in a dying state *Pth.*, *śi-zin-pai óg-tu* after her death; **śi-te lóg(-yon)-čé** *W.* to rise again from the dead, **lán-čé** (lit. *slan-čés*) to raise from the dead. — 2. sbst. the state of dying, expiring, *śi-ba-las* *sos* awakened from a dying state *frq.*; cf. also comp. — 3. partic. and adj. *śi-ba sós-par byéd-par gyur* one already dying still recovers *Do.*; *śi-bai* *lus* the body of the deceased *Do.*

Comp. *ši-ki-ma*, ཤི་ཀི་མ་ 1. **subst. dying, death**, *ši-ki-ma-ru* in dying. — 2. **adj. dying**, *ši-ki-ma yod* (or ཤི་ཀི་མ་ ཡོད) he is at the point of death, he is at death's door. — **ši-kan** **col.** the deceased, the dead. — *ši-sno* *Sch.*: 'blessing for one deceased'. — *ši-čos* religious ceremonies for the dead *Sch.* — *ši-ša* flesh of animals that have died of themselves, the only flesh which a strict Buddhist is allowed to eat, and which accordingly in Buddhist countries is frequently consumed.

ཤི་རིག་ *ši-rig* *W.* clinking, jingling.

ཤི་རོག་ *ši-rōg* *W.* a sort of early barley.

ཤི་ལ་ *ši-la* *Ssk.* for *krims*, *tsul-krims* custom, manner, moral law.

ཤིག་ *šig* 1. for *čig* (q.v.) after a final *s*. — 2. **louse**, *mi-šig* common louse, *lūg-šig* sheep-louse, tick, *kyi-šig* flea, (*lha*)-*dre-šig* bug; **dag* (lit. *brag*)-*šig-pa** *W.* mite, wood-louse, tick; *šig fū-ba B.*, **ltā-čē, rūg-čē** *W.* to look for lice, to louse, *šig badl-ba* to clean from lice; *šig-čan* *Sch.* also *šig-po* or *šig-šig-po* infested with lice, lousy; *šig-nād* pedicular disease; *šig-srō* lice and nits *S.g.*

ཤིག་གེ་བ་, ཤིག་ཤིག་ *šig - ge - ba*, *šig - šig* 1. standing or lying close together, **close-banded** *Mil. nt.*, *C.* cf. *γσιγ-pa*, *γσιβ-pa*. — 2. **trembling, tottering, wavering**; with *miγ*: looking this way and that, looking about, perh. also: rolling (the eyes).

ཤིག་ས་(སེ་)ཤིག་ས་ *šigs(-se)-šigs* **rocking**, as trees moved by the wind *Mil.*; *šigs-šigs yom-yōm* **waving**, moving to and fro, shaken etc., also fig. *Pth.*

ཤི་ *šin* I. gerundial particle for *čin* after a final *s*.

II. **subst.** 1. **tree**, *bzd-šin* fruit-tree, *rtši-šin* v. *rtši*; *ljon-šin* a beautiful green leafy tree, *skām-šin* a dry withered tree. — 2. **wood**, *šin žig* some wood; *kān-šin* timber, timber-wood, *būd-šin* firewood, fuel, *skām-šin* dry wood; *yām-šin* *Cs.*: 'a small quantity of wood thrown into the fire for sacrifice'. — 3. a **piece of wood, log, billet**, **šin*

*nyi sum tob** *W.* put two or three pieces (to the fire); **stump, stub** of a tree *Gl.*; **tū-pag-gi šin** *W.* gun-stock; *srōg-šin* axle, axle-tree.

Comp. *šin-kir-ti* a **carrying-frame** *Lh.* — *šin-kyu* a wooden hook. — *šin-rkañ* *Schr.* a **wooden leg, a crutch**. — *šin-rked* the upper part of the trunk of a tree. — *šin-kāñ* 1. a wooden house, log-house. 2. shed or out-house for wood. — *šin-ku* sap, juice of trees. — *šin-kur* a load of wood. — *šin-kri* wooden chair. — *šin-mkan* worker in wood, **carpenter, joiner**. — *šin-rgōn* *Sch.* **wood pecker**, *šin-rgon krā-bo* the spotted woodpecker, *šin-rgon mgo-nāg* black woodpecker. — *šin-rgyāl* a tree of extraordinary height or circumference, a **giant-tree**. — *šin - miār* **licorice** *Sch.*, *Wts.*; a sort of cinnamon *W.* — *šin-čās* 1. wooden utensils, implements. 2. tools for working wood *Sch.* — *šin-tog*, *šin-tog* fruits of trees, **fruit**. — *šin-rta* v. that article. — *šin-stan* **chopping-block** *Ld.* — *šin-tags* wooden enclosure. — *šin-tūn* wood-picker, gatherer of wind-fallen wood. — *šin-dūm* log, billet, block. — *šin-dra* wooden lattice-work; wooden paling *C.*, *W.* — *šin-drun-pa* one sitting under a tree, i.e. an ascetic, *Burn. I*, 309. — *šin-ydigs* the leafy crown of a tree *Sch.* — *šin-sdōñ* trunk, **stem of a tree; a tree; block**. — *šin-prān* a small tree, a shrub, bush *Sch.* — *šin-bāl* cotton from the cotton-tree *Cs.*, cf. *šal-ma-li-šin*. — *šin-bu* a small piece of wood, *šin-bu sor-bži-pa* a piece of wood four inches broad or long *Tar.* — *šin-brās* fruit. — *šin-smān* medicine prepared from wood *Sch.* — *šin-rtśā* root of a tree. — *šin-rtśi* resin *Cs.* — *šin-rtśé* **top of a tree**. — *šin-tsa* cinnamon (having a 'saltish' taste, as is expressly stated *S.g.*); **šin-tse lōb-ma** *W.* bay-leaf, laurel-leaf. — *šin-tśāl* chip, shaving, splinter. **šin-tśōgs** *W.* forest. — *šin-yžōñ* a wooden basin, trough, tub. — **šin-žōg** (lit. *bžogs*) chip, splint *W.*; shavings brought off by the plane *C.* — *šin-zān* **wood-rasp** *Sch.* — **šin-zél** a small chip, a very small and thin piece of wood, a splinter, **šin-zél zug son** *W.* I have run a splinter into (my hand or foot).

ཤིང་ཀུན་ *šin-kun*

ཤ

ཤུག་ *šug*

— *šin-zóg* *W.* a rasp. — *šin-yzer* a peg. — *šin-léb* board, plank. — *šin-šin* the bark of trees. — *šin-séd* a rasp.

ཤིང་ཀུན་ *šin-kun* *asa foetida*, used as medicine, and (like garlic) as a spice; also n. of a mountain pass between Lahoul and Zankar.

ཤིང་རྩ་ *šin-rta* ('wooden horse') **waggon, cart**, carriage, also fig. = *tég-pa*, e.g. *šin-rta čén-po* frq. in the writings of *Tsonkapa*; *šin-rta-kór-lo* id.; *šin-rtai Kan-bzán* the body of a carriage, *šin-rtai mda* the pole, beam, shaft of a cart, *šan-lo* the wheel, *rjes, lam, šul, srol* the track, rut (of a cart) *Cs.*; *šin-rta rkan-yčig* *Sch.* wheelbarrow; *šin-rta-mkan* *Cs.* maker of carts, cartwright; *šin-rta-pa* 1. carter, driver, coachman. 2. charioteer.

ཤིང་ *šid* 1. *Sch.* **hazel-nut**. — 2. also *yšid-yšid-ma, yšid-stón, yšid-zán* **funeral repast**, of which every body may partake; *šid-čós* religious funeral ceremony; *šid-sa* *Sch.* 1. burying ground, cemetery. 2. a fruitful field = *yšin-sa*. Cf. *yšin*.

ཤིང་ཏུ་ *šin-tu* **very, greatly**, esp. before adj. and adv., in *B.* frq.

ཤིབ་ *šib* v. *šib*.

ཤིབ་པ་ *šib-pa* v. *šib-pa* to whisper.

ཤིབ་ཤིབ་ལུ་ *šib-ši-lu-lu* or *rú-ru* *Ld.* **hip**, the fruit of the dog-rose.

ཤིམ་ཤ་པ་ *šin-ša-pa* *Cs.* a kind of tree or wood.

ཤིར་, ཤིར་ཤིར་ *šir, šir-šir*, with *čón-pa* *Cs.* to gush out, to stream forth with a noise.

ཤིལ་བ་ *šil-ba* *W.* to drip through.

ཤིལ་མི་ *šil-li* a gauze-like texture *W.*; *šil-šil* 1. id. 2. *Cs.*: 'a cant word denoting the noise of any thing'.

ཤིས་ *šis* **good luck, fortune, bliss**; *de byün-na šis* if that happens, it will be an auspicious sign, *šis-pai min* a name foreboding good *Lt.*, *mi šis-pai ltas* an omen foreboding ill *Wdā.*; *batán-pai šis* acc. to *Schl.* 232 denotes the religious plays performed in the

convents. *Cs.*: *šis(-pa)-po* one blessed, *šis-pa yin-pa* to be blessed, *šis-par gyür-ba* to become blessed, *šis-par byéd-pa* to make blessed, to bless; *bkra-šis* v. *bkra-ba*.

ཤུ་ *šu* 1. acc. to Cunningham and other English authorities the Tibetan word for **stag**; yet as none of the many Tibetans, from different parts of the country, that were consulted by us, seemed to know this word, it is not unlikely, that in consequence of indistinct hearing it is but a corruption of *ša-ba* (q. v.). — 2. **šu-šu jhé-pa** *C.* to **whistle**. — 3. num.: 87.

ཤུང་ག་ *šu-dug* n. of a plant *Med.*; *Sch.*: the **rush**.

ཤུབ་ *šu-ba* I. subst. 1. **an abscess, ulcer, sore** *Cs.*: *šu-ba čon* an abscess rises, *na* gives pain, *šan* heals; **šu-búr** *W.*, and prob. also *šu-tór* *Med.*, id; **šu-nág* and *bá-šu** *W.* a sore that has become inflamed and rankling. — 2. **scab, scurf, scald** *W.*

II. vb., pf. (*b*)*šus*, fut. *bšu*, imp. (*b*)*šu(s)*, 1. **to take off**, pull off, draw off, *yžán-gyi gos* to take off a person's clothes, *gó-ča* armour, *mtšón-ča* arms, weapons *Pth.*; **to strip, strip off**, e.g. leaves, twigs, *págs-pa* the skin, the peel, hence (also without *págs-pa*) **to skin, to pare, to peel** *W.*, e.g. **á-lu šu-če** to peel potatoes; *gyab-šus* coat of wool shorn from a sheep, fleece *Ld.* — 2. **to copy**, *dpe* a book, resp. *žal-šus byéd-pa* *Cs.*; *dpe-bšus* a copied book *C.*

ཤུན་ *šu-bham* *Ssk.*, sometimes at the end of books, hail! all hail!

ཤུར་སེ(ན)་ *šu-ra-se(-na)* n. of a tract of land in the neighbourhood of Mathura, not far from Agra *Wdk.*

ཤུ་ལི་ཀ་ *šu-'i-ka* *Tar.* 63, 8, prob. also *šu-lig* *Sch.*, n. of a fabulous country in the north-west.

ཤུག་ *šug* 1. **a thrust, push, knock**, **šug čém-po jhé-pa** **to push off**, to give a knock, to elbow, differing from *púl-ba* to shove (by a more gentle motion) *C.* — 2. in comp.: *Kyo-šug*, v. *Kyo*; *šug-bza* **wife**, consort, spouse *Schr.* — 3. *W.*: **old**, but still fit for use. — 4. *šug-šug-la* col. for *šub-bur* **softly, gently**, e.g. *gró-ba* to walk, to tread etc.

འུག་གུ འུག་གུ *W.* for འུག་བུ.

འུག་པ་ འུག་-*pa* 1. the high, cypress-like juniper-tree of the Himalaya mountains, the pencil cedar (*Juniperus excelsa*). It covers large mountain tracts, is considered sacred, and much used in religious ceremonies; its berries (*འུག་-བླ་སྤ*) are burnt as incense. — *འུག་-དུད* the smoke or perfume of juniper. — *འུག་-ཚེར་མེད* *Med.* the young pointed sprouts of this tree. — *འུག་-ཚོད་* a sort of mistletoe, *Viscum Oxycedri*, growing on it and gradually killing it. The leaves have a slightly sour taste and are used for culinary purposes *W.* — *རྒྱལ་འུག་* acc. to *Cs.* = *སྤ་-མཁའ་འུག་* *Juniperus squamosa*, a low shrub and similar to our *Juniperus communis*. But a passage of the *Stg.* shows that its fruits are eaten like pease or rice, which cannot be imagined of juniper-berries or cypress cones; cf. *སྤ་-མཁའ་*. — 2. in *འུག་-པ་ རུད་-པ་* *Sch.*, v. sub *འུད་-པ་*.

འུག་སྤ འུག་སྤ 1. inherent strength, power, energy, c. genit.: *དཔུང་-པའི་*, *བླ་མཁའ་-པའི་*, *དཔུང་-པའི་* *འུག་-ཀླུ་མཁའ་* by the power or ardour of faith, love, joy, e.g. to shed tears, = to weep with joy etc. *Glr.* and elsewhere; *ཤིང་གྲི་འུག་ དཔུང་མི་བྱལ་* the impulse to make water must not be suppressed *Med.*; *དཔུང་-པའི་ འུག་-ཀླུ་མཁའ་* *yin* this is the power of former alms or presents *Glr.*; *འུག་-རྒྱལ་མཁའ་* *འུག་-ཀླུ་མཁའ་* by the power of grace *Do.*; *འུག་-པའི་ འུག་* the power or ability of attaining to that place *Thgr.*; without a genit.: *འུག་-ཀླུ་མཁའ་* = *རྒྱལ་མཁའ་* *འུག་-ཀླུ་མཁའ་* spontaneously, of one's own accord, *འུག་-ཀླུ་མཁའ་ ཡོད་* they will, no doubt, come of their own accord *Mil.*; *འུག་-བླ་སྤ་པ་* to exert one's self(?); *འུག་-སྤ་མཁའ་* = *འུག་*; *སྤ་-འུག་ རུད་-པ་* *Cs.*: 'the accenting the first syllable'. — 2. col. also *འུབ་* and *འུད་*, mostly in compounds: *འུག་-སྤ་མཁའ་* *Mil.*, *འུག་-སྤ་མཁའ་*, col. **འུག་-རྒྱལ་** a whistling, a whistle or whiff; *འུག་-ལུ་* 1. a whistling. 2. a whistled tune, **འུག་-ལུ་ རྒྱལ་མཁའ་** to whistle a tune *C.*; *འུག་-པ་* a small whistle which, in sounding it, is put quite into the mouth.

འུག་སྤ་རྒྱལ་ འུག་སྤ་རྒྱལ་ (*W.* **འུག་-འུག་**), *འུག་-རྒྱལ་* *sigh, groan, འུག་-རྒྱལ་* *nar byéd-pa*

or *byin-pa* to sigh, to groan, *འུག་-རྒྱལ་ འུག་-རྒྱལ་* *he heaves a deep sigh Mil. nt.*

འུག་བླ་ འུག་བླ་, pf. *འུག་བླ་*, 1. to snore. — 2. to hum, to buzz, e.g. of a large beetle.

འུག་འུད་ འུད་ v. *འུག་* 2.

འུག་འུད་ འུད་-*pa* pf. fut. *འུད་*, 1. to rub, e.g. one thing against another *C.* — 2. to get scratched, excoriated, galled (cf. *འུག་-པ་*). — 3. *འུད་-བླ་པ་* (*W.* **འུད་-འུད་**) to steal silently away, to sneak off unperceived.

འུག་པ་ འུག་-*pa* bark, rind, peel, skin, *འུག་-ཀུག་*, *འུག་-པུག་* id., the last expression is also used of the skin of animals *Lex.* — *འུག་-འུག་* the outer rind or skin, *འུག་-འུག་* the inner rind; *འུག་-འུག་* the middle rind, the bast, esp. of willows *Sch.*: *འུག་-ཀུག་ འུག་-པ་* the spontaneous chapping or peeling off of the skin; *འུག་-མཁའ་* box-wood.

འུག་པ་ འུབ་-*pa*, also *འུབ་-པ་*, pf. imp. *འུབ་*, to speak in a low voice, to whisper, *འུབ་-བླ་པ་* id.; **འུག་-འུབ་-ལུ་ འུག་-འུབ་* *W.* to read in a low voice, to read whispering; *འུབ་-བླ་* a whispering, *འུབ་-བླ་ འུག་-པ་* to recite in a low voice *Lex.*, *འུབ་-བླ་ འུག་-པ་* *B.*, **འུབ་-ལུ་ འུག་-པ་* *W.* to speak softly; *འུབ་-བླ་ འུག་-པ་* to reprehend in a whisper *B.*

འུག་པ་ འུབ་ case, covering, sheath, paper bag etc. frq.; *འུག་-འུབ་*, resp. *འུབ་-འུབ་* stocking, sock, *འུག་-འུབ་* knife-case or sheath, *འུག་-འུབ་* v. *འུག་*; *འུག་-འུབ་*, resp. *འུག་-འུབ་* glove.

འུག་པ་ འུབ་-*pa*, pf. (*འུབ་*), ft. *འུབ་*, imp. (*འུབ་*) *འུབ་*(s), 1. to weep, *འུབ་ འུབ་ འུབ་* do not weep! *འུབ་-འུབ་* *Mil.* weeping, lamentation. — 2. to tremble(?) *འུག་-འུབ་* *Lt.*, *Schr.* *འུག་-འུབ་ འུད་-པ་* to tremble or shiver with cold, to shudder.

འུག་པ་ འུར་-*ba*, pf. fut. *འུར་*, imp. (*འུར་*) *འུར་*, 1. to burn slightly, to singe. — 2. to cut off.

འུག་པ་ འུར་-*bu* 1. girdle, belt *Lex.*; *འུར་-བླ་* *préu* *Zam.* id. (acc. to *Sch.*). — 2. *Cs.*: sore, ulcer. — 3. *Ts.*: dumpling of flour, = *འུག་-ལུ་*.

འུག་ འུ 1. an empty place, a place that has been left, that is no longer occupied, *འུག་-འུ འུག་-པ་* *stóns-nas* your own place becoming

ལྷ་པ་ *lul-pa*

ཉ

ཤེས་པ་ *sher-pa*

empty, by your quitting it *Mil.* *lul-du lus-pai* nor all the things left behind in the camp *Glr.*; *dön-tse län-pai lul-du* instead of the coin which had been taken away (there appeared ...) *Dzl.*; *kyöd-kyi lul-du* in the place which you occupied during your life *Thgr.*; hence in a looser sense: *btsün-mo méd-pai lul-du* on the occasion of the queen's absence *Glr.*; in the same manner *Tar.* 103, 16, 19, and also thus: *dei lul-du Glr.* 51 during her absence. — 2. track, rut, of a carriage, furrow, of a plough *Dzl.*, way, road; also in a gen. sense: *lul tag-rin* a long way *Glr.*; *lul-lám* = *lul*; acc. to Cs. also manner, method. — 3. any thing left behind by a person departed, or by a thing removed, as *ču-lul*, *mar-lul*, *pye-lul* that little water, butter or flour which adheres to the vessel emptied, but not washed; *me-lul* the extinguished cinders left by a fire; **property left** by a deceased person *lul tsän-ma yög-po-la tob* his servant gets all the property left (by his master) *W.*, *C.*, *pa-lul* paternal inheritance, patrimony; *pa-lul-dzin-pa* the heir *C.*; *lul yan mi dug* nothing at all is left; **lul-med-kan do** *W.* finish it at once! eat it all up! *ü-tsari-po* one that eats all up, clears his trencher (a good trencherman) *Ts.*

ལྷ་པ་ *lul-pa*, བྲུ་པ་ *bül-pa* Cs.: **backbone, back, posteriors**; *lul-sä* the flesh, the muscles of the back, *lul-rgyis* the fibres, the nerves of the back; *Sch.*: *bül-dri* smell of excrements, *lul-byi* polecat, fitchet.

ལྷ་པ་ *lus* 1. v. *lul-ba*. — 2. *lus döl-pa* to whistle *Sg.*

ལྷ་པ་ *lus-ma* any thing copied, a copy *Cs.*

ཤེ 1. Cs. *de-stag*, *de-dag* = *de-stäg* mere, only, nothing but. — 2. num.: 117.

ཤེ་མ་ *de-na* v. *de-na*.

ཤེ་པ་ *de-pa* v. *de-pa*.

ཤེ་བམ་ *de-bäm* Cs.: = *to-yig* a kind of contract or bargain.

ཤེ་མ་ *de-ma* (for *rye-ma* or *ryes-ma*?) *W.* noblewoman, lady of rank or quality,

lady, **de-ma čün-ü, čem-čün** nobleman's daughter, young lady, Miss.

ཤེ་མོ་ *de-mön* *Sch.*: 'divine predestination, divine protection; nature, fate, destiny; power; origin of power or authority; strength', force, the latter signification also in *Wts.* (?)

ཤེ་རུ་ལ་ *de-rul* *Sch.*: **fetid, putrid**.

ཤེ་ག་ *deg* 1. imp. of *ye-gs-pa*, resp. for *dog*. — 2. the Arabian شيخ, chieftain, elder, senior. — 3. *C.* col. for *ded I.*

ཤེ་ར་ *ded I.* **strength, force**, = *stobs*, *mau*, *C.* also *deg*; *dpa-zin ded-čé* a mighty hero *Thgy.*; *ded-čan* strong, vigorous, powerful; *ded-mo* 1. sbst. = *ded*? 2. adj. = *ded-čan Ts.*, **de-mo gyag-pa yin** he is strong and stout, *ded-méd* powerless, weak, *ded-méd-kyi rdä-bas rkan-tän mgyogs* one travels quicker on foot than on a weak horse; *ded-čün* weak, feeble, frail, e.g. *lus Lt.*; *ded, bori* strength decreases, begins to fail, *ysos* is restored, *nyams* is impaired; *ded skyed-pa* to grow fat *Sch.*: 'to protect; to make haste'; **wi sig-la ded čüg-čé**, *W.* to strengthen a person; **ded dan nyé-čé** *W.* to rub well, forcibly; **ded žär-te (sbyar-te) čän** run and jump! **ded žär-te gyob** swing your arm and throw! *W.*; **ded-kyer-näg-pa** by force, with violence, e.g. **tan** he forced it on (me) *W.* (cf. *nam*); *ded-po-čé* a strong, powerful man *Thgy.*; *ded-bu* *Lex.* id.; *ded-bdag* *Sch.* one having power or authority, a lord, ruler. — **ded-wän** *W.* force, violence, **ded-wän dan** by force, e.g. to take, **ded-wän tän-čé** *W.* to violate, to force (a girl).

II. the approximate direction, region, quarter, *nyi-mai dog ded-na* below the sun, i.e. between the sun and the horizon *Mil.*; *W.*: **gani ded-la** in what direction? where-to? **de ded-la** about in that direction; **gani ded ne* (lit. *ynas*) *deg-tu** to some place or other.

ཤེ་ན་ *den* (?) floor of a house or room *W.*

ཤེ་ཕྱིན་ *sher-pyin* abbreviation for *des-rab-kyi pa-rol-tu pyin-pa*, the title of a division of the *Kan-gyur*.

ཤེར་བ་ *šér-ba*, pf. *bšer*, to compare, to confront *Cs.*

ཤེར་ *šer* crystal, glass *Dzl.* and elsewh.; acc. to *Stg.* the moon also consists of such crystal *Cs.*: *rán-šer* native crystal, *bžú-šer* artificial crystal, glass; *mán-šer* *Pth.* prob. = *šer*; *špos-šer* amber; *me-šer* burning-glass, *ču-šer* རྩུ་མཁའ་མཁའ་ a fabulous magic stone supposed to have the power of producing water or even rain.

Comp. *šer-kór* or *-pór* a tumbler. — *šer-dkár* = *šer* *Glr.* — *šer-kán* glass-works, glass-manufactory *Schr.* — *šer-šgón* globe of glass *Mil.* — *šer-šg* glass-door. — *šer-rdó* crystal. — *šer-šnód*, *šer-spyád* a crystal or glass vessel. — *šer-prén* a string of glass-beads. — *šer-büm* glass-bottle. — *šer-mig* spectacles, spy-glass, telescope.

ཤེས་ *šes* v. *šes*.

ཤེས་པ་ *šes-pa* (synon. *rig-pa*, resp. *mkyén-pa*) I. vb., 1. to know, perceive, apprehend, *bžán-bar šes-pa* to find, to know a thing to be good *Glr.*; *brtágs-na mi šes* when (the soul) is searched for, it is not to be perceived or apprehended *Mil.*; *šes-pai blo ingenium sapiens* *Dzl.*; *mi-šes-pa-dag* those who do not care for knowing (a thing) *Dzl.*; *su šes B.*, *C.*, **či šé* W.* (like the Hindi क्या जाने) who can tell? may be; *čian mi šé-kan* a know-nothing, ignoramus, dunce; **kó-rán mā šé-kan čén-mo žig tsor dug* W.* he is said to be an extremely clever (learned etc.) man; *mi-šes dgu šes-pa* knowing (even) the unknown things, knowing every thing *Thgy.*; *čan-šes* id.; **na-rán ton šé* W.* I know it from having seen it; *šes-par gyur* 1. he will know. 2. he comes to know, he learns; *šes-par gyis žig* 1. know! 2. let it be known! *šes-bžin-du* knowing, knowingly, with (my) knowledge; *no-šes-pa* = *šes-pa*, yet cf. sub *no*. — 2. to understand, = *gó-ba*, *don* the sense *Glr.*; *nas rtsis šes* I understand mathematics; to be able, in a general sense, also physically: **ghan šé-pa* C.* to one's best ability, to the utmost of one's power (= *ji nus-kyis B.*, **či tib-kan* W.*); *krag-gi gon gul šes-pa* a clot of blood that

could only quiver (though, in fact, a human being) *Glr.*; esp. with a negative: *smra mi šes-pa* not being able to speak, *dgye dgu mi šes* they cannot be bent or curved *Med.* — 3. to be convinced, to be of opinion, to think, *sú-la yañ mdzá-bor ma šes* do not think anybody to be your friend!

II. sbst. (= *rig-pa*) 1. the knowing (about a thing), knowledge. — 2. science, learning, *šes-pa-la zóg-tu ltá-ba* to look upon science as a (sort of) cheating. — 3. intellectual power, intelligence, *šes-pa tibs* the intellect (of infants) is still very weak *Lt.*, *ysal* is clear *Pth.* — 4. the soul or spirit, separate from the body *Thgy.*, *Mil.*

Comp. **šé-gyá** talent(?) *C.*, *W.* — **šé-gyü** character *C.*, *W.*, **šé-gyü ném-pa** a bad character. — *šes-šód* desire of knowledge, curiosity of mind *Mil.* *šes-ldan*, *šes-blo-ldan-pa* 1. knowing, rich in wisdom. 2. very learned Sir! — *šes-po*, *šes-pa-po* one that knows or understands, a knower *Cs.* — *šes-bya* 1. what may be known or ought to be known, *šes-bya kun* every thing worth knowing, all the sciences. 2. knowing, conscious, wilful? *šes-byai sgrib-pa* contamination by wilful sins *Do.*? — *šes-byed* that which knows, the understanding. — *šes-bžin* consciousness (v. above *šes-bžin-du*), *dran-pa dan šes-bžin-dan yin-te Gyatch.* 22v, 14 (cf. *Burn.* II, 806, 5); *šes-bžin* may, accordingly, be used for 'conscience' in a christian sense. — *šes-yon Ts.* = *šes-rgya*. — *šes-ráb* (ཤེས་རལ་) 1. 'great knowledge', wisdom, intelligence, understanding, talent, *šes-rab čs-ba* very talented, gifted (e.g. a boy) *Mil.*; *šes-ráb dan ldan-pa* id.; *šes-rab-spyan* the (mystic) eye of wisdom *Schl.* p. 210. — *šes-rab-rtswa Taraxacum*, dandelion, also used as food. — *šes-rab-kyi pá-rol-tu pyin-pa*, ཤེས་རལ་པ་རིམ་པ་, the having arrived at the other side of wisdom, n. of that section of the *Kangyur* which treats of philosophical matters.

ཤོ ཞོ (*Cs.*: *šó-mo*) I. die, dice, *šò rgyáb-pa* to dice, *šò rtsé-ba* to play at dice, *šò-gyéd-pa* (*Sch.* *kyé-žig* as imp.) id.? — *šò rgyál-ba* or *pám-pa* to win or lose at playing;

sho-rgyan Cs. the money or stake deposited at dice-playing; *rtais-shoi rdeu Mil.*, *sho-rdel Wdk.*, an attribute of certain deities; *sho-mig* the points of dice, *sho-mig ysum-par* (or *-pa-la*) *bab-na* when three points are thrown. Tibetans play with three dice marked with 6 and 1, 5 and 4, 3 and 2 on opposite sides, hence from 3 to 18 points may be thrown.

II. 1. the white willow of *Spiti, Ld.* and other Himalayan districts. — 2. other plants *rgya-sho, lug-sho?* *Wdn.*

III. = *btsa-ma* blast, blight, smut, mildew Cs.

IV. for *sho-gam*, q. v.

V. num.: 147.

ཤོག་པ་ *sho-gam* custom, duty, tax, *sho-gam lci-ba W.* **lci-te** high duty, *sho-gam len-pa* to take toll, to levy a duty; *sho-gam bzla-ba Sch.*: 'to smuggle, to circumvent or defraud the customs'(?); *sho-gam-gyi ynas* custom-house; *sho-gam-pa* receiver of the customs, toll-gatherer; **sho-fäl, sho-dü?** *Ts.* tax, duty.

ཤོཅ་ *sho-cha* a kind of steel-yard C.

ཤོམ་ *sho-ma*, v. *shu-mo*, mushroom *Mil.*

ཤོམང་ *sho-mán* a medicinal herb *Med.*

ཤོར་ *sho-ra* saltpetre, nitre, *sho-ra-can* nitrous.

ཤོར་ *sho-ré*, adj., damaged, spoiled, by being partially broken, torn etc., sbst.: a defect, flaw, notch, gap, also hare-lip; **sho-ré son** it is damaged, **sho-ré ton son** a notch, chink, crack has been caused; **ka-shor, na-shor**, with a slit lip, a slit nose.

ཤོལ་ཀ་ *sho-lo-ka* v. *sho-lo-ka*.

ཤོག་ *shog* I. *shog-çig*, prop. from *yshogs-pa*, imp. of *shon-ba*, 1. come! let him come! *bras-bu tsur-shog-gi yid-smón ná-la med* I do not wish that fruit should come to me from without *Mil.*; *kur shog, kyer shog bakyal shog* bring hither, (with *son* inst. of *shog*: take away!) *shog zér-ba* to invite, *ned-la shog kyan mi zer Ghr.* we are not so much as invited, you know. — 2. with the imp. = *gyur-çig*, *bsad-par-shog* may (he, I etc.) be killed! *Dzl.* — II. v. *shos*.

ཤོག་པ་ *shog-pa* I. sbst., also frq. *yshog-pa*, 1. wing, *yshog-rkyan-ba* to spread the wings, also to spread like wings; **shog-pa dè-çe, dad-çe, dum-çe** *W.* to clip the wings; *yshog-pa-can, yshog-lán* provided with wings, winged, a bird. — 2. wing-feather, pinion, *dab-yshog, yshog-sgro* id.; *mjug-yshog* tail-feather. — 3. fin, of fishes. — 4. other things resembling a wing or a feather, *mig-yshog*, resp. *spyán-yshog* eye-lash; *ran-tág-gi yshog-pa* prob.: wing or float-board of a water-mill; of course it might also be used for: wing, sail, of a windmill, though these are not yet known in Tibet.

II. vb., v. sub *yshog-pa*.

ཤོག་བ་ *shog-bu, W.* **shug-gu**, 1. sheet of paper, and paper collectively, *rgya-shog* China paper, *bod-shog* Tibet paper, *dar-shog* silk-paper, *ras-shog* cotton-paper (also paper of linen-rags), *shin-shog* bast-paper, *pags-shog* leather-paper, skin-paper, parchment; *mtshin-shog, nag-shog* dark-blue or black paper, for writing on in gold or silver; *ngo-shog*, resp. *dbu-shog*, upper leaf, i. e. cover, covering, wrapper. — 2. *Bal.*: book.

Comp. *shog-kán* paper-maker's form. — *shog-gán* a sheet of paper. — *shog-grán*s number of leaves in a book. — *shog-sgril, shog-dril, W.* **shog-ril** paper-roll, codex. — *shog-ldeb Sch.*: 'leaf, sheet'? — *shog-tsár* scrap of paper. — *shog-shin Sch.* palm-tree? — *shog-hril yçig* = *shog-gán, Sch.*

ཤོང་(ས་); བཤོང་(ས་) *shon(s), yshon(s)* (*Lex.*: *མ་ལུ་* 'elevated plain, ridge of a mountain') 1. mountain-ridge *Wts.* Usual meaning: 2. pit, hole, cavity, excavation, valley, *çu-shóns* cavity filled with water *Dzl.*; *span-shóns* valley with meadows, low ground overgrown with grass; *snai bya-yshog-gi yshóns* the cavities near the wings of the nose *Mil. nt.*; *shon-du* valley-ward, down hill *Dzl.*; *shóns-can, (y)shon-(y)shón* full of cavities, uneven, *Sch.* also: rough, rugged, steep; *shóns-bu* furrow, *shóns-bu tén-pa* to make furrows, to furrow.

ཤོང་བ་ *shon-ba* I. to go in, to have room in or on, with term., *mi shon, W.* also: **shon-çe mi dug** that is not to be got in,

there is no room for it; *bre lña dōn-bai bām-pa* a can holding five quarts *Dzl.*

II. pf. *bāns*, fut. *bānā*, imp. *don(s)*, to empty, remove, carry or take away, *W.* stones, earth etc., but gen. (with or without *rkyāg-pa*) to go to stool, to ease nature, *B.* and col.

ཐོད་ ཐོད་ 1. the lower, the inferior part of a thing, *rtse-dod* upper and lower part, tap and bottom *C.*; *rgya-dod* *Wdn.* a low tract of land, with a milder climate, where e.g. apricots are thriving, opp. to *pu-lkags* elevated cold region, scarcely fit for the cultivation of corn and barley; *dōd-du* to or towards the bottom, down, downwards, *C.*, **dō-du bāb-pa** to descend, come down, **dō-ne dzég-pa** to ascend *C.* — 2. imp. of *dād-pa*, *bād-pa*; yet cf. also:

ཐོད་པ་ ཐོད་པ་, pf. *bād-pa*, 1. to say, to declare *C.* — 2. to comb *Cs.*

ཐོད་, ལྷན་ ཐོད་, *ṣod*, *ṣob* a fib, falsehood, lie, *smrd-ba*, *W.* **gyāb-ḥe**, to tell a lie.

ཐོད་ཐོད་ ཐོད་ཐོད་ loose, soft, as leaves etc. *W.*

ཐོད་པ་ ཐོད་པ་, pf. (b) *doms*, *bāms*, fut. *bām*, imp. (b) *dom(s)*, to prepare, make ready, arrange, put in order, fit out, *ṣnas* lodgings, *ṣdon* a seat, *stōn-mo* a festive entertainment, *bḥōn-pa* a carriage, i.e. to have the horses put to *Dzl.*; *dpūn-gi tsogs* an army *Dzl.* — *dōm-ra* 1. preparation, arrangement, fitting out, *dōm-ra byéd-pa* = *dōm-pa C.*, so also *Cs.*; but *Sch.*; 2. *dōm-ra* state, pomp, splendour, with *byéd-pa* to show off, to dress smartly, *dōm-dam* stately, grand(?).

ཐོད་ ཐོད་ v. *dō-ré*.

ཐོད་པ་ ཐོད་པ་ 1. v. *ḥōr-ba*. — 2. to measure *Mil.*, v. *ṣōr-ba*.

ཐོད་པ་ ཐོད་པ་ 1. intercalation, insertion *Cs.*, *ala-dōl* intercalary month. — 2. *Cs.* pres. tense of *bḥōl-ba* q.v.

ཐོད་པ་ ཐོད་པ་ *Sch.*: 'a species of willow', v. *ṣōl-po*.

ཐོད་ ཐོད་ 1. almost always in conjunction with *ṣōy*, the other, of two, e.g. *bud-mād ṣōy-dōs* the other woman *Dzl.* — 2. *ḥam*. ཐོད་, col. *dōg*, a termination indicating

the comparative or superlative degree: *ḥun-dōs*, *ṣōn-dōs* the younger, the youngest, of two or of several, *btsūn-mo lña-brgyās ḥun-dōs Pth.*; **rin-dōg** *W.* the tallest; *ṣun-rin-dōs Thgy.* the most long-lived; *drin-ḥe-dōs* the principal benefactress, cf. *drin*; *nad ḥe-dōs rgās-nad tēbs-pas* because one is suffering under the chief disease, viz. old age, *Thgy.*

ཐོད་ ཐོད་ *ṣri Ssk.*, = *dpal* glory, magnificence; magnificent, splendid, grand; *ṣri-ri Mil.*, pr. n., a naked mountain in a sandy plain, about a ten day's journey to the west of Tashi-lhunpo, covered with monasteries, and perh. on that account considered as *nyams-mtsār-ba*. *ṣri-kaṇḍa* v. *dpāl-gyi dum-bu*.

ཐོད་ ཐོད་ *ḥōl-ka Ssk.*, also *dō-lo-ka*, strophe, stanza, esp. one consisting of four catalectic trochaical dimeters.

ཐོད་ ཐོད་ I. 1. also *ṣā-ma*, *bā-ma*, worthy, becoming, fitting, suitable, *tēb-ba mi ṣai* as it is unworthy, unbecoming, improper, to persecute (others) *Dzl.*; **de kyōd-la ṣa yod** or **ṣā-ḥe yod** *Ld.* that serves you right. — 2. righteous, upright, honest, good, = *skyōn-med-pa*, *C.*; *blo ṣā-ma* an upright, true heart, *Thgy.*; **le ṣā-ma jhē-pa** *C.* to perform a work faithfully, in good earnest.

II. only, merely; mere, nothing but, (= *ṣā-stag*) *C.*

ཐོད་པ་ཐོད་པ་, ཐོད་པ་ཐོད་པ་ *ṣā-dkār*, *bā-dkār* *S.g.*, *Wdn.*, *C.* tin, *W. kar-ya*; yet cf. *ḥa-nye*.

ཐོད་པ་ཐོད་པ་ *ṣā-rin* a long skirt or coat-tail *Sch.*

ཐོད་པ་ཐོད་པ་ *ṣāg-pa* v. *ṣōg-pa*.

ཐོད་པ་ཐོད་པ་ *ṣāgs* right, justice, *Lex.* and esp. *W.*; *ṣāgs byéd-pa Lex.* to investigate the rightfulness (of an action), = **ge dōg pē-ḥe** *W.*; **im-dāg tān-ḥe** to administer justice, to sit in judgment **im-dāg-tān-kan** judge, **dāg (go-) lōg tān-ḥe** to warp justice, to judge contrary to justice and right; **im-dāg zū-ḥe** to go to law, to bring an action, **dāg-pon** superior judge, chief-justice, *W.* — *bka-ṣāgs* v. *bka* extr.

གཞང་ *γān* a musical instrument, esp. used by the Bonpo, *Glr.*, *γān krol-ba* to play on that instrument *Mil.*

གཞང་བ་ *γān-pa* *Sch.* = *bān-ba*.

གཞང་གཞོང་ *γān-γān* rough, rugged places or tracts *Cs.*

གཞང་པ་ *γād-pa* 1. = *dād-pa* to comb. — 2. = *čād-pa* II., to explain, to relate.

གཞམ་ *γām* 1. the lower part of a thing, *γām-du* a. adv. down. b. postp. under, below, beneath; also adv. farther down, more towards the end, in the course of; examples v. sub *leu*; postp. *dei γām-du* under it. — 2. barren, *B.* and col., *mo-γām*, *rgod-γām*, *ba-γām* a barren woman, mare, cow.

གཞར་ *γar* *Sch.*: a certain style of writing.

གཞས་མ་ *γās-ma* *Sch.* = *γā-ma*.

གཞིགས་ *γāg-pa* v. *γāib-pa*.

གཞིན་པ་ *γān-pa* 1. also *γān-po* good, fine, *zin sin-pa* *B.*, *C.* a fertile field, *sa-pyōgs γān-pa* a rich country *Stg.*; *γān-par rmō-ba* to plough well; *γān-sa* 1. fertile field or land. 2. v. *γān-po*. — 2. = *γāim-pa*.

གཞིན་པོ་ *γān-po* one deceased, a dead man, *γān-mo* a dead woman, e.g. **zin-mō jor-zōm** the deceased, the late *Jorzōm*; it may have reference to the body, as well as to the soul, or to both together. — *γān-rje* the god of the dead, of the lower regions, of *hades*, also regarded as the judge of the dead, *Ssk.* རྩམ་; *γān-rjei γāed* a. id., *Yama* the destroyer. b. the destroyer of *Yama*, *Siwa*; *Ssk.* རྩམ་པ་མཆོག་ cf. also *Schl.* 93. **zin-dūd** knot, opp. to **tol-dūd** a bow, a slip-knot *W.* — *γān-dré* the soul as a ghost or spectre *Sch.* — *γān-prās* the convulsive motions, the writhings of a dying creature. — *γān-zas* food presented to the Lamas when a person has died (*Cs.*: food prepared, or exposed for the dead?). *sin-sa* 1. burying ground, cemetery, 2. fertile field.

གཞིབ་(ས)་པ་, གཞིབ་(ས)་པ་ *γāib(s) - pa*, *bāib(s) - pa*, also *γāig-pa*, 1. *Sch.*: to range, to compare; *Ld.* to be ranged, to draw up in files; **gral*

*γāig rgyāb-pa** *C.* to induce assembled people by means of a stick to stand or sit closer; cf. *žal-bdāg*. — 2. *ral-gri γāib-pa* *Wān.*?

གཞིས་པ་, གཞིན་པ་ *γāim-pa*, *γāin-pa* *Sch.*: 'ground, crushed'.

གཞིས་པ་བརྩེ་བ་ *γāims-bzān-ba* *Sch.* to be ir-resolute, unsettled in opinion; to be distrustful, suspicious.

གཞིས་ *γāis*, often also *bāis*, 1. nature, temper, natural disposition, *γāis-ka* col. id., *rai-γāis yin* it is their nature, their natural disposition *Mil.* — *γāis - kyis* by the very nature of the case, without secondary causes, naturally, quite of itself *Mil.*; *γāis-nān* *Mil.*, *Do.* was also explained by *rgyū-med-par*, prob. implying merely: not having been one's self the efficient cause. — 2. person, body, *γāis tams-čād-du byūg-go* they anointed the whole body *Do.*

གཞུང་བ་ *γāun-ba* *Cs.* to rebuke, reproach; the *Lexx.* explain it by: *šub-bur smād-pa* to blame in a whisper, i.e. behind a person's back.

གཞུམ་པ་ *γāum-pa* v. *šum-pa*.

གཞེ་བ་ *γāé-ba*, pf. *γāes*, to abuse, revile, with *la*, *Dzl.* and elsewhere; *γāe yañ slar mi γāé-ba* even when reviled, (one should) not revile again (rule for monks) *Cs.*

གཞེག་པ་ *γāég-pa* v. *γāóg-pa*.

གཞེགས་པ་ *γāégs-pa* (imp. *γāégs*, *Dulva* in *Feer Introd.* etc. p. 68; but *šog* is prob. the original and older form), *Bal.* **šags-čas**, resp. to go, to go away, opp. to *byōn-pa* to come *Glr.*; in other passages to come *Dzl.*; *γāégs-grābs mdzad* he made preparations for setting out *Mil.*; *nām-mka-la jūr-zin γāégs* he ascended to heaven *Tar.*; *slar γāégs-pa* to return, to come back. *γāégs-pa* is col. seldom used, but often in books, and mostly of Buddha and great saints; *bdé-bar γāégs-pa* to die, of saints and kings; *sku γāégs-pa* *Glr.*; *dgūn-du* or *dgūn-la γāégs-pa* *Mil.*, *mkar γāégs-pa* *Glr.*, id.; *bdé(-bar)-γāégs(-pa)* as partic. = ཐུགས་ཀྱི་འཕགས་པ་ *Buddha*; *de-bzin-γāégs-pa* འཕགས་པ་ acc. to the explanation now generally accepted: he that

walks in the same ways (as his predecessors), a very frq. epithet of the Buddhas. — *γàegs - bskyés* parting-(beer-) cup, parting-feast or treat *Mil.* — *γàegs-zón Cs.* a banquet or dinner, after the death of a great person.

གཤེད་མ་ *γàed-ma*, rarely *γàed*, 1. **executioner, hangman** *Stg.*; *γàed-ma skó-ba* to engage a hangman, i.e. to pay a murderer *Glr*; fig.: *pián tsun γàig-gi γàed γàig-gis byá-ste Wdn.* prob. means: one destroying the other. — 2. in a special sense: gods of vengeance, tormenting the condemned in hell, or fighting against evil spirits, *drag-γàéd Schl.*

གཤེད་མ་འབྲས་(ས) *γàen-ráb(s) Glr.*, the founder of the Bon-religion, his full name being *bon γàen-rabs-γyün-drün C.* prob. identic with the Chinese philosopher *Lao-tse* — *ye-γàen Mil.* id. — *sgrub-γàen* the Bon-doctrine (opp. to *dam-čós Mil.*)

གཤེད་(བ) *γàér(-ba) B., C.*: wet, wetness; *γàér-ba, γàér-pa, γàér-po* adj, *γàér-bar γyür-ba* to get thoroughly wet, to be drenched *Dzl.*, to get moist, to be moistened; *γàér-bar byéd-pa C., B.*, **γàér-pa cò-čé** *W.* to wet, to moisten. In *C.* and in *B.* *γàér-ba* seems to be mainly used for wet, in *W.* for moist.

གཤེད་བ་ *γàér-ba* I. sbst. and adj. v. the preceding article.

II. vb.. 1. to ask for, beg for, *šér-te tob son* I got it by asking for it (I did not buy it) *W.* — 2. to ask **šér-len-pa** (lit. *γàér-len-pa*) to interrogate, to question, to try (judicially); as partic. and sbst.; the examining or criminal judge *C.* — 3. = *γàor-ba* to measure *C.*

གཤེད་བ་ *γàó-ba*, pf. *γàos*, 1. to pour out, to pour away *C.*, prob. the same as *bàó-ba*. — 2 (?) **ka šós-te Kyer** he has alienated him, enticed him to join his own party *Ld.* **གཤེད་མོ** *γàó-mo lever* **šó-mo gyáb-pa** *C., W.*, **tañ-čé** *W.*, **šó-mo kán-pa** *W.*, **kémpa** *C.* to put a lever to (a thing).

གཤེད་ཁ་པ་ *γàóg-pa* I. sbst. v. *šóg-pa*.

II. vb., also *bàóg-pa, γàág-pa, γàég-pa, čégs-pa*, pf. *γàags, bàags*, fut. *γàag, bàag*,

imp. *γàog, Pth.*, 1. to cleave, to split, *šin* wood, *rnám-par* entirely, *tsál-pa bžir* into four pieces *Glr*, *dum-bur* into pieces; *sgo γàág-pa* to break open a door (with a hatchet) *Pth.*; to break or pierce through, *dkyil* through the middle *Mil.*, *gañs bàóg-pa Mil.* to break through the snow, by means of yaks sent in advance to beat a path (v. *Huc.*), *lam bàóg-pa* in a gen. sense: to beat a path; *lam mi šog* or *ma šog-par dug Glr.* the road is not practicable; *šóg-les γàég-pa Thg.* to saw lengthwise; — *γàég-pa* is also used for: to rend, to tear, to make a rent or slit into a dress etc. *C., W.* — 2. to confess, *šdig-pa, nyés-pa, ltün-ba* to confess a sin, and thus to expiate it, which two, according to the views of a Buddhist, are always united, at least as it regards lighter transgressions. Hence *šdig-pa bàags* frq. means: the sin is atoned for, is blotted out, and *γàég-pa* is the usual word for 'to forgive'. *šdig-bàags atonement, expiation, sbrul bsád-pai-šdig-bàags-su* as an atonement for having killed a serpent *Glr*; *mfol - bàags = šdig - bàags, mfol-bàags-la ša-kóg bul-ba* to offer a killed animal (a sheep) as an atonement *Mil.*; *šdig-bàags-smón-lam Glr.* penitential prayer.

གཤེད་(ས) **γàon(s)* v. *šon*.

གཤེད་བ་ *γàód-pa* to comb *Cs.*

གཤེད་བ་ *γàón-pa Cs.* = *skyón-pa* to put on (?).

གཤེད་བ་ *γàób = šób.*

གཤེད་མ་ *γàóm-pa Thgy.* = *šóm-pa*.

གཤེད་ *γàor Sch.* a basin or reservoir of water, seems to be not much known; but in *Zam.* *γyür-bai γàor* is to be found.

གཤེད་བ་ *γàór-ba* I. vb., *C.* also *γàér-ba*, pf. fut. *bàar, bàor*, 1. to count, e.g. sheep, by letting them pass one by one through one's hands, the beads of a rosary (through one's fingers), hence *čos - brjod-bàar-sbyañ man-po byed* to read prayers etc. (cf. *sbyañ-ba*, 3). — 2. to measure, *bres* by the peck *Lex.*; to weigh; *γàér-la rá-gan γàár-ba* to weigh out (to exchange) brass

for gold. — 3. to hunt, to chase, = ཧོར་བ་, *ri-dwags* game *Lex.*; *nya-γsöl-ba* to fish *Dzl.* — 4. *Sch.* to cut through (?).

II. adj., also *γsöl-ba*, rough, bristly, shaggy, *skra*, *spu Stg.*, opp. to *γam-po* (*Sch.* rough, gruff, rude?)

གཤོང་པ་ *γsöl* plough *Glr.*, *ton*, *tón* - *γsöl* id.

The plough in India and Tibet consists only of a crooked beam, *γsöl-mda*, (without wheels) with the share (*γsöl-lcāgs*, *ton-lcāgs*) at the lower end; *γsöl-mda* *dzin-pa* to plough, lit. to take hold of the plough-beam.

གཤོང་པ་ *γsöl-po* poplar-tree *C.*

གཤོང་པ་ *γsöl-pa* 1. *γsöl-ba* and *bšol-ba*.

བཞེད་ *bšeu* 1. in *bgo-bšeu* portion, share, allowance, ration *Lex.*, evidently a secondary form of *šas*. — 2. *Dzl. 700*, 1 inundation, flood; *šwa*, the reading of the manuscript of Kyelang, seems to be preferable.

བཞེད་ *bšeu-ba*, pf. *bšas*, to slaughter, to kill (animals for food); in a story of *Glr.* it follows the slaughtering and must be understood to denote the cutting to pieces of the killed animal; but our Lama preferred to read *bšus-pa* to skin.

བཞེད་ *bšeu-ma* v. *γsā-ma*.

བཞེད་ *bšeu-pa* v. *γsōg-pa*.

བཞེད་ *bšeu-ba*, *Sch.* also *γsān-ba*, alvine discharges, *bšān-ba* *byin-pa* to make open bowels, of food, medicines *Med.*; *bšān-dgāg* constipation *Med.*; *bšān-γci* excrements and urine, *bšān-γci skū-ba* to dirty therewith *Dzl.*; *bšān-γci bori-ba* to retain stool and urine *Sch.*; *bšān-lām* the anus *Med.*

བཞེད་ *bšeu-ba* - *pa* leaky, leaking, full of crevices, **ču-zóm nyi-ma-la bór-na šān dug** *W.* the water-pail will become leaky, if it is left standing in the sun.

བཞེད་ *bšeu-pa* (prob. pf. of *šād-pa* q.v.) 1. to explain, expound; to declare, pronounce, *šos-bšād-pa* to explain religion, to lecture on religious subjects, to preach; *šā-ba dan* *drar bšād* he must be set down

for dead *Wdn.*; *bū-mo skyé-bar bšād* this indicates that a girl will be born *Lt.*; *bšād-kyis mi lān-nio* it is ineffable, unspeakable; to say, *šab-par bšād* they say it flows down *Wdn.*, *tā-mar bšād* he is said to be on the lowest stage *Thgy.*, *nān-par bšād* it is said or declared to be bad, *smān-du bšād* it is mentioned as a medicine *Wdn.*; to tell, to relate, col. the usual word. — 2. to comb, v. *šōd-pa*. — *bšād-grwa* school-room, lecture-room. — **šād-dōn** *W.* the subject of a talk. *bšād-yām* a public lecture *Sch.* (?). *bšād-lō byéd-pa* to make many words *Mil.*

བཞེད་ *bšeu-ba* v. *šān-pa*.

བཞེད་ *bšeu*, supine of *bšād-ba*.

བཞེད་ *bšeu-ba* v. *γsöl-ba*.

བཞེད་ *bšeu-ba* 1. to wash, to wash out or off, to clean by washing, to rinse, plates, dishes, etc. — 2. *ltō-ba bšeu-ba* to purge the body, hence in gen. *bšeu-ba* to suffer from diarrhoea, and *W. col.* **šal** diarrhoea, looseness, flux, **šal rag** I have d., **šal dug** he suffers from d., **šal yon** d. begins; *bšeu-γām* a mild d., *bšeu-pyēs* (?) a violent flux *Sch.*; *bšeu-nād* indisposition from d.; *bšeu-byéd B.*, *bšeu-smān B.* and col. laxative, aperient medicine.

བཞེད་ *bšeu-ba* v. *bšād-ba*.

བཞེད་ *bšeu-pa* v. *dzig-pa* I.

བཞེད་ *bšeu-pa* v. *γsib-pa*.

བཞེད་ *bšeu-ba* v. *šū-ba*.

བཞེད་ *bšeu-pa* to sell *Cs.*

བཞེད་ *bšeu-pa* 1. v. *šud-pa*. — 2. *Sch.* to purify by fire, *bšeu-me* purifying fire (?).

བཞེད་ *bšeu-pa* to put into the scabbard, to sheathe *Sch.*

བཞེད་ *bšeu-pa* — *བཞེད་ bšeu-ba* v.

བཞེད་ *šum-pa* etc.

བཞེད་ *bšeu* (cf. *bšeu*, *šwa*) inundation, flood *Mil.*

བཤེས་པ་ *bšes-pa*, prop. pf. of *šes-pa*, to know (a person or thing), to be acquainted, *dan* with *Dzl.*; *nyen-bšes* a relation, relative, *nyen-bšes-la pán-ytogs-par sems*-so they are intent on being of use to their relatives *Dzl.*; *nyen* and *bšes* may also be separated: *kyód-la nyen med bšes kyan med*, *Mil.*; *bšes-nyén* on the other hand means: friend, *dge-bai bšes-nyén* (*Ssk.* ཆེ་མཁས་པ་) friend to virtue, spiritual adviser, opp. to *mi-dgéi bšes-nyén* seducer, *Glr.* (cf. *sdig-pai grógs-po*); *dge-bšes* 1. = *dge-bai bšes-nyén*. 2. = *dge-benyén* lay-brother. — *no-bšes* v. *no-šes*. — *mdza-bšes* friend.

བཤེས་པ་ *bšó-ba*, pf. *bšos*, 1. also *γšó-ba*, to pour out *Lex.* — 2. to lie with, to have sexual intercourse with, = *krig-pa byéd-pa*, e.g.: *de dan bšos-pas bu skyes* after having slept with him, she bore him a son *Pth.*; to engender, to generate, to beget (v.a.), *pág-rdzis bšos-pai bu* the son begotten by the swine-herd *Pth.*, (*bšó-ba* seems not to be considered obscene).

བཤེས་པ་ *bšóg-pa* v. *γšóg-pa*.

བཤེས་པ་ *bšód-pa* = *bšád-pa*, **šó'-ri** *C.* rumour, report, **šó-ri-la dhé-ḍa zer dug-te yi' mi čé** though it is rumoured I cannot believe it *C.*

བཤེས་པ་ *bšór-ba* v. *γšór-ba*.

བཤེས་པ་ *bšór-po* *C.*, *W.* liberal, munificent, *Schr.*: squanderer, spendthrift(?).

བཤེས་པ་ *bšól-ba* 1. to put off, postpone, defer, delay, *bód-la gró-ba* the going to Tibet *Glr.*; absolutely: *bšól-ba bzan* it is good to wait; — to prolong, e.g. *mi zig-gi šsó-ba* the life of a person (by a reprieve) *Dzl.*, also to grant, to allow viz. a respite, a reprieve, *bdág-la žag bdum žig bšól-te* granting me a respite of seven days *Dzl.*; to stop, detain, e.g. the sun in his course *Thgy.*, a traveller wishing to set out *Pth.*; to omit, to neglect doing *Mil.* (ni f.); *pyi bšól-ba* to put off, postpone, *pyi-bšól byéd-pai gán-zag* a person that is always postponing his religious duties *Mil.*; *šós-la pyi-bšól byar mi run* *Mil.* there should be no putting off, whenever religion is concerned; *bšól debs-pa* and *tebs-pa* = *bšól-ba* frq.; *bšól ma tebs* he could not be detained, kept back, diverted from his purpose *Pth.*; relatives are called *bdúd-kyi bšól-debs* a hinderance on the way of the believer, caused by the devil.

བཤེས་པ་ *bšos* resp. for *zan* or *spags*, food, victuals, provisions of the table; *bšos-la γšegs-pa* to go to dine, to go to dinner *Dzl.*; *dge-dün-la bšos γšól-ba* to treat the priests to a meal *Dzl.*; now almost exclusively applied to food offered to the gods, = *lha-bšos*; *bšos-bu* *Mil.* offering-morsels, e.g. small pieces of butter offered to the gods or the ghosts.

བཤེས་པ་ *bšos-pa* begotten, generated, v. *bšó-ba*.

སྒྲ་

སྒྲ་ *sa* 1. the letter *s*, the sharp English *s*, in *C.* distinguished from *z*, (which is sounded there also as sharp *s*) only by the following vowel being high-toned. — 2. num.: 28.

སྒྲ་ *sa* 1. earth, as elementary substance, *sa ču me rluñ* earth, water, fire, air, the

four elements, *sa nyün-zad čig* a small quantity of earth, opp. to: *sa čén-poi sa* the mass of the whole earth *Dzl.*; *rdzá-sa* clay, argillaceous earth, **bé-sa** *W.* sand and earth, *šág-sa* flint and earth; also for ore, metal (like *rdo*), *γšér-sa* gold-ore, *dnül-sa* silver-ore *Cs.*; *kyém-sa* sweepings, offscourings;

the ground, *sá-la* (W. also **sə ká-na**) *ḍug-pa* to sit on the ground, *sá-la ltün-ba*, *gyél-ba* to fall to the ground; *sa-ḍog*, *sa-stén*, *sa-blá*, under, on, above the ground; *sa-ḍog-spyód* the Nagas (*klu*); the earth, the globe which we inhabit, usually more accurately *sa čén-po* v. above. — 2. place, spot, space, = *ɣnas*, and col. more in use than this, *rwai sa búr-ba* *Stg.* 'swollen in the places of the horns', i.e. men that had been oxen in a former life, and in consequence of it are distinguished by little knobs corresponding to their former horns; **póg-sa ghá-la dug** C. where have you been hit or hurt? *ḍá-sa* and *ḍém-sa* sharp-shooters' stand and place of the target C.; *yod-sa* the place where a person lives, (in the old classical style usually expressed by *gan-na-ba*); **čintai-sa** vulg. 1. orifice of the urethra. 2. privy, water-closet; *ni-la grós-ḍri-sa čig yod* I have a place where to ask advice, I have an oracle *Glr.*; in a wider sense: occasion, opportunity, possibility, *lús-la rég-sa med* one cannot get near him *Glr.*, *rje Kyód-kyi ṛégs-sa dé-na med* you cannot go to that place, Sir! *Mil.*; *nor-gyis blú-sa med* you cannot ransom yourself by money *Mil.*; also with respect to men: *na ṽán-la zér-sa (žú-sa, ré-sa) med* I cannot address myself to any body else with my words (requests, hopes); place, step, degree, grade, *čun-ma čé-sar bzun* he took and treated his second wife in the place of the first, i.e. he showed the second the honour due to the first; *sa-bču* v. compounds. — 3. it is also said to be the name of a quadruped of the size and appearance of a badger, but not identic with *ɣsa Sik*.

Comp. *sa-dkár* = *dkar-rtsi* Cs. — *sa-skám* *Sch.* arid soil, dry ground, steppe. — *sa-skyón*, *sa-skyór* *Lex.* protector of the earth i.e. king. — *sa-ku* made dirty by earth, dust etc., soiled, turbid. — **sa-kyád** W. (for *ɣnas* B., *sá-ča* C.) place, **sa-kyád kám-po** a dry place, also: the dry land; a piece of ground, **sa-kyád čig tan** he gave him landed property, **sa-kyád-di dag-po** landlord; dwelling-place, place of residence, **kyód-di*

*sa-kyád gá-ru yod** where is your home? — *sa-kyáb* Cs. = *sa-bdag*. — *sa-kyon* Cs.: 'the earth's extension or compass'. — **sa-ḥa** (*sa-kra*) map C. — *sá-mkan* one who is well acquainted with a particular place or country, a guide *Dzl.* — *sa-mkar* *Glr.* a castle the walls of which consist for the most part of earth. — *sa-gyón* *Sch.* hard ground. — *sa-dgá* and *sa-dgyés* *Lex.* = *ku-mu-da*. — *sa-dgra* *Glr.* the enemy of a country, i.e. in many cases nothing but a demon. — **san-gúl** W. earthquake. — *sa-nós* surface of the earth. — *sa-sión* Cs. blue earth. — *sa-bču*, *दशभूमि*, acc. to one explanation the ten steps or degrees of perfection which must be attained by those striving after the prize of Buddhahip; *sa tób-pa* to reach one step (viz. the first) *Do.*; *sa čén-po* a high degree, e.g. the eighth *Thgy.*; *Foucaux* enumerates them all *Gyatch. Transl.* p. 3. According to another supposition *sa-bču* signifies the ten worlds or dominions of the Bodhisattvas *Was.* (124). — *sa-ča* *Glr.*, *Mil.*, C. place, country (W. **sa-kyád**). — *sa-čen* 1. v. above *sa* 1.; 2. v. *sa-bču*; 3. v. *sa-skya*. — *sa-stén* v. above *sa* 1. — *sa-ḍug* evaporation, damp, injurious to those sleeping on the bare ground. — *sa-dó* (v. *do-po*) half a load of earth, a sackful of earth, being half the load of a donkey *Mil.* — **sa-dón** W. pit, hole. — *sa-bdag* 1. landlord, master or lord of the ground, sovereign *Stg.*, *sá-yi bdag-po* *sá-yi rje* are words used in addressing a king *Mil.* 2. more frq.: god of the ground of the country, supposed to be a jealous and angry being, of terrific appearance, to whom on many occasions sacrifices are brought, and who prob. was worshipped already before the spread of Buddhism cf. *Schl.* 271. — *sa-mda* 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant (?). — *sa-rdó* a stone of earthy fracture; earth and stones; **sa-dó da tsi-wa** to slight, to disregard, to neglect C. — *sa-ɣnás* (= *ɣnás-sa*) place, region, country, landscape, *nyams-dgá-bai sa-ɣnás* a lovely landscape *Glr.* — *sa-sna-lhá* soil of five different places. — *sá-*

pa inhabitant of the earth, of our globe *Sch.*
 — *sa-spyód* possessing the earth, man *Cs.*
 — *sa-pág* *Glr.*, prob. = *so-pág* brick, dried in the sun. — *sa-púg* cavern, cave. — *sa-pýógs* place, region, tract, *Jigs-pai sa-pýogs* an unsafe place or region *Thgy.* — **sá-bi-lig** *W.* 1. mouse, rat 2. *Ld.* also bar, bolt, door-bar? — *sa-blá* v. above *sa* 1. — *sa-dbán* *Cs.* = *sa-bdag*, v. above *sa* no. 1. — *sa-bol* *Cs.* soft earth. — *sa-ma-rdó* or *sa-mín-rdó-mín* *Sch.*: 'neither earth nor stone', i.e. a kind of conglomerate. — *sa-mín* *Sch.*: 'white sand' (??). — *sa-mós* *Sch.* = *kú-mu-da* or *úd-pa-la*. — *sa-dmár* red earth; *sa-dmar-bón* n. of a monastery in the neighbourhood of Darjeeling, situated on a mountain-slope, which consists of a red-coloured soil (*Hook. I.* 171 calls it Simonbong). — **sa-tse** *W.* sand or gravel found in roasted barley etc. — *sa-rtsig*, *sa-rtsis*, *sa-tsig* stage, post-station. — *sa-mtsams*, *W.* **san-tsam**, border, frontier, boundary *Glr.*; *sa-mtsáms* *gégs-pa* to fix the borders or limits, to mark out the boundaries. — *sa-zag* dust floating on water *Pth.* — *sa-yzi* ground, soil, footing, floor; estate *Tar.* 99. — *sa-og* v. above *sa* 1, *sa-og-spyód* the Nagas (*khu*). — *sa-yáns* a wide place or space, an extensive tract of land. — *sa-yül* = *sa-čá* *Glr.* — *sa-yyos*, *sa-yyó-ba* earthquake. — *sa-rigs* species of earth. — *sa-ris* *Pth.*? — *sa-rül* *Cs.* rotten or decayed earth (?) — **sa-ró** *W.* rubbish, (*Sch.* fallow-ground, fallow field?) — *sa-lám* *Mil.*, perh. for *sa-bcui lam.* — *sa-sún* *Sch.* crust of the earth (?) — *sa-báin* fertile land, rich soil. — *sa-erán* hard ground. — *sa-srún* *Cs.* = *sa-bdag* v. above *sa* no. 1. — *sa-erós* evening twilight, dusk *Cs.*

ས་སྐྱ sa-skyá a large monastery, S.W. of Lhasa, also the Lamas belonging to it, clothed in red, *Wts.* 132. *Schl.* 73. *sa* (-skyá)-čén(-po) honorary title of the Lama *Kun-dga-snyin-po*, born in the year 1090 after Christ; *sa-skyá pándi-ta* a famous Lama of this monastery, born 1180.

ས་གྲ sa-ga n. of one of the lunar mansions, v. *rgyu-skár* no. ༡༩, and hence also n. of a month, part of March and April, ni f.

ས་གྲ sa-ga-ra *Skr.* the sea.

ས་གུཌ sa-gu-tse worm *C.*

ས་ཏ sa-tra *Tar.* 184 and 187, *Schf.*: diploma, patent, not to be found in *Ssk.* dictionaries.

ས་ཧེལ་ཀླུ་པོ་ sa-tel-nág-po deity of the *Hór-pa*.

ས་བོན་ sa-bon 1. seed, *sá-bon* *debs-pa* to sow, *sá-bon* *btáb-mkan* sower, *sá-bon-du* *byéd-pa* to use as seed-corn *Dzl.*; seed-corn, corn, grain, also green corn, *sá-bon tsám-la rñá-ba* to mow off as if it were green corn *Ma.* — 2. = *kú-krág*, v. *kú-ba* *Med.*; also = *kú-ba*, e.g. *sá-bon dzin-pa* conception *S.g.*, *sa-bon zág-pa emissio seminis* *Glr.*; fig.: propagation, progeny, issue, *sá-bon byed mi nus* then no propagation can take place; *sa-bon cig zög* 'propagate thyself!' — 3. fig.: *dgé-bai sa-bon* the seeds or germs of virtue, *sádg-pai sa-bon* the germs of vice, *da sa-bon ma bskyéd-na* if I do not now produce seeds viz. of virtue (else more frq.: 'a root of virtue') *Dzl.*; *byan-čub-kyi sa-bon* *Tar.* — 4. *W.* soap, acc. to the Hind.

سائين, more accurately سائين

ས་འཇོ་སྐྱ sa-*tsó*-ma Gopa, the wife of Buddha.

ས་ཡ sa-ya a million; this number, however, is not much in use with Indians and Tibetans, whereas the *lāk*, *bum*, 100,000, frq. serves to represent a very large sum.

ས་ཡལ sa-yáb (sovereign, 'father to a country') a not unfrequent perversion of the title *sa-heb* *W.*

ས་ར་སྐུ་ sa-ra-so-ré also *sar-sór*, coarse-grained and fine-grained (corn, seeds etc.) mixed together *W.*

ས་རི sa-ri n. of a lunar mansion, v. *rgyu-skár* ༡༩.

ས་ལྲ sa-la *Ssk.* n. of an Indian tree, *Shorea robusta*, with which also some superstitious fables are connected.

ས་ལྲ་གི sa-lán-gi, *Hind.* सारङ्गी, a kind of violin,

ས་ལུ sa-lu *Ssk.* रासी, *Oryza sativa*, rice, as a plant; acc. to *Sch.* also Indian corn (?).

སའེ་སྤྲུམ་ *sa-le-sbrám* (cf. *sbram-bu*) *Wdn.*
fine gold.

སའེ་ *sá-heb*, col. *sáb*, *sab*, *Arab.* صَاحِب, formerly in India title of Moslems of high rank, now title of every European, = gentleman, sir.

སྤྲུམ་ *sag*, also *nya-sag* *Cs.*, 1. brawn, callosity; *Sch.* also: hair-side (of a skin); *sag-čan* brawny, *sag-ñug* a thick brawn. — 2. *W.* scale, (of a fish) *nya-sag-čan* scaly.

སྤྲུམ་པ་ *sag-ydár C.*, **sab-dár** *W.*, *ysag-brdár Sch.* a rasp, *sag-ydár rgyag-pa* to rasp.

སྤྲུམ་པ་ *ság-pa C.* a little bubble, **sag sag zér-wa** to sparkle, to effervesce.

སྤྲུམ་རྩ་ *sag-ram-rtsi* sulphuric acid *Cs.*

སྤྲུམ་(ས)་རི་ *sag(s)-ri* shagreen.

སྤྲུམ་ལྷ་ *sag-lád*, *Pers.* سَقْلَات, 1. fine cloth, made of *lé-na*, *C.* **go-nam** (v. *snam-bu*). European broadcloth *W.* — 2. round or twisted lace, round tape, strips of cloth set with spangles? *W.*

སང་ *sañ* 1. *B.*, *C.* to-morrow, *sañ-nyin* id. *Gl.*; *sañ-gi ydugs-la* for to-morrow noon *Dzl.*; *sañ nán-par Cs.*, *sañ sná-bar Gl.* to-morrow morning; also absolutely: on the following day *Pth.*, *dei-sañ* id.; *sañ-pód*, more frq. *sañ-lo* next year; *sañ-pód da tsám-du* a year hence, this time a year. — 2. *W.* particle denoting the comparative degree, inst. of *las* or *pas* of *B.*, **de sañ i' gyál-la** this is better than that. — 3. *Ld.*, *Balt.* sometimes for *yañ*.

སྤྲུམ་རི་སྤྲུམ་ *sañ-kritai skad* the Sanskrit language *Gl.*

སང་གི་ཀླ་ *sañ-gi-ka(?)* a greenish stone of which knife-handles and similar articles are said to be made *W.*

སང་ང་ *sañ-ná, sañ-né, sañ-sín Ld.* secretly, privately, whisperingly, by report, = *sám-súm*.

སང་སོང་ *sañ-sén* hiding-place, chink, crevice, *Kyím-gyi* of the house *Stg.*, for hiding money and treasures, = *sbugs*; *gós-*

kyi folds of the dress, that are a haunt of vermin.

སང་བ་ *sañ-ba*, pf. (b) *sañs*, fut. (b) *sañ*, 1. to do away with, to remove (dirt etc.), to cleanse, cf. *tsán-ba*, where also examples are given. — 2. in a more gen. sense: to take away or off, *kebs sañ-ba* to uncover; **ko-la nyi' sañ son** *C.* his sleep is gone, he cannot sleep. — 3. to spoil, to render unfit or useless, **wo-ma sañ son** *C.* the milk is spoiled, **zem sañ son** the cask or tub leaks *C.* Cf. *sen*.

སངས་རྒྱལ་ *sañs-rgyás* the Tibetan equivalent for ཐུག་; as to the etymology of the word v. sub. *tsán-ba*. The first historical Buddha is *Sañs-rgyas ðā-kya túb-pa*, whose family name is *Gau-ta-ma* and his personal name *Don-grúb*, བླ་མ་ལྷ་མོ་, which, however, is not much used. In course of time several imaginary predecessors were given to him: *Od-srñ*, *Gser-túb* and *Kor-ba-jig*, as having existed and reigned in former periods of the world. A successor also, *Byáms-pa*, was assigned to him, of whom it is supposed that he will reign at the period following this present one. According to others, however, *Sakyatubpa* was already the seventh Buddha that appeared on earth, the four above-named having been preceded by *Tams-ñad-skyób*, *Gtsug-tor-ñan* and *Rnam-par-zyigs*, this last one being the first of them all. These seven Buddhas then are comprised under the name of *Sañs-rgyas-rabs-bdñ*. — But the fertile imagination of devote Buddhists has further increased the number of future Buddhas to not less than one thousand(?), appropriate names for each of them have been invented, and Prof. Schmidt has thought it worth his while, to have these thousand names reprinted in a special pamphlet. Mysticism, however, generally knows only of the five first-named Buddhas (*Gautama*, his three predecessors and his first successor) and to each of these five 'human' Buddhas a celestial Buddha corresponds, called 'Dhyani Buddha' or the Buddha of contemplation, whilst to every Dhyani Buddha again

his Dhyani Bodhisattwa is associated. In later times there is even mentioned a supreme or highest god, *Adi-Buddha*, *tóg-mai Sañs-rgyás*, which doctrine, however, seems not to have been generally accepted. — Cf. *Köpp.* II, 15—29.

སད་ *sad* frost, cold air, cold, coldness, *sád-kýis kýér-ba* to be destroyed by frost *Glr.*; often in conjunction with *sér-ba*, hail.

སད་པ་ *sád-pa* I. to examine, see, try, test, *Kyod bzód-dam mi bzod sád-par byao* I shall see, whether you are patient *Dzl.*; *yser ltar sád-nas mnón-par gyur* like gold, it is approved by testing *Dzl.*; *nyáms-sad-pa* v. *nyams*; *sád-mi mi bdun* 'the seven men of trial', i.e. the seven most distinguished and talented among the young Tibetans sent by king *Kri-srón-lde-btsan* to 'Kampo Bodhisattwa, for being thoroughly instructed in religion and sciences *Glr.* 86, also *Tar.* 162, 22; *las sád-pai gán-zag Mil.* a tried, a tested man?

II. frq. in conjunction with *nyid*, resp. *mnal* 1. to cease to sleep, to awake, *rmis ma-tóg-tu* directly from that dream *Dzl.*, *yzim-pa-las* from sleep *Dzl.* — 2. to rouse, from sleep, to waken, more precisely *sád-par byéd-pa*; also fig.: *dgé-bai rtsá-ba* good, virtuous, emotions *Tar.*

སན་གིན་ *san-gin*, *Pers.* سنجين, bayonet *W.*

སབ་ *sab*, col. for *sa-heb*.

སམ་ཏ་ *sam-ta* *Schr.*, *brtsam-grwa* *Cs.*, others: *bsám-kra*, *sáb-dra*, pocket-book, notebook, memorandum-book, tablets *C.*, *W.* (*Cs.* a small writing-desk?).

སམ་དལ་ *sam-dál* *Ld.*, *yar-sam* *Lh.* mustaches.

སམ་(མ་)སྐམ་(མེ) *sam(-ma)-sum(-me)* with a low voice, lowly, softly, e.g. **zér-če**, from politeness etc.; **sam-súm zer** speak in a low voice! *W.*

སར་ *sar* 1. termin. of *sa*, *cé-sar don-pa* *Cs.* to promote to high rank or dignity, *sar-ynas-dpá-bo* (in a hymn) was explained by: *sa bcú-la ynás-pai dpá-bo* i.e. Buddha. — 2. *sár-yód-pa* v. *ysar*. — 3. sbst. wick *W.*

སར་རྩི་ཀ་ *sa-rdzi-ka* *Ssk.* soda, in *Wdi.* it is mentioned as a plant, yielding soda.

སར་སོར་ *sar-sor* v. *sa-ra-so-re*.

སལ་བབ་ *sal-báb* *W.*, and prob. also *sal-síl Mil.*, gold ornament, gold lace, and the like, *ni. f.*

སལ་ལེ་བ་ *sál - le - ba* clear, bright, brilliant *Mil.*, *sal-lér snán-ba* lighted up brilliantly, well lighted *Pth.*, *mdans sal-sál id. Pth.*

སས་ *sas* instr. of *sa*.

སྱི་ *si* 1. in some parts of *Ld.* the termination of the instrum. after vowels, like *su* in *Kun.* — 2. also *si-si*, the sound of whistling through the teeth, *si-skad*, *si-sgra* whistling, whistle; *si-brda* whistling, whistle, as a call or sign; *si-glu* a whistled tune. — 3. num.: 58.

སྱི་ཏ་ *si-tā* n. of one of the four fabulous streams of the world.

སྱི་རི་ *si-ri* 1. pack-thread, twine *C.*, *W.* — 2. bar, bolt, door-bar, **si-ri cüg-če* or *gyáb-če** to bolt, to bolt up, **si-ri tón-če** to unbolt, unbar *W.*

སྱི་རི་འབྲུ་ *si-ri-bu* centiped *W.*

སྱི་རི་ལ་ *si-rl* a kind of inkhorn, case for carrying an inkstand in one's pocket *Ld.*

སྱི་ལ་ *si-la* *Ssk.* सिन्धवी a sort of incense.

སྱི་ལི་མ་ *si-li-ma* the breaking up of the ice *Sch.*

སྱི་ལ་པ་ *sig-pa* to hitch up, to give a hitch, as porters do with a load on their back *Cs.*

སྱི་ལ་བྱ་ *sig-bu* *Sch.*, *sig-ra* *Schr.*, a sort of basket.

སིང་ *sin* v. *sin-sin*.

སིང་སྐུར་ *sin-skyür* *Sch.* curdled milk, sour milk.

སིང་ལ་གླིང་ *sin-ga-glin* *Cs.*, *sin-ga-lai glin* *Glr.*, सिंहल, Ceylon.

སིང་གེ་ *sin-ge* 1. frq. for *sen-ge*. — 2. v. *rtsin-ge*.

སིང་བ་ *sin-ba* 1. vb., **bal sin-če** to pick out, sort out, wool for the third time, by

སིང་བུ *sin-bu*

ས

སུ་མི་ *su-mi*

which the finest is obtained. — 2. adj. in compounds: *nág-sin-ba* jet-black, very black *Thgy.*; *spró-sin-ba* v. *spro*.

སིང་བུ *sin-bu* liquor made of mare's milk, Tartar arrack *Sch.*

སིང་ཚལ་ *sin-tsal* Ts. tea-pot, tea-kettle.

སིང་ཡོལ་ *sin-yöl* v. *sen-rás* in *sen-po*.

སིང་རི་ *sin-ri* 1. n. of a mountain *Glr.* — 2. = *sins-po*.

སིང་སིང་ *sin-sin* thin, limpid, of fluids *W.* (yet cf. *sen-po*), **sin dug-če** to clarify, to purify.

སིང་སེལ་ *sins-po* 1. adj. thin, clear *W.* — 2. sbst. *Cs.*, also *čan(-ba)-sins* *Pth.*, *Lt.*, **ug-sin** *Ld.* small-beer, the fourth infusion of 'chang', a weak beverage, without any intoxicating qualities, yet not disrelished on that account.

སིང་པ་ *sid-pa* to whistle *Sch.*, *sid-sgra* = *si-sgra*.

སིང་ར་ *sindhu-ra*, for *सिन्धूर* minium, red lead, = *li-kri* *Glr.*

སིབ་པ་ *sib-pa* to evaporate, to soak in, to be imbibed, of fluids, *sib-sib* or *sib-kyis*, also *sib-kyis tim-pa* to evaporate quickly.

སིབ་བུ *sib-bu* *Lt.*; *Cs.*: a sort of small-pox; *Schr.*: the measles.

སིམ་པ་ *stim-pa* *Lex.* = *bdé-ba*, *ཐུམ་*, sbst. good health, prosperity, vb. to be well, to be well off.

སིམ་བེད་(ལ་) *sim-bid(-la)* adv. sliding, gliding, slipping, with **čá-če** to move along in this way *Ld.*

སིལ་བུ, བསིལ་བུ *sil-bu*, *ysil-bu* a little piece, a fragment, *ro sil-bur* for the corpse falls to pieces *Mil.*; *sil-sil* col. id.; **sil čó-če** to reduce to small pieces, by breaking, crumbling, plucking etc. *W.*

སིལ་སྒྲན་ *sil-snyán* (also *sil* and *sil-sil* *Lex.*) cymbal, *lčags-kyi sil k'ról-ba* *Lex.*, *sil snyán ról-mo k'ról-ba* *Glr.*, *Dzl.* to strike the cymbals; *sil-snyán-ma* a female cymbal-player *Tar.*

སིལ་མ་ *sil-ma* 1. the tinkling sound of a cymbal, *rdza-čáb sil-mas snyán-pa*

brjod tunelessly flows the brook over its clay-slate bed *Mil.*; *sil-čáb* gurgling water, rippling brook *Mil.* — 2. also *sil-dñul* the rupee of Ladak, = 4 *ṣau*, = $\frac{1}{4}$ of an Indian rupee, **sil-nul gyad-di nas** a patch of barley worth 8 *Silma* *Ld.*

སུ *su* I. pron., also *su žig*, 1. interrog. pron. who? *di-na su yod* who is here? *Kyod su yin* who are you? *su či-skad byá-ba yod* who is it and what is his name? *Mil.*; which? = *gan*, *rgyal-poi bu su žig* which son of the king? *Tar.*, *sü-rnams*, *sü-dag*, col. **sü-su** plural form; in certain popular phrases: **su-gyóg** race, running-match *W.*, **su tob gyáb-pa** to pounce upon, to snatch away, to plunder *C.*, *W.* — 2. correlative and indefinite pron.: *su mi di ysód-pa dé-la . . . sbyin-no* to him that kills this man, I shall give . . . *Stg.*; *Kyod snar sü-la yañ ysól-ba ma btáb-bam* have not you already asked somebody before? *Dzl. LÖ, 14* (acc. to a better reading); *su de čán-bai gán-du mčio* I shall go to him who has it *Do.*; *su tod-tód* whom it concerns *Sch.* (?); *su yañ (run)* whosoever, whoever, any body who, also absolutely: every, every one, all, *sü-bas kyañ pyis* later than all (the others) *Dzl.*, when followed by a negative: nobody, frq.; *su byuñ* *Mil.* = *su yañ*; *su med kyañ* though nobody be present *Pth.*; *su*, *su žig*, *su gan* is also used for somebody, some one, a certain (but not frq. and more in col. or vulg. language): *su gan mdzá-bo žig* a certain friend; *su sér-sna-čan žig* a (certain) miser; also in the following manner: **su čad dug su tsem dug** one cuts out, the other sews *W.*; **bón-bu su lo-ču-nyi-pa*, *su lo-ču-pa yin** some of the donkeys are twelve, others ten years old. — II. termination: 1. of the term. after a final s, cf. *tu*, *du*, *ru*. — 2. of the instr. in *Kun.*: **á-pa-su** from or by the father, inst. of the *pas* of *B.* (cf. *ཐུ* in the Brāj-dialect of the Hindi). — 3. expletive after *nas* *Mil.* and elsewh. — III. num.: 88.

སུ་གི་ *sü-gi* vulgar corruption of *dzo-ki* q.v.

སུ་མི་ *su-mi* a medicinal root serving as an antidote *Cs.*

སུ་རུ་ཕན་ཚ་, སུ་རུ་ཕན་ *su-ru-pan-tsa*, *sur-pan* Guinea pepper, *Capsicum annuum* C., W.

སུ་ལུ་ *sú-lu?* *sú-lui tsul-du bzugs-pa* denotes perh. the usual sitting posture of Milaraspa who, while reciting his songs, used to stretch out his left leg, drawing up the other, and supporting his right arm on it, on which his head was leaning.

སུ་སུ་ *su-su* 1. v. *su*. — 2. *su-sú zer-wa* denotes the drawing in the breath in blowing up a fire, the lips being nearly closed, to prevent ashes or smoke from entering the mouth.

སུག་ *sug* reward, recompense, *sug-rnán* id., *sug-rjéd* mark of honour as a reward Cs.; *pag-sug* a bribe, frq.

སུག་པ་ *sug-pa* I. sbst. 1. the hand *Med.*; *sug-bris* handwriting *Sch.* — 2. the lower part of the leg of animals, *rtai sug-bzi*; **sug-gu** W. id. — 3. a medicinal herb *Wdn.*

II. vb. to push, jog, nudge a person, in order to waken him, or to make him attentive; to push open, a door with a stick *Mil.*; *sug-pa zig byéd-pa* *Mil.*, **sug gyáb-pa** C. to push, to shove, to displace, **sug ça yin** it will get out of its place W.

སུག་མེལ་ *sug-rmél* Cs.: 'a kind of spice, betel, betel-nut'(?); *sug-smél* *Lt.* and C. cardamom.

སུད་པ་ *súd-pa* to cough, to breathe with difficulty Cs., *súd-de st-ba* to be choked or suffocated *Sch.*

སུན་པ་ *sun-pa* vb. and adj. 1. to be tired of, weary of, sick of; tired, weary, out of humour *rná-ba mi sún-te* not tired of hearing *Mil.*; *yid sún-par gyir-ba* to become tired, to get weary of; the more precise form of the adj. is *sún-po*: **žag-dañ de zá-na sún-po rag* or *sún-na rag** W. if one eats rice every day, one gets tired of it; **sems sún-po** id.; **ám-čog sún soñ** C. one gets tired of hearing C.; **sá-heb nyen sún run** though it may be disagreeable to you, Sir, to hear it C.; *tugs-sún dgóns-pa yin-pa dug* I suppose your Reverence will be tired of it *Mil.*; **sun** (C. **sún**) **čug-čé** to make (a person)

tired of (a thing), to vex, annoy, to stun or drown with noise, to deafen. — 2. *sún-par byéd-pa* *Dzl.*, and more frq. *sún-par byin-pa* 1. to drown with, to overpower by noise, to silence (thus prob. *Mil.* ch. 34 init.); hence 2. to refute, confute, disprove *Tar.* 3. c. acc. to insult, defame, disgrace, dishonour *Schr.*, *Dzl.* ༡༡, 1, 3, ༢༡, 2; *Bhar.* 67, *Schf.*; so perh. also *sun-pa* in the following passage of *Mil.*: *tugs-rje drág-po sun ma byin* we will not put to shame the great favour (of the Lama). 4. to renounce, to resign, *sun byin-pai stobs* strength to renounce (the world).

སུབ་པ་ *súb-pa*, pf. (b)subs, fut. bsub, 1. to stop up, plug up, close, cork; to keep shut, closed, locked up, to stop, *ka sna lág-pas* to stop one's mouth and nose with one's hand *Lt.*; *dbugs súb-pa* to strangle, suffocate, choke (a person); to fill up, choke up (with earth, rubbish etc.) a lake *Glr.*; *sna-súb* a disease of the nose? *Lt.* — 2. to cover, close, shut up *Sch.*, more frq., fig. *rkañ-rjés súb-pa* to cover the trace or track, to efface every vestige; **ti-pi tur-la súb-čé** to turn down the brim of the hat; to blot out, erase, *ri-mo* a drawing, *bú-lon-pai min* the name of a debtor; to hush up, conceal, cover, e.g. other people's offences; to suppress, to avoid, e.g. obscene words; to allow to settle, the mash, in brewing; in all these instances in W. also **súb-te bór-čé** is used.

སུམ་ *sum*, for *yum*, three, in compounds before consonants: *sum-cu* 30, *sum-brgya* 300, *sum-stón* 3000; *sum-ča*, *Sch.* also *sum-yar*, a third, the third part, *dzam-bu-glün sum-ča ynyis* (or only *sum-ynyis*) two thirds of Dzambuling (i.e. of the world) *Dz.*, *bod sum ynyis* two thirds of (all) the Tibetans *Ma.*; *sum-skyá* *Sch.* a cord of three twisted threads; *sum-cu-rtsa-yum* the 33 ancient gods (of the Vedas); *sum-cu-pa* the thirty, i.e. 30 letters, the Tibetan alphabet, *sum-cu-pa dan rtags-jug* *Zam.* the alphabet and the punctuation, abbreviated: *sum-rtags* *Lexx.*

སུམ་(ཐུ)ཁྱིག་ *sum(-cu)-tig* a medicinal herb *Med.*

སྤྲུལ་, སྤྲུལ་པ་ *sim-pa, sūms-pa* I. adj. putrid, rancid, rotten.

II. vb., pf. *bsums?* fut. *bsum*, Sch. to bind or tie together, to draw together; to condense.

སྤྲུན་ *sūr-na*, Pers. سُرْنَا, hautboy, larger than the *glīn-bu* and sounding sharper; for profane use.

སྤྲུན་པ་ *sūr-pān* v. *su-ru-ḥan-tśā*.

སྤྲུལ་ or སྤྲུ་ *sur-ya* or *surya* Med., ལྷ་ལྷ་, colocynth.

སྤྲུ་སྤྲུ་ *sur-sur* coarse-grained, e.g. grits W.

སྤྲ་ *sul* an artificial plait or gather made in a dress W.; furrow, channel, groove, trench, ditch (Cs.); *ri-sul* lateral valley, ravine, hollow, *ri-sul-gyi gron-kyér* ravine as a haunt of evil spirits; *brag-sul* narrow ravine between rocks; *ka-sul* the fluting in a column; *sul-can* furrowed, having plaits or folds; *sul-ma* an angular, not round, vessel; *sul-māl* the third stomach of ruminating animals, the psalterium or book-tripe Sch., *sul-māns* Lt.

སྤྲ་ *sus* 1. instr. of *su*. — 2. *Kyeu-sūs Gyatch* W, 13, also *Stg.*?

སེ་ *se* 1. *Ld.* inst. of *te* after *s*, e.g. **zós-se** — 2. num.: 118.

སེ་གོ་ལ་ *se-gól* 1. snapping one's fingers. — 2. the time it takes to do this, i.e. a very short time, a moment, a twinkling Cs., *se-gól-gyi sgra* the sound produced by snapping the fingers, *se-gól-gyi brda* a signal given by it Cs.; *se-gól ytóg-pa Mil.*, *byéd-pa Mil.*, *brdáb-pa Glr.* to snap one's fingers as a sign of contempt or indignation.

སེ་རྩ་ *se-trān* yellow beads of a rosary, coming from the central part of Tibet, accounted more valuable than **rág-ša** W.

སེ་རྩ་ག་ *se-düg* v. *se-šin*.

སེ་དྲི་, གསེ་དྲི་ *se-dri, bse-dri* the disagreeable smell of the sweat of the arm-pits Lt., *se-dri bsnám-pa* having that smell Pth.

སེ་ཁྱ་ *se-nam* vulgar for *bsód-snyoms*, alms.

སེ་སྤྲ་ *se-spur* Sch. dung-beetle.

སེ་བ་, གསེ་བ་, བསེ་བ་ *sé-ba, ḡsé-ba, bsé-ba* 1. rose-bush, rose-tree; rose; *yser-mdog-sé-ba-me* (for *mé-tog*) Lt., prob. the yellow rose; wild roses with beautiful and rich blossoms frequently adorn the slopes of the lower hills in the Himalaya mountains; whether the *se-rgód* Med. and the 'wild rose' of Cs. are identical, seems to be questionable; **se-düm** C. hip, haw. — *šin-sé-ba* is mentioned as the food of the silk-worm Glr., hence = *śó-se-šin*. — 3. thorn?

སེ་ཁོ་ *se-bo* gray, *skra se-bo* gray hair; *mgo se-bo* (resp. *dbu se-bo*) a gray-headed person. — In col. language many things which we call gray, are styled white.

སེ་འབྲུ་, འབྲུ་ *se-bru, seu* (C. **sen-ḡu**, W. **sem-rú**) pomegranate.

འབྲུ་མོ་ *sé-mo-do* or *sé-mo-to* Mil. a kind of ornament, e.g. made of pearls.

སེ་ཁོ་ག་ *se-móg* C. the venereal disease; *se-rmā* syphilitic ulcers Sch.

སེ་ཡའ་, བསེ་ཡའ་ *se-yáb, bse-yáb* fig Med.

སེ་ར་ *sé-ra*, n. of a large monastery near Lhasa.

སེ་རྩ་དུར་སྤྲ་ *se-rag-dur-smān* carrot W.

སེ་རེ་ལ་ *se-rél* half open, **se-rél düg-ḡe** to open half (doors, lids, covers etc.) W.

སེ་ཤིང་, བསེ་ཤིང་ *sé-šin, bsé-šin* Cs.: 'a tree or shrub, good for hedges, *se-düg* 1. poison contained in that shrub. 2. = *se-móg* Cs.

སེ་ག་, སེ་ག་སེ་ག་ *seg, seg-ség* obliquely, awry, sideways, *ség-ḡod-pa* Cs., **ség-dhe-la dhá-wa** C., **ség-de-la de-ḡe** W. to cut off obliquely (opp. to **ḡe-kañ-la** straight C.).

སེ་ག་མ་ *seg-ma* small stones, gravel W.

སེང་ *sen* v. *yseñ*.

སེང་གེ་ *sén-ge*, W. **sin-ge**, lion, *sén-ge-mo* lioness, *sén-gei rāl-pa* the mane of

a lion; *sen-gei kri* **सिंहासन** a throne ('said to be so called from its being supported by golden lions' *Will.*); *sen-mgō* lion's head *Glr.*; *sen-ydon-ma* *Sch.*, = *sī-ha-mu-ka* lion's face, a goddess, *Glr.*; *sen-prug* a lion's whelp, *sen-tsān* a lion's den.

སོང་ལྷན་ *sen-lđan* *S.g.*, *sen-tsér* *Wdn.*, a tree growing on the southern, lower ranges of the Himalayas, having red wood, and a bark which by poor people is used for tea (*sdon-ja*); its sap serves as an official drug, *Lt.*; acc. to *Schf.* **खदिर** *Acacia Catechu*.

སོང་ཤོ་, **བསོང་ཤོ་** *sén-po*, *bsén-po* 1. clean, white, cf. *skya-sén*. — 2. *Sch.*: thin, airy, transparent, not dense or tight, *sen-sén* id. (*Sch.*: open, free, roomy, spacious); *skyé-bo sen-sén-por gyur* they became very thin, lean, pale people, **sin-sin-po*, *sings-po** *W.* id.; *sen-rás* *Sch.*, **sin-yol** *W.* a thin curtain, thin cotton cloth.

སོང་བ་ *sén-ba*, pf. *bsans*, fut. *bsan*, *bsen*, to lift up, to raise what was hanging down or drooping *W.* **san čo-če* or *tan-če** to lift up (the eyes, the hands, the dress etc.); *sku-kāms bsén-ba-la byon* (his Reverence) goes to take some recreation *Mil.*; *kams dub-pa sén-ba* to refresh the wearied body *Mil.*; *kams rmugs-pa bsén-bai rlun-nād* bracing air; *skyo-bsān-ba* to unbend the mind, to divert one's self; *skyo-sén-la gró-ba* (resp. *byón-pa*) to take a walk, *sén-la mdzād-pa* to drive out, to take the air in a carriage *Pth.*; *mya-nān bsāns-te* consolatory, giving comfort *Pth.*

སོང་ཤིང་, **སོང་ཤེང་** *sen-šin*, *sen-šan* v. *yseg-šan*.

སོང་ *sed* a file, **čag-sé** id., **šin-sé** a rasp.

སོན་ཐབས་ *sen-tābs* *Mil.*?

སོན་མོ་ *sén-mo*, resp. *pyag-sen* or *žabs-sén*, nail of a finger or toe; *sen-tóg* a gripe, pinch, nip, twitch; a pinch (of snuff) *sén-mo dēbs-pa*, *W.* **tāb-če* or *gyāb-če** to pinch, squeeze, **sen-čus gyāb-če** to bore with the knuckles *W.*; *sen-tsām* *Sch.* as much as may be put on a finger-nail, a small quantity;

sen-zō a white spot, such as will sometimes appear on the nails of the fingers.

སེབ་ *seb* v. *yseb*.

སེམ་, **སེམས་** *sem*, usually *sems*, *Skt.* **सत्त्व**, resp. **सुषुम्ण**, soul; esp. as power of perception and volition,

mind, cf. *yid* and *blo*; *sems na* the mind is disturbed, disordered *Mng.*; *sem krugs-pa* a mind agitated and troubled by sorrow, affliction, vexation etc., *sem kōn-du* (or *kōns-su*) *čūd-pa* one very much grieved, deeply concerned; *sem čün-ba* a timid mind, **sem tsér-čan** *W.* a compassionate disposition, **sem nyé-mo** *W.* a friendly disposition; *sem ysó-ba* *B.*, **sem so tán-če* or *čüg-če** *W.* to console, comfort, appease; the mind as imaginative faculty, intellectual power, *sem stór-ba* to lose one's senses *Do.*; spirit, *kun-yžti sem* the (eternal) spirit (opp. to *byün-ba bžti lus* the material, perishable body) *Mil.*; *sém-kyi spyód-pa* intellectual power, mental faculties *Wdn.*; *diós-po tams-čād rán-gi sems yin-te* 'as things with me are only mind', i.e. as they exist only in my mind, in my imagination *Thgr.*, cf. *Was.* (136); *sém-la ma soñ* 'it did not enter his mind', he had no mind, did not like *W.*; *sems gyur* (his) mind is changed, *sems sgyur-ba* to change one's mind, *μετανοεῖν*, *bzód-pai sems* patient indurance, fortitude, constancy; *ynod-sems malice*; *ses-rāb dan ldān-pai sems* wisdom, knowledge; *sems skyéd-pa*, c. genit., to suffer thoughts or inclinations to rise in one's mind, as e.g. *dod-čāgs-kyi* libidinous (thoughts), frq.; also: to nourish, indulge (desires, passions), to give way to them; often used for our reflective verbs: *sems smād-pa* to humble one's self (*mi žig-la* before a person); also: *bdāg-gi séms-la smad* he blamed, scolded, himself *Dzl.* 25, 3, cf. *lus*.

Comp. *séms-mkan* intelligent, sensible, *séms-mkan mi yčig kyan ma byün* not one sensible person was present *Glr.* — *sems-krāl* a mind afflicted, painfully agitated *Sch.* — *sems-čan* animated being, man, animal, very frq.; *séms-čan dan ldān-pa* being with child, pregnant; *sems-čan-dmyāl-ba* = *dmyāl-ba*.

— *sems-nyid* *Glr.*, *Thgy.*, 'the very soul', but this is often nearly the same as 'spirit', and in the language of the N. T. it may fitly be used for *πνεῦμα*, and *tugs-nyid* for *πνεῦμα ἅγιον*, Holy Spirit. — *sems-rten* keepsake, token *Pth.* and *col.* — *sems-dón* an intellectual or spiritual good, gift, or possession *Mil.* — *sems-bdé* cheerful, merry *Mil.* — *sems-nád* heart-grief, affliction, *sems-kyi nád-du* *če* he has much heart-grief *Glr.* — *sems-dpá* a brave mind; *byañ-čub-sems-dpá* v. *byañ-čub*; *sems-dpa-čén-po*, *महासत्त्व*, a frq. apposition to it. — *sems-tsam* a mere thought, idea *Was.* (134), *sems-tsam-pa* (*Cs.*: *द्योनाचार्य*) a mystic *Köpp.* II, 25. — *sems-tser* fatigue, weariness, disgust *Sch.*

སེམ(ས)་པ་ *sém(s)-pa*, pf. *sems*, *bsams*, fut. *bsam*, imp. *som*, *W.* **sám-čé**, to think, *di snyám-du sems-so* or *bsams-so* he thought as follows, he had the following thoughts; *lóg-par sém-pa* to think ill (of a person) *Dzl.*; to meditate, muse, ponder, *sém-bzin-du* absorbed in meditation, lost in thought *Dzl.*, *mi-dgá-bar sém-šin* immersed in melancholy thoughts *Dzl.*; in *C.* **sém-zin-du** signifies at the present time: knowingly, wilfully, purposely, = *des bzin-du*; *šin-tu soms šig* think over it seriously! *Dzl.*; to think of, c. acc., *grán-bai ynas* (to think) of a cool place, i.e. to long for coolness *Dzl.*, and c. dat.: *rán-gi yül-la ma bsám-par* forgetful of home, forgetting one's native soil *Glr.*, *yi-ge di-la ma bsám-par* disregarding this contract *Glr.*; also with termin.: *γζάν-du ma sems šig* do not think of anybody else; to intend, purpose, have in view, e.g. *γnód-par byá-bar* to do harm *Dzl.*; construed in the same manner, it also signifies: to fancy, imagine *Do.*; with *dan drá-bar* and similar expressions: to hold, think, consider, to take for, to look upon as; *da kór-bai nyes-dmigs bsám-des-na* (for *bsám-zin*) now that you know with full consciousness the punishment of (going through) the cycle (of animal existences) *Mil.* (yet cf. *bsám-des* in *bsám-pa*). Sometimes it denotes only an act of memory, a remembering: *lhá-čos tobsam-byéd-pa-rnams* those who have heard

and kept in their memory the religion of Buddha, (who remember the words even without understanding them) *Mil.* Cf. *bsám-pa*.

སེལ་ *seu* 1. a little tooth *Lt.* — 2. pomegranate.

སེར་, སེར་རུ་ *ser*, *ser-ru* corruption, putrefaction? **már-la ser-ru gyab** *C.* the butter turns yellow and rancid, *ser-dan* rancid *S.g.*

སེར་ཀ་ *ser-ka*, *ser-ka*, *ser-ga* 1. a cleft, slit, fissure, crevice, gap, *brag-ser* chasm or cleft in a rock; *rgya-ser* a large gap, cleft, chasm; *ser-ka sub-pa* to close, stop up a hole *Pth.* — 2. v. *ser-po*.

སེར་སྐྱ་ *ser-skyá* Lamas and laymen, **ser-kyá kun dým-ma jhé-pa** a promiscuous convention, parish council *C.* — 2. v. *skyá-bo*.

སེར་ཁྱིམ་པ་ *ser-kyim-pa* a sect of Lamas = *dbón-po*.

སེར་མ་ས་ *ser-ga-ma* *Sch.* turmeric, *Curcuma*.

སེར་ཆེ་ *ser-čé* *Lt.* a yellow aquatic flower; **ser-čen** *W.* *Saxifraga flagellaris*.

སེར་སྒྱ་ *ser-sna* avarice, frq.; *ser-sna byéd-pa* to be avaricious *Dzl.*

སེར་པོ་ *ser-po* yellow; *ser-prén* clerical procession, parade *Mil.nt.*

སེར་པ་ *ser-ba* hail; *ser-kral* a kind of insurance against damage done by hail, i.e. money paid to the Lama for his preventive ceremonies.

སེར་བུ་ *ser-bu* v. *bsér-bu*.

སེར་ཁྲོ་ *ser-mo* 1. *C.* col. finger. — 2. *W.* six-rowed barley, late barley. — *ser-mo-ba* the Lamas *Sch.*

སེལ་ *sel* 1. discord, dissension, *nañ-sel* domestic dispute. — 2. a kind of incantation, like *brtad*, *sel jüg-pa* to exorcise, to make use of conjurations or incantations *Mil.*

སེལ་པ་ *sel-ba*, pf., fut. *bsal*, imp. *sol*, to remove, esp. impurities, hence to cleanse; to pick, pick off; to blot out, cross out, *bú-lon* a debt; to clear, **lam sál-čé** *W.* to make a path or road; very frq. fig.: to remove, to remedy (an evil), to cure (a disease), to repair (a damage), to redress grievances, to dispel (darkness) etc.

སྐ so, I. sbst. 1. resp. *tsems*, **tooth**, *stén-so*, *yá-so* upper tooth; *óg-so*, *má-so* lower tooth; *mdün-so* Sch. *yád-so*, *Stg. so-drün* fore-tooth, front-tooth; *sbübs-so*, *grám-so*, *rán-tag-so* Sch. *ldán-so* cheek-tooth, molar-tooth, grinder, *mét-so* Cs, **čód-ten-so** W. eye-tooth, corner-tooth, canine-tooth. — 2. **tooth** of a saw, wheel, comb. — 3. **edge** of a knife.

II. sbst. for *sa*, in conjunction with certain words, e.g. *nan-sor skye-ba* to be born in an inferior place *Mil.*; v. also *rán-so*, *sór-bžag-pa*, *krül-so*.

III. sbst. **joy** (?), *so bsod-pa* id. Cs. and *Lex.*; cf. *nó-so*.

IV. sbst., also *bsó*, **look-out**, **guard**, **spying**, *so byéd-pa* to spy, to look out; *só-kuñ* peephole; *só-pa* keeper, guard, watchman, spy, emissary, *zas nor bdud-kyi só-pa* yin money and dainties are the devil's emissaries *Mil.*; *mé-bsó* a guard or watch kept by several persons round a fire; *só-sgra* 1. watchword, = *sgar-miñ*. 2. v. comp.

V. grammatical termination: **tén - so** provinc. for *rtén-no* C., also *Glr.*

VI. num. for *süm-ču* in the abbreviated numbers 31–39.

VII. num.: 148.

Comp. *so-gri* a saw. — *só-sgra* the whistling through the teeth, in the magic performances of the Bonpo, *só-sgra débs-pa* *Glr.* — *so-čág* a broken tooth. — *so-drég* tartar? *Med.* — *so-búd* a tooth that has come out. — *so-mán* comb. — *so-zó* a small white spot on a tooth, cf. *sén-zó*. — *so-zéd* **tooth-brush**. — *so-šin* **toothpick**. — *so-srúb* gap in the teeth *Sch.*

སྐྱ *só-ga* = *sós-ka*.

སྐྱ *só-ča* n. of an emetic *Med.*

སྐྱས(སྐྱ) *so-nám(s)* **agriculture**, **husbandry**, *so-nám-byéd-pa* to till the ground, to practise agriculture, farming, *sgar-pa*, *bád-pa* id., *so-nám-pa* Cs. husbandman, farmer.

སྐྱ *só-pa* v. *so* IV.

སྐྱ *só-pa-ri* Cs. a kind of berry, beneficial to the teeth.

སྐྱ *so-pág* **brick**, **tile**; also collective noun, brickwork, tiling.

སྐྱ *só-ba* coarse, thick-shelled **barley**, used for fodder.

སྐྱ *só-bya* an aquatic bird *S.g.*

སྐྱ *só-ma* 1. sbst. *Ssk.* (prop. a climbing plant the juice of which was offered in libations to the gods and was also worshipped itself, on account of its intoxicating qualities, hence): **hemp**, also *ysó-ma*, *čtsó-ma*; *so-ma-rá-dza* id., *so-ma-rá-dzai ras* **hemp-linen** *Schr.*, *so-ma-rá-dzai tag-pa* **hempen rope** *Pth.* — 2. adj. **new**, **fresh**, esp. *W.* **só-mé nán-na zer gos** this ought to have been mentioned directly (when it was still fresh in every body's memory).

སྐྱ, སྐྱས *so-tsis*, *so-tsig* **house-keeping**, **management** of domestic concerns, **husbandry**, cf. *so-nam* **agriculture**.

སྐྱ *so-lug* **lees** of liquors, **yeast** of beer *Sch.*

སྐྱ *so-log* **high-road**, **causeway** *W.*

སྐྱ *so-só* distinct, separate, singly, individually, *zas so-soi lag-tu óns-so* the victuals came into the hands of the individual persons *Dzl.*; *so-só-nas* adv. frq.: *so-só-nas snod bzéd-de* 'singulativ', each for himself, holding forth his vessel *Dzl.*; **various** e.g. **na so-só** *W.* for *sna-tsogs* of *B.*; **diverse**, **different** *sám-pa so-só* different opinions, a dissension; **separate**, **distinct**, *so-só byéd-pa*, *W.* **so-só čó-če** to separate, disjoin, divide, *so-sór bžag-pa*, *W.* **so-só bór-če** to set, put, lay apart. — *so-soi skye-bo*, ཕྱུག་པོ་, prop. one separated (from the saints), one outside the pale, a man of the lower classes, of low caste; with Buddhists: **a layman**, and as to his spiritual condition: a man in his natural state, one not yet enlightened (like *ψυχικός* I Cor. 2, 14, though on account of its derivation, the above term cannot well be used for the Greek word); also the lower classes of clerical persons, monks. — *so-só(s)-čar-pa*, *so-čar*, འཇིགས་པོ་,

liberation, deliverance, *so-só-lar-pai mdo* the book of deliverance, code of the moral law, containing about 250 precepts for the priesthood, the monastic rules of the Buddhists.

སྒྲོ་སྒྲོ་ 80-80-čá a medicinal herb, an emetic *Wdñ.*

སྒྲོ་ *sog* 1. v. *sob.* — 2. for **srog** Ū.

སྒྲོ་སྒྲོ་ *sóg-pa* 1. sbst, also *sógs-pa*, shoulder-blade, scapula, *sóg-pai mé-lon* the flat part of it, *sog-yu* the narrow extremity of it; *sog-mó dēbs-pa* (v. *mo* III.) to divine from the shoulder-blade; *sog-lhu* shoulder as a piece of meat for boiling (I Sam. 9, 24). — 2. vb. (also: *ysóg-pa*, *bsóg-pa*, *sógs-pa*) pf. (*b*)*ags*, fut. *bsag*, imp. *sogs*, *bsag*, *W.* **ság-čē**, to gather, heap up, heard up, *pral sog-jog-méd-pa* without having collected and deposited the daily requisites, the things wanted every day *Mil.*, *bsód-nams sóg-pa Mil.*, *tsogs sóg-pa* frq. to collect, to hoard up merits of virtue, *las-nán sóg-pa* to heap up sins; *ysog-lđán* morbid matter consisting in too great an accumulation of humours, *ni f.*, *Med.*; *dmág-gi dpun sóg-pa* to collect an army *Dzl.*; to assemble, children *Glr.*; hence **sag(s)** *W.* all (of them), **lug sag tsam** how many sheep are there in all?

སྒྲོ་སྒྲོ་ *sóg-po* a Mongol *Glr.*, *sóg-mo* a Mongol woman, *sog-prüg* Mongol child, Mongol boy, *sog-čás* Mongol dress or fashion of dress, *sog-rta* Mongol horse.

སྒྲོ་སྒྲོ་ *sóg-ma* blade, stalk; straw; *sog-bru* *Sch.* green corn that begins to sprout; *sog-tsigs* a knot on a stalk *Cs.*; *sog-sbúr* a small blade of straw, chaff *Pth.*; *sóg-mai bú-la* a shoe of straw; *sog-rú*, *sog-rúm*, *sog-lđum* stubbles.

སྒྲོ་སྒྲོ་ *sóg-le B., C.*, **čad-sóg*, *gya-sóg** *W.* a saw, *sóg-les pčód-pa B.* to saw to pieces, **gya-sóg šrúl-ce** *W.* to saw; *sog-le-ka* the toothed edge of a saw, also botanical term.: serrate, serrated (of leaves) *Wdñ.*

སྒྲོ་སྒྲོ་ *sogs* and so forth, and the like, mostly preceded by *la*: *mi-la sógs-pai srog-čágs homo et cetera animantia*, prop. the be-

ings in addition to man; *ba-dán-la sógs-pas brgyán-te* decorated with little flags and the like; less frq.: *la sógs-te*, inst. of which always *la-sógs-pa* or *pai* may be used; often *sogs* alone, also in prose; after (*la*) *sógs(-pa)* usually a comma is to be supplied, and the words following are to be considered as an apposition: *yi-ge rtsis-la sógs-pa rig-pai ynas lia* writing, arithmetic and so on, the five sciences; hence often applicable, when a comprehensive noun appellative does not exist: *yser sogs* gold and the other, viz. metals, *Glr.*; *tsa sogs ysum* the three *tsa*-sounds, *tsa*, *tsa* and *dza* *Gram.*

Note. In course of time the original grammatical sense seems to have been forgotten, in as much as *la* is now read together with *sógs-pa*, and often also the dot separating the syllables is omitted.

སྒྲོ་ *son* perf. and imp. of *gró-ba* to go, 1.

I went, I have (thou hast etc.) gone, v. *gro-ba* 1 and 2, e.g. *der son yód-pas* when he had gone thither *Pth.*, *son-són-ba-las* going on continually, *Dzl.*, continuing to do a thing *Dzl.*; *són-ba yin* it is gone, it is no longer extant *Mil.*; *dbán-du son* (he or it) came into the power of... *S.g.*; *da sdig-pa-la són-na Thgy.* if we now go on to (the topic of sins) *W.*: **da-rün na ma son** it is not yet past five o'clock; **i-ne són-pa 'a tsüg-pa** from here (adverbially, like *bzünste*) to that place *Ld.*; imp.: **di-ru ma dug!* *son!** do not stand here! walk on! — 2. became, turned etc. *Kyi-mo zig-tu son* she became a bitch, was changed into a bitch *Mil.*, *dkár-por son* it turned white *Glr.*, **don nágpō son** *W.* his face grew dark; **bi-gán son** *W.* a hole has been made, it got a hole; **gyál-se ka-čud són-ne** as she got a taste for the town *W.*; **nod ču gai son** the vessel was already full of water (when I came) *W.* — **son-tō** *W.* account of expenses.

སྒྲོ་སྒྲོ་ *sód-pa* 1. *C.* to wake, rouse. — 2. sometimes for *ysód-pa*.

སྒྲོ་ *son* rarely for *son*; frq. only in *nár-son-pa*, v. *na*.

སྒྲོ་སྒྲོ་ *són-pa* 1. v. *son*. — 2. v. *ysón-pa*, *ysón-pa*.

སོབ *sob* 1. also *sog*, *γsob*, *γsog*, null, void, vain, empty, bad in its quality, not durable. — 2. also *γsob* something stuffed (as a chair), *nán-sob*, *kón-sob*, *kóg-sob* *Wdn.* prob. id.; *sob-stán* cushion, bolster, mattress, *pags-sób* the stuffed skin of an animal, *sei(-gei)* *sób* the stuffed skin of a lion *Pth.*

སོམ *som* 1. also *γsom*, *sóm-šin* fir-tree, pine-tree. — 2. also *soma*, imp. of *sém-pa*.

སོར *sor* 1. also *γsor*, gimlet, *rús-pa* *bugs-pai sor* *S.g.* prob. a sort of trephine. — 2. v. *sór-mo*. — 3. v. *sar*, *sor bžag-pa* to put in its place (*Sch.* also: 'quite the same'?); *rán-sor* v. *ran* compounds. — 4. (cognate to *só-ma*?) *sor čūd-pa* (*Sch.* *jud-pa*) to restore, renew, e.g. exhausted strength *Dzl.*, the doctrine of Buddha *Pth.* — 5. term. of *so*.

སོར་མོ *sór-mo*, resp. *pyag-sór* *Mil.*, *žabs-sór*, 1. finger, toe; *sor-γdub* finger-ring, *sor-tsig* the joint of a finger. — 2. inch, *sor-bžt-pa* four-inched.

སོར་བ *sól-ba* coal, esp. charcoal, = *sol-nág*; *sól-bai me* coal-fire *Lt.*; **sol-mé** *W.* live coal, burning coal.

སོལ་པོ *sól-po* resp. friendly, kind, affable *C.*, *W.*

སོས *sos* 1. inst. of *so*, *sos btáb-pa* to bite, *Sch.* also to backbite, to calumniate. — 2. v. *γsób-ba* and *tsób-ba*.

སོས་ཀ་, **སོས་ག** *sós-ka*, *só-ga*, 1. in Tibet: spring, = *dpyid*, *Mil.* — 2. in India: the hot season, from about the middle of April till the middle of June.

སོས་དལ *sos-dál* or *sos-bsdal* *Sch.*: slow.

སོས་ཟླ *sos-zin* disease of the membrum virile, in five forms (prob. different stages of gonorrhea) *Mng.*

སྒ་བ *srá-ba* 1. adj., also *srá-bo* and *srá-mo* *Cs.*, col. **srán-te** (cf. *srán-pa*), hard, solid, compact, firm, and abstract noun: solidity, hardness, compactness, of wood, meat etc., and often fig.: *γžu-srán* a bow difficult to be bent *S.g.*, *rgas-srá* hearty vigorous old age *S.g.*; *mtson kar sra* proof against cut and thrust, also: proof against malicious words *Mil.* — *sra-brkyan*, **ཅཱིཏཱམཱུར**, the

coarse blanket of a monk. — *sa-rtsi* varnish. — 2. vb. *W.*, to empty.

སྒྲུབ *srán* I. (cf. *srón-ba*) 1. pair of scales, balance *B.*, *srán-la* *dégs-pa* *Cs.*, *γžál-ba*, *tsád-pa* *Sch.*, *srán-ba* *Sp.* to weigh, to balance. — 2. steel-yard, **srán tág-čé** to hold the steel-yard, in weighing. — 3. weight, in a general sense, *bre-srán* weight and measure, *rgya-srán* Chinese weights *Cs.* — 4. an ounce, *srán gán* one ounce, *srán do* two ounces, *smán srán* 22, two pounds of medicine, the daily quantity taken by Buddha when he had caught cold *Dzl.* 2, 3. — *srán-ča* *Sch.* balance and what belongs to it. — *srán-mdá* scale-beam or lever of a pair of scales *Sch.* — *srán-pór* scale. — *srán-tsad* *Cs.* weight. — *srán-ba* vb. v. above.

II. street, *lam-srán* id.; *srán-yár* *Sch.*: tortuous path, labyrinth (?). — *rgya-srán* street, lane *Gl.*; *rgyu-srán* the road which a person habitually walks.

སྒྲུབ་བུ *srán-bu* thread, yarn, *kál-ba*, *sgril-ba*.

སྒྲུབ་མ *srád-ma* v. *srán-ma*.

སྒྲུབ་པ *srán-pa* (cf. *srá-ba*) *Cs.*: pf. fut. *bran*, imp. *sron*, *W.* **srán-čé** to suffer, bear (with patience), endure, to be hardened *W.* frq., **srán-tub-kan* or *srán-teg-kan** one that can endure much; **kyod bran gos** *Ld.* you must hold out, you must stand it; in *B.* *srán dzugs-pa* is used in the same sense; **kyág-bran-čan** hardened, accustomed to frost, **düg-bran-čan** inured to hardships *W.* — **srán-te** col. frq. adj.: 1. = *srá-ba* (opp. to *lhód-po* and *ból-mo*) hard, firm, durable, rigid, strict. 2. fig. hard, severe, bitter. — *sdug-srán* hardness *Mil.*; *srán-čé-ba* = *srán-tub-mkan*. *Cs.*: *srán-pa* subst. hardship, severe distress or toil, *srán-par* toilsomely, rigorously, *srán-pa-po* one that hardens himself (?).

སྒྲུབ་མ་, **སྒྲུབ་མ** *srán-ma*, *srád-ma* 1. pease, beans, lentils, *Cs.* mentions also *srád-dkar*, *srád-nág* and *srád-srón*, also *mkal-srán*, in *W.*, however, we only met with the common field pea and some dry imported Indian sorts of it (*mon-srán*); *rgya-srán* (*Cs.* *mon-srán*) was the name the

natives were inclined to give to our European bean. — *sran-pūn* a heap of pease, *sran-pūb* pease-straw, *sran-pyē* flour of pease, *sran-mé* blossom of pease. — 2. **grain**, like *rdog-po*, e.g. of Indian corn; even *lāgs-kyi sran-čün Wdn.* grains of shot(?).

སྤྲྀྭ *sraḥ* bridle, *rtai*; *sraḥ sga stan tsān-po* a complete riding-gear; **sraḥ čüg-čē** *W.* to bridle, to bit (a horse), **sraḥ gyūr-čē** to govern, to rein (a horse) *sraḥ-skyōgs Cs.* the reins, — *sraḥ-lāgs Cs.* the bit. — *sraḥ-mtūr Sch.* the halter. — *sraḥ-mdā Stg., Ld.*: **sram-dā** reins.

སྤྲྀྭ *sraḥ-pa B., *sraḥ-mo** *W.* thin, tender, fine, e.g. skin *Dzl.*, cloth, leather, paper, clouds; shallow, loose, not close; *sraḥ-mtīl Sch.* inner sole, welt; *sraḥ-mtūg* thickness, dimension.

སྤྲྀྭ *sraḥ-srib Cs.* dark, obscure.

སྤྲྀྭ *sram*, བྱ་ 1. **otter**, the flesh of which is considered very nourishing, the liver is used as a remedy for strangury *Sg.*, but encountering this animal is regarded as an evil omen *Sg.*; *ču-sram* id.? (*Cs.* beaver?) *nyā-sram Mil.*, either the same, or: fishes and otters; *brag-sram* rock-otter? sable? **ka-lon-sram** *W.* prob. sable; it is nearly black and stated to live near Yarkand, in the mountains as well as in the flat country. The ear-coverings worn by the ladies of Ladak are made of the fur of this animal. — 2. **otter-skin, sable-skin.**

སྤྲྀྭ *sraḥ* adv. *Sch.*: severely, rigorously.

སྤྲྀྭ (པོ) *sras(-po)* resp. for *bu*, son, child, *dpon-sras*, *rgyal-sras* son of the sovereign, a prince; *rgyal-sras* also: son of Buddha, a Buddha; *lha(i) sras(-po)* 1. son of a god *Dzl.* 2. a prince; *fugs-sras* spiritual son or daughter *Mil.*; in this sense *sras* may be applied to females: *sāns-rgyās-kyi sras dāg-pao* she has become a spotless child of Buddha *Dzl.* — *sras-bu* = *sras*. — *sras-mo* daughter, young lady, princess. — *sras-tsāb Cs.* adopted child.

སྤྲྀྭ *sri* 1. a species of devil or demon, devouring esp. children, a vampire, also

sri-nān Schl., čün-sri Glr., pūn-sri Mil. a devil bringing misfortune; they are supposed to live in underground places, and are therefore also called *mās-kyi sri*; *sri lan* a devil rises from below; *sri nōn-pa B., *nān-čē** *W.* to lay, suppress a devil.

སྤྲྀྭ *sri-ba* I. pf. *beris*, fut. *bsri*, 1. to retain, e.g. *bān-ba, γčēn* constipation, strangury. — 2. to be parsimonious, niggardly, esp. with *nor*; *sba-sri-méd-par ymān-ba Mil.* to give unsparingly, to bestow very liberally; **sri-šes-kan** *W.* parsimonious.

II. *W.* to wind, to wrap round, for *dkri-ba*.

སྤྲྀྭ *sri-žu*, less frq. *srid-žu*, respect, reverence, deference, *sri-žu-pa, sri-žu-mkan* one paying his regards, his respects, showing deference.

སྤྲྀྭ *sriin-ba* pf. *berins*, fus. *bsriin* 1. (cognate to *riin-ba*) to extend, stretch, stretch out, the arm, to hand, reach, **de čul son, nā-la sriin ton** it has fallen down, hand it to me *W.*; to fling far away *C.* — 2. to postpone, put off, *či-bai tse Glr.* the term of death; to prolong, *tse* life *Sg.*; to wait, to tarry, **d-tsig sriin** *Lh.* wait a little, **dag-sa yon-nā tsa-big sriin-te yon** shall (I, you, he etc.) come directly or after a while? *Ld.*; **nam dir sriin-čē ča dug** how long shall you stay here? *W.* — 3. to send (*skūr-ba Lex.*) *prin, yo-byād Sch.* — 4. *skyéd-sriin-ba* to bring up, train up, to rear *Glr.*

སྤྲྀྭ *sriin-mo* sister (of a male person, cf. *min-po*) *bu-sriin, min-sriin*, resp. *lām-sriin* brother and sister, cousins.

སྤྲྀྭ *srid* 1. length, extension, *pug srid-du kru-bčo-bryād-pa* a cavern 18 cubits long *Tar.*; more frq. with regard to time: *di* or *de-srid(-kyi bar)-du* (for) so long (a time), *či-srid-du*, also *či-srid-de*, how long (a time)? also: as long as; when followed by *yan*: be it ever so long (in this case *ji* would be more correct); also *srid-par*, or *srid* alone, for *srid-du*. — 2. **dominion, government**, *srid-la ma čām-pas* falling out with one another about the government *Glr.*, esp. *rgyal-srid, dban-srid* id.; *srid byéd-pa* to reign, to govern, *srid tsō-ba* id. *Dzl.*; *di nyis-kyi srid gañ yōd-rnams plog* he

seized upon their territorial shares *Glr.*; *bla-srid* Cs. a Lama's dominion. — *sde-srid* province; *chos-srid* clerical government, ecclesiastical dominion. — 3. ruler, commander, regent, reigning prince; so also in the compounds just mentioned.

སྤྲིང་པ་ *srid-pa* I. vb., 1. to be, to exist(?). —

2. to be possible, often preceded by *yañ*; *skyé-ba dan jig-pa kün-la srid-na* since springing up and passing away is the lot of all men *Dzl.*; *pán-pa zig srid* healing is possible *Pth.*; *di-las sla yañ srid* it might be easier (for me) then than now *Dzl.*; *debzin-du bden srid snyám-nas* thinking this might possibly be true; the verb is usually put in the infinitive mood terminating in *pa*: *de yin-pa-añ srid* after all it might be this man, it might be he *Mil.*; *dir don-ba mi srid - do, bód-du brós-pa srid* he will scarcely come back, he will have escaped to Tibet *Glr.*; sometimes with the root of the verb: *yon mi srid* *Mil.*; *bdag tar kyan srid-kyis* as it is a possible case, that we might be released *Dzl.*; *ma srid cig* about the same as: God forbid! by no means! In *W.* nearly = to be obliged: **kyer-wa-la srid** now it will be my lot, now I shall be obliged, to carry (twice as much), **sád-ce-la srid** (*B.*: *bab* or *tug*) he deserves death, he must die.

II. sbst. བུན་ 1. existence, state of being, life, *srid-pa ržan nyáms-su myón-ba* to experience, to pass through, other periods of existence *Wdn.*, *srid pyi-ma* *Sch.*: the future period of life, of existence. — 2. things existing, the world, *srid(-pa) rsum* the three worlds, *srid-pai kór-lo* Cs.: the revolving system (the world's cycle); *srid-pai mtso* the ocean of existence, *srid-pai chu-klün čén-po* the stream of existence *Mil.*; also a single being, commonly however *srid-pa-pa*; *bár-doi srid-pa, bár-srid-pa* *Thgy.*, *bár-ma-doi srid-pa-pa* *Stg.* the beings in the Bardo, v. *bár-do*. — The meaning of *srid* in *srid-pai bar-do*, and in some other expressions, have yet to be determined. — 3. symb. num.: 14.

སྤྲིང་པ་ *srin-klád* *Sch.*: a sort of flint-stone.

སྤྲིང་པ་ *srin-glán* *Lt.*? *W.* **srin-glán-can** having the staggers (of horses); being mad.

སྤྲིང་པ་ *srin-po*, *Ssk.* राक्षस, fem. *srin-mo*, demons, figuring in Indian and Tibetan mythology. They are supposed to be, for the most part, of an enormous size, generally hostile to mankind, going about at night, to ensnare and even to devour human beings. Their chief abode was Ceylon, and also Tibet was originally inhabited by them. The Tibetans are even said to be the descendants of an ape (sent by, or emanated from, Avalokitēshvara) and of a Tibetan Srinmo. *brág-srin* rock-Srinpo or Srinmo; *dre-srin* goblins and Srinpos; *ču-srin* v. the following article.

སྤྲིང་པ་ *srin-bu*, = *bu*, insect, worm, vermin; *srin-bu pád-ma* (*srin-pa* *Sik.*) leech, *srin-bu me-kyér* glow-worm; *rgyu-srin, kon-srin* intestinal worm; *pyi-srin* vermin living on the skin *Lt.*; *dár-srin* silk-worm; *srin-bál* acc. to *Wdn.* = *rás - bál* cotton, *Sch.*, *Schr.*: flock-silk; raw silk; *srin-byá* nocturnal bird, owl etc. *Lt.*; *srin-tór* small ulcer or tumour; *srin-sin* *Med.*, *Sch.*: mulberry-tree; *ču-srin* a monster living in the water.

སྤྲིང་པ་ *srin-lág* the ring-finger.

སྤྲིང་པ་ *srib(s)* 1. darkness, gloom, night. — 2. shady side, north side of a mountain. — *srib-pa* vb., to grow dark or dusky, *C.*: **sa srib son** night has begun.

སྤྲིང་པ་ *srü-nág* mulberry-tree.

སྤྲིང་པ་ *sril* *Sch.* silk-worm.

སྤྲིང་པ་ *sru* *Glr.*, *srü-mo* *Lex.* and *C.* mother's sister, aunt.

སྤྲིང་པ་ *srüg-pa*, *W.* for *sprüg-pa*, *srüb-pa* and *dkrüg-pa*: 1. to shake, to shake out. — 2. to stir, stir up, twirl. — 3. to shake, to make to totter.

སྤྲིང་པ་ *srün-ba* I. vb., pf. (*b*)*sruis*, fut. *bsruis*, imp. (*b*)*sruñ(s)*, *Ssk.* रक्ष, 1. to watch, to keep guard intrs.; but gen. trans., i.e. to watch, to keep, to guard, to keep in custody, *kyim* the house *Dzl.*; to save from, to pre-

tect, to shelter, e.g. *lus*, the body, but also: to keep unpolluted, pure, chaste; *bdag srün-ba* to guard one's self, in a special sense: to live as a *bdag-srün*, as a hermit *Dzl.*; to preserve, *bdag yñód-pa tams-čád-las srüis šig* may I be preserved from every harm! *Do.*; with *la*: *bdag-la srün-du ysol* I pray to preserve, to protect me *Do.* — 2. to beware of, to guard against, *lus dan nág-gi nyés-pa Dzl.*, = *lus dan nág srün-ba* (v. above no. 1) *Dzl.* — 3. to keep, to observe faithfully, a promise, laws; *bká - srün - mkan* obedient, faithful, trustworthy. — 4. to hinder, forbid, prohibit, *rigs-kýis*, *bdag-pos*, *čós-kýis srün* it is forbidden, it is prohibited, by the degree of kindred, by the husband, by religion in general *Thgy.*; to prevent, to be a preservative or preventive *S.g.* — 5. to wait, = *srün-ba*, e.g. **žag nyi** for two days *W.*

II. sbst. 1. the keeping, guarding, the heed, guard. — 2. the person or the thing keeping, guarding, esp. amulet, preventive, preservative, *btágs-pa* to suspend (an amulet, to the neck or other part of the body).

Comp. and deriv. *srün - skúd*, *-kór* or *-mdúd* an amulet consisting of threads. — *srün-mkan* keeper, guardian, watchman, **tsán-la šrün - kan** *W.* (night-) watchman; *srün-pa B.* = *srün-mkan*, *bzá-šin-ra-ba srün-pa* keeper of a fruit-garden *Dzl.*; *srün-po Cs.* = *srün-mkan*; *srün-ma B.* id., *dmyal-bai srün-ma* guardian of the infernal regions *frq.* *Dzl.*; *čós-skyon-bai srün-ma tams-čád* all the tutelary gods of religion *Mil.*; collectively: body of watchmen, *lhá-rnams-kýi srün-ma dán-po* the first corps of watchmen of the gods, the *Nāga*; *rgyál-poi srün-mai mi* the men of the king's body-guard *Stg.* — *srün-sems* the taking heed, being cautious.

སྤྲུལ་, བསྤྲུལ་ *srün-pa*, *bsrün-pa*, calm, soft, mild, and: mildness, gentleness, meekness; *srün-po* adj. = *srün-pa*, esp. of horses: quiet, tame; *šin-tu mi-bsrün-žin* very malicious, malignant, of demons *Mil.*

སྤྲུབ་ *srub* v. *srus*.

སྤྲུབ་ *srub-pa*, pf. imp. (*b*)*srubs*, fut. *bsrub*, 1. to stir, stir up, stir about, *žo srub-pa* to churn, to make butter. — 2. to rummage, to rake up, to stir, to turn over. — 3. to rub, two pieces of wood against each other *Wdn.* — **šrub - šin** *C.* 1. twirling-stick. 2. mischiefmaker, disturber of the peace.

སྤྲུབ་ *srubs* 1. a cleft, slit, gap, fissure, *brag-srubs* chasm or cleft in a rock, smaller than *sér-ka Mil.*; intermediate space, interval, interstice; rent in a dress; disunion, separation; wound *Lt.*; *srubs bye Lt.*, *srubs for Sch.* a severing, a wound has been made; *srubs ytor-ba* to rend asunder, to tear *Sch.* **tsem-šrub dól-čé** *W.* to rip, to cut open a seam. — 2. seam? — 3. *W.* col. for *srus*.

སྤྲུབ་ *srum* resp. for meat, flesh of animals used as food, *srum - kóg* an animal slaughtered and cut up, for a person of quality.

སྤྲུབ་ *srul-po* 1. evil demon, malignant spirit *Mil.*; *lus-srul-po Lex.* sorcerer. — 2. putrid, rotten *Cs.*

སྤྲུབ་ *srul-ba*, pf. and fut. *bsrul*, I. to be corrupted, decomposed, of the humours of the body *Wdn.*

II. *W.* **šrül-čé*, = *šrüg-čé** 1. to stir, **tüg-pa** the soup, to mix and stir, **ču-la pē** flour with water. — 2. to shove, to move, to and fro, **pág-te šrül-čé** to plane, **čad-sóg šrül-čé** to saw. — 3. **ša šrül-čé** to put a horse to a gallop?

སྤྲུབ་ *srus*, *W.* also **šrub**, unripe ears of wheat etc. **šrub nyé-čé** *W.* to rub them between the hands; the grains, thus being shelled, are considered a rural dainty; *šrás-kýi srus* a shelled grain of rice.

སྤྲུབ་ *srus-pa Sch.* to thicken, to become more consistent, by evaporation, by boiling.

སྤྲུབ་ *sré-da Wdn.*, *sred S.g.*, a species of corn (?).

སྤྲུབ་ *sre-nág Lex.* soot; *W.* **šre-móg**.

སྤྲུབ་ *sré-ba* I. sbst. a certain shrub *Cs.*

II. vb., pf. *bsres*, fut. *bsre*, imp. (*b*)*sres*, trans. to *dré-ba* 1. to mix with, to mingle, to admix, *már-la sré-ba* to mix with butter *Lt.*, *čan ču sre-ba* to mix beer with water *Med.*; *dreu sré-ba* to breed mules; *bsrés-pa* mixed up, confused, of a narration *Tar.*; fig. *ka* or *lus sré-ba* to communicate with another, i.e. to live, to eat, drink, smoke with a person *Do.*; *skyid sdug sré-ba* to share pleasure and pain, joy and sorrow *Glr.*; *W.*, like **žé-čé**, to exchange for: **zan dan šrog** to risk one's life for a subsistence. — 2. to add; to add up, cast up, sum up *Wdk.*, **nyi dan nyi šre ži** 2 and 2 make 4 *W.*

སྲེ་མོག་ *sre-mog* v. *sre-nág*.

སྲེ་མོང་ *sre-món* weasel, prob. = **la-kyi-mo** *W.*; *sré-mo* *Lex.*

སྲེ་མོང་ *sre-lón* 1. *Sch.*: the sinew above the heel. — 2 n. of a medicine?

སྲེ་མཁ་ *sreg-pa* I. sbst. (*W.* **šrag-pa**) partridge.

II. vb., pf. (*b*)*sregs*, fut. *bsreg*, imp. (*b*)*sreg(s)*, *W.* **šrág-čé** to burn, i.e. 1. to consume, to destroy by or with fire (*mes, mé-la*) e.g. a corpse, *dág-mo*, or *W.* **nán-tan**, altogether, entirely, *dgra* an enemy (sc. in effigy); *šbyin-sreg* burnt-offering; to make red-hot, *lčags-bsrés* red-hot iron *Thgy.* — 2. to roast, fry, bake, on a spit *C.*, or in a pan, **már-la** in butter *W.*; **tá-gir šrág-čé** to bake bread *W.*; to tan, to make swarthy, *nyi-mas* (to be tanned) by the sun *Dzl.*; *bsrég-kan* *Sch.* shed for storing up fire-wood.

སྲེ་ *sren*, *mi-sren* *C.* = *mi-rkyán*, v. *rkyan-pa*.

སྲེ་ *sred* v. *sré-da*.

སྲེ་རྒྱལ་མ་ *sréd-rgyal-ma* a deity of the Bonpo *Mil.*

སྲེ་པ་ *sréd-pa* 1. vb., sbst., adj. to desire, the desire, desirous, *zás-la* of food *Lt.*, *ka-tsai ró-la* of acid or hot substances *Med.*, *ról-mo-la* (liking) music *Stg.*; *yúl-sred-pa čün-ba* not much attached to his native country; *jig-rtén(-la) sréd-pa* avarice, covetousness *Mil.*, *dod-sred-čan* covetous, greedy *Pth.*, *čágs-sred-čan* lecherous,

libidinous *Pth.*; *sréd-pa-las yóns-su gról-ba* quite free of any desire, (so is Buddha); *sréd-po* *Cs.* lover, *sréd-ma* *Cs.* sweet-heart. — 2. symb. num.: 8.

སྲེ་ *sren* (?) floor *W.*

སྲེ་ལ་བ་ *srél-ba*, pf. and fut. *bsrel* *Cs.*, *W.* **šrál-čé** to bring up, to rear, to nurse up, to train, infants, young animals, **šrál-kan** nourisher, fosterer, nurse etc.

སྲེ་ས་ *sres* *Ts.* = *ži-gíl* q.v.

སྲེ་ *sro*, resp. *čugs-sro*. *W.*, heat, ardour, passion, wrath, anger, **šro yon** anger rises (in a person), he (etc.) grows angry, **šro bab*, *šro bud** the anger abates; **šro-rin-mo** slow to wrath, **šro-čan** furious, raging, **šro-tün** hot, ardent, passionate.

སྲེ་བ་ *sró-ba*, pf. (*b*)*sros*, fut. *bsro*, imp. (*b*)*sro(s)*, to warm, to make warm or hot at the fire, or in the sun *Glr.*, *Lt.*; *jam-pai dród-kyis bu bsro* (a mother) foment her child with a gentle warmth *Thgy.*

སྲེ་མ་ *sró-ma* 1. egg of a louse, a nit *C.*, *W.*, *šig-sro* *du* nits are increasing fast *S.g.* — 2. small bubble *W.*, **čan-la šró-ma kol** the beer foams, froths in fermentation. — 3. *sró-ma nág-po*, *sró-ma sên-ge* n. of a medicinal herb *Med.*

སྲེ་ལོ་ *sró-lo* *Med.*, *Sedum* and similar plants.

སྲེ་ལ་ *srog* life, *srog yčód-pa* to kill, frq.; *srog lén-pa*, *próg-pa* id., esp. when done by demons; *srog dan prál-ba* id., esp. to execute, to put to death *Glr.*, *srog dan brál-ba* to die; *srog bul-ba* *Dzl.* 272, 12 *Sch.*: to sacrifice, to yield up one's life, but the manuscript of Kyelang has: *srog dan brál-lo*, and *šá-bai srog kyéd-la bul-lo* (*Mil.*) means: I make you a present of the stag's life, i.e. I spare its life for your sake; *srog dór-ba* to sacrifice, one's life, prop. to cast it away *Dzl.*; *srog-la mi ltá-ba* to make light of one's life frq.; *srog dan béd-ba* to risk, to hazard one's life, frq.; *srog skyób-pa* to save life *Dzl.*, *srog byin-pa*, *don-pa* id., *Thgy.*: to save, to preserve (a child's) life (by well caring for it); *srog tsó-ba* id. *Dzl.*, *S.g.* (*Sch.* also: to recover, to grow

well again); *sróg-gi kd-ba* n. of a vein; *sróg-gi snyin-po Mil.*?

Comp. **sróg-skyöb* *W.* deliverer, redeemer, saviour. — *sróg-kun Mil.* the deep cut or stab, by which Tibetan butchers kill animals (*Huc* I, 443), *sróg-kun byéd-pa* to stab in this manner. — *sróg-čan, srog-ldán* having life, living, alive. — *srog-čags* animated being, *mi-la sögs-pai srog-čags fams-čad* all men and other living beings *Dzl.*, *srog-täg = dpyan-täg*. — *srog-bdag čén-po = pe-dkar Glr.* — *srog-méd* lifeless, inanimate. — *srog-rtád* 'root of life, vein of life', aorta *S.g.*, chiefly used rhetor. and fig. — *srog-lén* deadly, fatal *Lt.* — *srog-šin* axle, axle-tree; *mčod-rten-gyi srog-šin* the pole in a Chodten; fig. prop, *séms-kyi srog-šin Mil.*

སྒོང་བ་ *srón-ba*, pf. *bsrañs*, fut. *bsrañ*, imp. *sron(s)*, *bsrañ*, *W.* **srán-čé**, to make straight, to straighten, *yón-po* what is awry, crooked *Lex.*, *yzer srón-ba* to beat out nails; to equal *Sch.*; *sku drán-por bsrañs-te* (he sat) straight and erect, cf. also *srañ* and *bsrañ-po*. — *W.*: **srán-te ča dūg-ga 'i-ru dad** will he pass straight through or does he stay here?

སྒོང་བཅོན་སྐུ་བོ་ *sron-btsan-sgám-po* Srong-tsangampo, n. of the most famous king of Tibet, a contemporary of Mohammed; he introduced the Tibetan letters, and was the chief promoter of Buddhism and its literature.

སྒོ་བ་, སྒོ་བ་མཇུག་ *srod, srod-jin* dusk of the evening, twilight, **srod rub**

W. the dusk of evening draws near, it is getting dusky, *srod dan to-rañs* in the evening and morning *Lt.*; *srod byin son* night has set in; *srod yol son* id., viz. the time about 11 o'clock at night *C.*; *srod-la* in the dusk of evening *Mil.* — *srod-kor-pag Cs. (?)* the *kyim* of evening-twilight, v. *nyin-žag*. — *srod-loñ* dayblind, nyctalops, seeing better in a mild than in a bright light.

སྒོ་བ་ *srol* usage, custom, common use, habitual practice, habit, *der yt-gei srol méd-pas* as the art of writing is not yet in use there *Glr.*; *snár-srol bzán-po-la dgonis žig* keep in mind the good old customs *Glr.*; *srol čags-*

pa, srol-du gyir-ba Cs., *srol-du tsud-pa* to grow into a habit, to become the custom (of a person, a country); *srol dzügs-pa* to introduce a practice *Glr.*; *srol ytod-pa Lex.* prob. the same; *bka-srol = srol*, but at the same time expressive of reverence for the originator of the custom *Zam.*; *pyag-srol Mil.* is said to be a respectful expression for *lag-lén-gyi srol (?)*; *legs-pai dpe-srol btsug-ste Glr.* having introduced good customs for imitation; *tob-srol claim, title, right*, founded on old custom.

སྒོ་བ་ *sros* 1. v. *sro-ba*. — 2. *Cs.* sbst. = *srod* twilight, dusk of evening, *mün-sros-pa* dusky, dark; *Glr.*: *sa sros-nas* when it grew dark.

སྒོ་བ་འྲ་ *sla(n) - ná* a large iron pan for parching grain, *slan-dregs* soot adhering to a pan.

སྒོ་བ་ *slá-ba* I. adj., also *slá-mo* 1. thin, of fluids (opp. to *ská-ba, tūg-po, réns-pa*) *W.* **lan-te**. — 2. easy, opp. to *dká-bo* difficult, *žes-pa slá-ba ma yin* knowledge is not easily obtained *Dzl.*; usually with the supine: *rig-par slao* it may easily be found out *Dzl.*, or with the root of the verb: *go-slá* easy to be comprehended.

II. vb., v. *slé-ba*.

སྒོ་བ་, སྒོ་བ་ *slág-pa, slóg-pa* fur-coat, *sgo-slóg Mil.*, more corr. *dgo-slog*, hunting-coat, made of the skin of an antelope; *spyani-slág, W.* **šan-lag** fur-coat of a wolf's skin; *tsar-slág* coat of lamb's skins; *ras-slág* prob.: a fur-coat covered with calico *Glr.*

སྒོ་བ་ *slan* 1. v. sub *sla-nia*. — 2. v. *slón-ba*.

སྒོ་བ་ *slán-ka* shelf, shelves, stand.

སྒོ་བ་ *slán-ba* v. *slón-ba*.

སྒོ་བ་ *slad*, eleg. = *pyi* I, II, IV, 1. *slad-ról* hind part, back part *Lex.*, *slád-bzin-du* or *slád-bzin-par* behind, e.g. *brán-ba* to walk behind one, *slád-sa = pyi-sa (ཀུལ)* dung *Bhar.* — 2. after, *slád-na* c. genit. = *łóg-tu Dzl.*; *slád-nas* adv. afterwards, hereafter, subsequently *Lex.* and *C.*; *slád-kyi* subsequent, later, posterior; *slád-ma Cs.*:

the hind part, that which comes after, the later or latter part; *slád-mar*, *slád-kyis* afterwards, hereafter, *slád-mar yañ* also for the future. — 3. *slád-du* on account of, for the sake of.

སྒྲ་པ་ *slád-pa*, pf. *bslád*, (cf. *lhád-pa*) to mix, esp. with something of an inferior quality, hence to adulterate, vitiate, to spoil, to corrupt, *skyón-gyis* or *lhád-kyis ma slád-pa* not marred by any defects *Lex.*, *pyin-či-lóg-gis yons-su slád-de* quite unfitted by perversity *Dzl.*; *gán-gis kyañ ma slád-pa* without any thing detrimental operating, not subject to any noxious influence *Wdn.*; *de myós-šiñ slád-par byás-te* making him drunk and thus disabling him *Dzl.*

སྒྲ་ *slan* 1. (?) **na-slán** *W.* the furred ear-coverings of Tibetan ladies. — 2. = *slád*; *slan-čád* = *pyin-čád*.

སྒྲ་ཏེ *slán-te* v. *slá-ba*.

སྒྲ་པ་ *slán-pa* 1. to mend, patch *Sch.* — 2. v. *bslan*.

སྒྲ་པ་ *slám-pa*, 1. to roast slightly, to parch, to make brown by exposing to heat, e.g. meal *C.*, *W.* — 2. to roast, to fry, **már-la** *W.*

སྒྲ་ *slar*, eleg. = *pyir*, 1. again, over again, once more. — 2. afterwards, hereafter, *slár-nas* id. *C.* — *slar yañ jug-pa* to be affixed or added again (of letters, to the end of a word) *Gram.*; *slar zón-ba* to come back, to return *Dzl.*; *slar - yāgs* he went away again *Dzl.*; *slar stobs skyed* he regains strength *S.g.*; *slár-bsdu-ba* the final o of a verb, indicating the end of a sentence *Gram.*

སྒྲ་ *slas* 1. v. *lhas*. — 2. retinue, train, attendants, wives and servants, *pó-brán-gi slas* a king's or prince's retinue, the court, people at court *Dzl.*

སྒྲི *slī* *C.* acc. to some authorities: a yellowish red apple, or Indian apple (opp. to *kú-šu* Tibetan apple); acc. to *Cs.* cherry; cherries, however, are scarcely known in Tibet. — *slī - tsi* small, wild-growing, cherry-like dwarf-apples, *Pyrus baccata*; **bi-li-tsi** *W.* gooseberry; **wám-jñu-li-tsi** the white berries of a species of mountain-ash, *Pyrus ursina* (**wampu** in the Bunan language: 'bear').

སྒྲ་པ་ *slú-ba*, pf. *bslus*, fut. *bslu*, imp. (b) *slu(s)*, to entice, allure, ensnare, beguile, seduce, e.g. to be ensnared by wordly sorrows; less frq. in a direct sense: to impose on, to deceive, *rdzun byás-te* by a falsehood *Dzl.*; *slu-krid* enticement, seduction, means of seduction, bait; *bzán-poi slu-krid* enticement to a good purpose; *bslú-ba-mkan* deceiver, deluder, impostor *Glr.*; *mi-slú(-ba)* infallible, sure *Mil.*

སྒྲེ *sle* 1. a coarse blanket *Ts.*, = *čá-ra*, *čá-ri*. — 2. n. of the capital of Ladak.

སྒྲེ་རྒྱུ་ *sle - trés* *Med.* n. of a creeper or climbing plant.

སྒྲེ་པོ་ *slé-po* *Ü*, *slé-ba*, *slé-bo* *Cs.* a flat basket.

སྒྲེ་པ་ *slé-ba* I. vb., *bsle-ba*, *lhé-ba*. pf. *lhas* *B.*, **lá-čé** *W.* to twist, plait, braid, the hair, (to make) a basket etc.; to knit.

II. sbst. 1. v. no. I. — 2. distortion, dislocation (of a limb) *Cs.*; *slé-bo* one that has a distorted limb *Cs.*; *sle - mig* a distorted eye *Cs.*

སྒྲེ་ཡོན་ *sle-yón* craft, deceit, trickery, *sle-yón byéd - pa* to cheat, deceive, impose upon *Cs.*

སྒྲེ་དྲ་ *sled* knitting-needle(?) *Ld.*

སྒྲེ་པ་ *sléb-pa*, pf. (b) *slebs*, fut. *bsleb*, resp. *byón-pa*, *péb-pa* (cf. *zón-ba*), 1. to arrive, with termin.; *bslebs-zin* I have arrived, he has arrived; in *Ld.* however the future **slebs yin** is also pronounced **leb zin**. — 2. to reach, to extend, to a certain place or point *Pth.* and col. — 3. to come in (of interest, rent, duties), hence *sleb* income, revenue, public revenue, receipt of customs etc.; *sléb-to* account of receipts.

སྒྲེ་དྲོན་ *slo-drón* warm fresh dung *Sch.*

སྒྲེ་པ་ *slog-pa* I. sbst. v. *slóg-pa*.

II. vb., pf. *bslogs*, fut. *bslog*, *Cs.* (trs. to *ldog-pa*) to turn, to turn round or about, to turn upside down, inside out, *rkyál-pa pyi-nán slóg-pa* to turn out the inside of a bag; *mig slóg-pa* to roll one's eyes; **bon-bu má-lag slog dug** the donkey is rolling on his back; *sa slóg-pa* to plough up, turn

up, to dig the soil; in arithmetic: **sum nyi lóg-pa dug** W. two times three are six.

སྒྲོང་བ, སྒྲོང་བ *slón-ba, slán-ba*, pf. (b)*slans*, fut. (b)*slan*, imp. *slón(s)*, W. **lán-čē**, I. causat. and transit. form to *ldán-ba*. 1. to cause to rise, to help to rise, one lying on the ground; *dgrá-ru slón-ba* to cause a person to rise as an enemy (cf. *dgrar ldán-ba*), i.e. to make a person one's enemy S.g.; *bsád-pai mi-ró slón-ba* to resuscitate the slain; to excite, cause, inspire, compassion, fear, terror etc.; *prag-dog-gis, skyo-šas-kyis kun-nas bsans-te Glr.*, Mil. quite excited by envy and hatred, ni f.; esp. in pathology of the procatactic or exciting causes of diseases: to kindle (a disease) into action, hence *slón-rkyén* the exciting cause (of a disease); — to raise, to erect, a pile, post, wall Mil.; *slán-ñin* a pile, stay, prop, erected or set up. — *kun-slón Lex.*, Mil.: *nyon-móns-kyi slón-kun-slón* excitement(??).

II. (perh. originally quite a different word), 1. to ask, require, ccdp. *klu žig ná-la dpe slón* a Lu asks me for the book Dzl.; *bú-mo čün-mar slón-ba* to ask a man's daughter in marriage Dzl.; esp. to beg, to try to get by begging: *čün-zad bsán-ño* we beg for a little of it! Dzl., *pá-la sláns-nas Kyer* he obtained it from his father by begging Mil.; *bsód-snyoms slón-ba* to collect alms by begging (*slón-ba* partic. and sbst. beggar, mendicant Dzl, *slón-mkan, slón-ba-po* id.); hence. — 2. to collect, to gather, nor Cs. riches. — 3. to examine, to probe (a wound), *rma-ysar mdzúb-mos* a fresh wound with the finger Thgy.; also: to search a man's house. — 4. to give, *ka-lhag čig šdus-la slón čig* gather some of the remnants of the meal, and give them to me! Mil., so in Sp. and C. frq.

སྒྲོང་མོ *slón-mo* alms, *slón-mo slón-ba Lex.*, *byéd-pa* Cs. to ask alms, to beg; *slón-mos tsó-ba* to live on alms; *slón-mo-pa* beggar Pth.

སྒྲོང་པ་ *slón-pa* 1. Sch. to patch, to mend. — 2. Sch.: *dpán-po pyir slón-par byéd-pa* to dissemble, to feign(?) — 3. Cs.: to thrust out.

སྒྲོབ *slob* the act of learning, study, *slob ma myón-ba* to have had no instruction or education; *slob krid-pa* to teach.

སྒྲོབ་པ་ *slob-pa*, I. vb., pf. *bslabs*, fut. *bslab*, imp. *slob(s)*, W. **láb-čē**, to learn, to teach, *na* or *ná-la slob* I learn, *nas slob* I teach, *dé-la mkan slob gnyis-kyis lo-tsā* *bslabs* both the abbot and the instructor taught him the art of translating Pth.; *na rtsis žig slob dód-pas slob* as I should like to learn something of mathematics, teach me! Pth.; *bsláb-pas šes-te* when he had learned it Pth.; *bsláb-čin lóbs-pa yan dka* as learning is difficult, even if one is taught Dzl.; *slob-tu žug-pa* to let one take lessons, to have or get one instructed Dzl.; **č'ú-gu-la gom-tün láb-čē** to teach a little child to walk W.; *mi-la yi-ge bsabs* schools were established Glr.; *yón-tan slob-pa* to teach (to learn) good, useful, things Pth. and frq.

II. sbst. 1. the act of learning Dzl. — 2. teacher, instructor, *brám-ze slob-pa* a Brahman as instructor Dzl.; *págs-pa slob-pa-rnams* the venerable preceptors (more than *dge-slón*, less than *dgrá-bcom-pa*) Tar. 5, 1. 31, 9.

Comp. **lob-kyád** W. use, practice, exercise. — *slob-grwá* school, school-room, school-house; **lob-qa-kán** W. id. — *slob-grógs* school-fellow, co-disciple. — *slob-nyer* student, scholar, *slob-nyer gán-du byis* where have you studied? at what college have you been a student? Mil. — *slob-dpon* teacher, instructor, master, frq.; also a college title like our bachelor etc.; 'the teacher' by way of eminence, is either Buddha or *Padma-byun-ynás*. — *slob-báns* scholar, pupil, disciple, = *bu-slob* Mil. — *slob-ma* id., frq. **lob-ló** report, rumour, fame W. — Cf. *bslabs*.

སྒྲོབས་ *slobs* exercise, practice, experience; *miy-slobs nan-pa skye* Mil. a bad custom of seeing begins to prevail (viz. that of looking downward, and minding only earthly things).

གསལ་, གསལ་ *gsa, bsa* Mil., C. (W. **šan**) the snow-leopard, nearly white, with small clusters of black spots; living on the higher mountains.

གསལ་པ་ *gsál-pa* Sch. to sew together.

གསང་ what is secret, hidden, *gsaṅ* for the secret comes out, is made known Dzl.

གསང་བ་ *gsaṅ-ba* I. vb. to do a thing secretly, to conceal, *na-la gsaṅ-du mi run* it is not right of you to be so close to me Mil.; *gsaṅ-ste brkūs-nas* stealing secretly, *gsaṅ-ste bskyāḍ-nas* sending underhand, furtively Dzl.; to hide one's self, to be concealed *dbēn-pai ynas śig-tu gsaṅ-ste* betaking one's self secretly to a solitary place Dzl., *gid-mtūn-par gsaṅ-ste* keeping it secret with one consent Dzl.; **saṅ-ne dad-ḥe** W. to sit concealed.

II. subst. 1. secret things, a secret; *gsaṅ-bai bdag-po* = *gsaṅ-dbañ* v. below. — 2. secret parts Med., also *gsaṅ-ynās* Med., *gsaṅ-bai pād-ma* Med., sometimes the anus included; *gsaṅ-bai nad* diseases of the sexual organs Med.

III. adj. 1. secret, hidden, concealed, *gsaṅ-bai ḥos* esoteric doctrine Dzl.; *pyi-naṅ-gsaṅ* v. *pyi* III. — 2. *kyi-mo nyan-gyi rna gsaṅ-ba* a female dog of very sharp hearing (v. *gsaṅ-ba*).

Comp. *gsaṅ-kaṅ* a secret room Cs. — *gsaṅ-sgo* a secret door Pth. — *gsaṅ-sgro S.g.*? — *gsaṅ-śāḍgs* secret charms, mysterious incantations, frq.; even in medical works they are praised as the 'best medicine'. — *gsaṅ-mje* v. *mje*. — *gsaṅ-ynās* 1. a secret place. 2. mystery, nif.: *gsaṅ-bai ynas dū-ma gsuṅs* he taught many mysteries, many secret doctrines. 3. privities, pudenda. — *gsaṅ-spyōḍ* privy, necessary, water-closet. — *gsaṅ-dbañ*, *gsaṅ-rdōr* Mil., *gsaṅ-bai-bdag-po* Do. = *rdō-rje-ḥaṅ*, v. *rdō-rje*, comp.

གསལ་པ་ *gsál-pa* resp. to hear, to listen Dzl.; *Kyod gsaṅ dan* listen (to me)! Mil.; *bdag-gi tsig-la yson* id. Glr.; with *las* or *la*: to hear a person teaching, expounding etc. Tar. Cf. *gsaṅ-pa*.

གསལ་བ་ *gsál-ba* v. *gsób-pa*.

གསལ་བ་ *gsál-ba*, *gsár-pa*, usually *gsár-po* new, fresh, *lūg-ḥa gsár-ba* fresh mutton Lt.; *rma gsár-pa* a raw wound

Thgy.; *bāg-ma gsár-pa* the young, (recently married) wife Dzl.; **bhū-mo sár-pa** a girl that is still a virgin C.; *gsár-du* adv., *gsár-du bsād-pai ḥa* flesh of animals that have just been slaughtered, lit.: fresh-slaughtered flesh Dzl.; *kā-gsár* a new edge; *kañ-gsár* new house, also a name of villages, castles etc.; *gos-gsár*, *mar-gsár* Lt.; *rta-gsár* Schr. a horse not yet broken in. — *gsar grōgs-pa* Sch.: 'to tell each other news; to make a new acquaintance'. **sar-zūg ḍō-ḥe** W. to plant (a piece of land) for the first time, to cultivate, to people, to stock with inhabitants. — *gsar-rin* old and new, stale and fresh; age, duration, existence. — *gsar yḍōd-pa* frq., also *tsar yḍōd-pa* Pth., to search, inquire into, investigate thoroughly, to examine, to study, *skad* a language. — *gsár-bu* new beginner, tyro, novice Mil.

གསལ་བ་ *gsál-ba* vb., to be clear, distinct, bright, *slar ḥār-zin gsál-na* when (the sun) shines bright again; *mār-me ḥi-kaṅ gsál-ba bzin* flaming up once more, like an extinguishing lamp Glr.; *lhañ-né lham-mér gsál-te* appearing bright, clear and distinct Dzl.; *gsál-lo* it is clear, it is evident; it stands written, it may be read, *dul-ba-na gsál-lo* it may be read in the Dulva Glr.. Tar.; *gsál-po* (ཐག་པོ་) visible to a great distance, conspicuous, distinct, obvious, intelligible; *kun-gsál* id.; **mig sál-po ton mi tūb*, *nag sál-po zer mi ḥe** W. his eye, — his speech, is not clear, he is not able to see, to speak distinctly; *gsál-dag-snyan-ysim* B. = the popular *sgra-dag-gsál-ysim*, v. *sgra*; *yi-ge gsál-po* a plain, legible handwriting; clear, bright, *gsál-bai mé-loñ* a bright mirror (a frq. title of books); bright, light, pure, of colours, *dkar-gsál* pure white Glr.; pure, free from faults and deficiencies, **sál-po gyāb-ḥe** W. to correct; *sa-pyōgs kyañ gsál-bar gyūr-ro* also his whole neighbourhood will be freed from defects, will become happy Do.; *gsál-le-ba* = *gsál-ba*; *gsál-ka* Tar. prob. = *gsál-ḥa*, Mil.: *gsál-ḥa žig ynañ-ba žu* I request (you) to give me a detailed account, inst. of which also only *sál-ḥig* may be said.

གསལ་པོ་ *gsal-pa*གསལ་པོ་ *gsal-pa*

གསལ་པོ་ *gsal-pa* (like *σταυρός* in its original meaning) a pointed stake, for empaling malefactors, *gsal-pa-du* or *gsal-pa-gi tsé-la skyón-pa* to empale. — Cf. *rkyan-pa*.

གསལ་པོ་ *gsal-pa* *Lex.*; in *Lt.* prob.: mother's milk.

གསལ་པོ་ *gsal-pa* *Cs.*, also *bsig-pa*, to throw up in a backward direction; in *Thgr.* is said of a lion: *rál-pa gsal* he shakes his mane; *dpun-bsig* *Cs.*: 'the shaking of one's shoulder' (prob. for: shrugging); to winnow, to fan, to sift *Stg.*; *W.*

གསལ་པོ་ *gsal-pa* 1. pasture-ground, meadow *Dzl.* — 2. moor, fen *Sch.*?

གསལ་པོ་ *gsal-pa* *Sch.*, *bsir-pa* *Cs.* 1. to whirl about or round, to twirl, *pan* a spindle, *mda gsal-pa* *Cs.*: 'to whirl an arrow'. — 2. *W.* to move by a repeated pushing, *pág-ste* a plane; to smooth, to even, with a plane, a knife etc.; to slide, glide, slip, down a slope.

གསལ་པོ་ *gsal-pa* 1. to cut to pieces, to divide, split, *lhu-ru* *Mil.*, *dum-bur* *Lex.*, *gsor-gyis gsal-pa* to saw to pieces, to saw up. — 2. to toll, sound, ring, *dril-bu gsal-pa* to ring a bell *Cs.*, hence *mkar-gsal* v. *mkar-ba*. — 3. **sil-če* *W.* to read. — *gsal-bu* and *gsal-ma* v. *sil-bu*.

གསལ་པོ་ *gsal-pa*, resp. for *skad* and *ytam*, 1. voice, *gsal-pa byun* a voice sounded, was heard *Glr.*, *gsal-pa dag-pa* a clear voice, like that of Buddha *Dzl.* — 2. the act of speaking, talking, *gsal-pa glén-ba* to converse, discourse, *gsal-pa dré-ba*, *gsal-pa dré mdzad-pa* id.; that which is spoken, the words uttered, the speech, *kyéd-kyi gsal-pa dei lán-du* in answer to your words *Glr.*; *gsal-pa klóg-pa* to read the sayings, the apothegms (of Buddha) *Ma*.

གསལ་པོ་ *gsal-pa* I. vb., pf. *gsals*, resp. for *smrá-ba* *B.* and *C.* (in *W.* **mól-če* is used inst. of it) to speak, talk, say, the latter also with the termin. of the infin., inst. of direct speech, but rarely; *dé-skad ma gsal* your Reverence should not say so! *Mil.*; *gsal ma ynan* it did not please him to speak *Mil.*; *rdzun gsal-pa* to tell a falsehood, to

lie; to explain, *don Mil.*; to ask; *mi dod mi gsal bzés-par zu Mil.* please accept it without ceremonies (without a refusal); *zal-ydams gsal-ba* to give advice etc. *Glr.*; *čos gsal-ba* to preach *Glr.*; *ngúr-ma gsal-ba* to recite or to sing a song (but also: *ngúr-ma smrá-ba*, *zér-ba* is said).

Comp. *gsal-bgrós* report, statement, opinion. — *gsal-mčog* principal word, main dogma e.g. the Ommanipadmehum *Glr.* — *gsal-snyán* a harmonious voice, an agreeable, pleasant speech; *Mil.* uses it also of the singing of birds (and the screaming of peacocks!) — *gsal-sprós*, *gsal-pó* conversation between persons of rank, or between such and inferior people. *gsal-ráb* = *gsal-mčog*, also sacred writing, Holy Scripture *Chr. Pr.* — *gsal-šóg* = *bka-šóg*.

གསལ་པོ་, གསལ་པོ་ *gsal-pa*, *bsal-pa* 1. *Sch.* to be lost, to be dispersed. — 2. *W.* to fill with food beyond satiety, to stuff, to cram. *Bhar.* 124 *smán-pa gsal* stands for *Ssk. विम्विका* (*Will.*: spasmodic cholera), which elsewhere is rendered *zas ma zu-ba*; the meaning is prob. to overeat one's self.

གསལ་པོ་ *gsal* three (cf. *sum*), *gsal-ka*, *gsal-ma* the three, all the three; *gsal-po* the third; containing three; *gsal-po* the three; *gsal* also elliptically for *dkon-mčog-gsal*: *gsal-la skyabs-su don-ba* to seek the protection of the Three Precious Do.; *bskal-pa grás-med(-pa)* *gsal* three times innumerable Kalpas (appeared) *Dzl.*, *Glr.*; *rgán-mo ma smad gsal-po di* the old (woman) with her (two) sons, the three *Dzl.*; *rgyal-po yab yum gsal* the king and his (two) queens, the three *Glr.*; *rab briñ gsal* the big, the middle (and the little one), the three. — *gsal-sprul* emanation of the third degree, = *nyin-sprul*.

གསལ་པོ་ *gsal-ma* a thing slightly burnt, singed *Cs.*, *gsal-dri* the smell of it.

གསལ་པོ་ *gsal-pa* belly, stomach, *gsal-pa sbos* the belly is swollen or distended *Lex.*; *gsal-nád* dropsy of the belly; *gsal-rked* the middle part of the body, the waist *Sch.*; *gsal-pyan-po* a deity.

གསེབ་ *gsé-ba* 1. v. *sé-ba*. — 2. v. *gséd-pa*.

གསེབ་བརྒྱ་ *rsey-brdár* Sch. a file (instrument), v. *sag-ydar*.

གསེབ་མ་ *rség-ma* small stones; *rseg-seb-can* full of small stones.

གསེབ་གཤང་ *rseg-gsán* = *mkar-gsil* Lex.

གསོང་, སོང་ *gsen, sen* 1. cleft, chink, crevice, fissure, leak, v. *kon-sén* sub *kon* extr.; *sgo-gsén* chink of a door Tar.; *gsen berub-pa* Sch. to stop up, plug up, crevices etc.; *gséns-pa* leaky, cracked, full of fissures Sch. — 2. harmonious, well-sounding. — 3. *rnd-ba gsen* Sch.: a sharp, acute, quick ear, cf. *gsán-ba* II, 2.

གསོང་ *gsed* several larger species of *Lonicera*.

གསོང་བ་ *gséd-pa*, also *bséd-pa* (pf. *gses?*) to pick, sort, assort, hair, wool; to pull or pluck in pieces.

གསེབ་ *gséb* I. stallion, a male horse or camel.

II. also *seb*, 1. the narrow interstices between persons or things thronged together, hence with *na*, *tu* and *la*, between, among, with *nas* from between, *Kyi mii gséb-la mčon* the dog leaps into the midst of the people, *lô-mai gséb-tu jóg-pa* to put between leaves, *sprin-gyi gséb-nas lus pyed ton* half of his body protrudes from between the clouds, = rises above etc.; *gron-gséb-tu bzugs-pa* to sit among the villagers; *kyéd-čag-gi gséb-na Meu-dgal byá-bai bud-méd yód-dam?* is there a woman among you named Meu? *gséb-lam* a secret path, by-way, between rocks or underwood. — 2. multitude, crowd, *dmag-gséb* army, *nágs-gséb* forest.

གསོར་ *rser* (Pers. زر) gold; *gsér-gyi* of gold, golden, *gsér-gyi mé-tog* n. of a medicinal herb.

Comp. *rser-skud* S.g. n. of an officinal herb. — *rser-skyéms* v. *skyéms*. — *gsér-ka* a gold mine. — *rser-mkár* an imperial castle W's. — *rser-glin* Malacca Cs. — *rser-gyur-rtsi* prob. much the same as: 'philosopher's stone' Pth. — *rser-tub* n. of the second Buddha, Kanukamuni. — *rser-mdóg* gold-colour, *gsér-mdog-can* n. of a monastery. — *gsér-pa*

gold-searcher, gold-washer Gram.; *rser-pud* n. of a medicinal herb, an emetic Med. — *rser-ṣṣrén* a gold chain. — *rser-byé* gold-sand. — *rser-mé* = *gsér-gyi-mé-tog* Med. — *rser-ytsó-ma*, *gsér-btsó-ma* refined gold Glr., Pth. — **rser-zán** W. gilt copper. — *rser-bzô-pa*, *gsér-mgar* Cs. goldsmith. — *rser-yig-pa* 'bearer of a gold-letter', ambassador, envoy Glr. — *rser-đog* leaf-gold, gold-foil, foliated gold Sch. — *rser-sran* one ounce of gold; a coin = 16 rupees, gold-mohur.

གསེས་ *gses?* *ran-gsés* reciprocal, mutual Wdn.

གསོབ་ *gsó-ba* pf. *gsos*, (b) *sos* (= *tsó-ba*)

1. to feed, nourish Dzl.; to bring up, nurse up, rear, train, *bu* a child, *dúd-gro* an animal; also *gsó-skyon-ba*, *gsó-skyón byéd-pa*. — 2. to cure, *nad*, *rma*; to stop, remove, to put an end to, *nal* fatigue, i.e. to recruit one's self, to rest; to mend, to repair, *kyim* a house Cs.; to restore, rebuild, re-establish, what had been destroyed, to kindle again, stir up again, a fire; *zig-* or *zig-gso-ba* id.; to refresh, recreate, *sems*, resp. *tugs*, the soul, i.e. to comfort, console.

Comp. *gsó-mkan* restorer Glr. *gsó-tabs* way of curing, manner of healing Med. — *gsó-ba-po* physician Med. — *gsó-bya* the thing to be cured, the disease Med.; *gsó-byéd* the healing substance, the remedy; the healing person, the physician. — *gsó-sbyón-ba* v. the following article. — *gsó-tsul* = *gsó-tabs*. — *gsó-rig* pharmacology.

གསོལ་བ་ *gsó-sbyón-ba*, for *nyés-pa gsó-ba dan sdig-pa sbyon-ba* to get quit of sin, by making confession to a priest and thus restoring the former state of virtuousness, to confess; also *gsó-sbyon len-pa*, *gsó-sbyon-la ynas-pa*; such confession does not entail any penalties, but only a renewal of obligations, cf. Fouc. Gyatch. II, 16.

གསོ་རས་ *gsó-rás* Lex.; Sch.: rag, tatter.

གསོག་པ་ *gsóg-pa* 1. v. *sóg-pa* II. — 2. v. *sob*.

གསོང་བ་ *gsón-po* sincere, *gsón-por smrá-ba* to speak the truth.

གསོང་བ་ *gsón-ba* Cs. and Lex.; usually *gsán-ba*.

གསོད་པ་ *gsod-pa*

གསོད་པ་ *gsod-pa*, pf. *bsad*, fut. (*Lex.* *gsad*, usually:) *bsad*, imp. *sod*, *W.* **sád-čé**, 1. to kill, slay, murder, slaughter. *gsod-pa-la dgá-ba* to delight in killing *Dzl.*; *bsad ma-tág-pai* *ša*, *gsár-du bsád-pai* *ša* v. *gsár-ba*; *rgyál-pos gsód-pa* to be executed by the authority *Dzl.*; (*tse*) *bsád-pa-la tág-nas* when he was just on the point of being executed *Dzl.*; **pag jáb-te sád-tañ-čé** *W.* to assassinate; *bsád-do! bcóm-mo!* I am lost! it is all over with me! *Wdn.* — 2. to put out, extinguish frq. — 3. *kyád-gsod-pa* to despise, v. *Kyad* extr.

Comp. *gsod-ycód* the act of murdering, murder, slaughter, *gsod-ycód-kyi jigs-pa* fear of murder *Mil.*; *gsod-ycód mán-po byed* he is murdering, slaughtering, a great deal. — *gsod-byéd* killer, murderer, *gsod-byéd rnán-pa* the murderous huntsman *Lex.*; *gsod-byéd-kyi ynas* slaughter-house *Stg.* — *gsód-sa* place of execution *Thgy.* — *gsód-lugs* way of killing, *snar ma byas* a new (way of killing) *Tar.*

གསོན་པ་ *gsón-pa* I. A. vb., 1. intrs. to live, to be alive, *gsón-no* he (she etc.) is alive, **de méd-na mi sön-čé mi tuł** without that a man cannot live *W.*; to remain alive, to save or preserve one's own life, *rdzún-du smrás-na yson kyan* though I could save my life by (telling) a falsehood *Dzl.*; *gsón-par mi dod* I do not wish to live (any longer) *Dzl.*; of the fire: to burn, **da sön-na** *W.* does it burn now? — 2. trs. to wake, to rouse from sleep by shaking, to urge on, to hurry on (lazy people), by force, whereas *skúl-ba* is only done by words. — B. sbst. life, *gsón-pai tsé-na* or *gsón-pai dús-su* during (my, your etc.) life, in lifetime, frq.; hence: *yson-pa-nyid* for *ζωή* John 1, 4 etc. *Chr. P.* — C. adj. living, alive, frq. *gsón-po*, col. **gsón-te**, *kyé-ma bu gsón-po mtón-no* ah, there I see my son again alive! *Stg.*; *gsón-por byéd-pa* to call into life, to animate, *gsón-por dūr-du jüg-pa* to bury alive *Dzl.*, *gsón-pai rgyü-ma drén-pa* to tear out the bowels of a living man; **son-te** *W.* also: healthy, whole, restored to health again, **kan-pa, mig, me sön-te čó-čé** to cure a foot,

གསོལ་པ་ *gsol-pa*

an eye, to blow a fire into flame again; entire, whole, undivided, **sön-te kyón-ña** am I to bring it entire (or cut into pieces etc.)? of the moon: full. — *gsón-ma* rarely for *gsón-po*, *püg-ron gsón-ma* a live pigeon *Pth.*; *gsón-ysin* both the living and the dead *Cs.*; *yson-bsrégs* a creature burnt alive, *mī zig(-la) yson-bsrégs byéd-pa* to burn a person alive *Pth.*

II. vb., pf. *bsan*, fut. *ysan*, imp. *yson* *Cs.*, prob. the original form of *ysán-pa* to hear.

III. *čud-ysón-pa* v. *čud*.

གསོབ་ *gsob* v. *sob*.

གསོབ་པ་ *gsób-pa*, pf. *bsab*, fut. *ysab*, 1. to fill out or up, to supply, complete, make up, *hór-kōis* a gap (?) *Sch.*, to cure, wounds *W.*, **sob-mán** balm, ointment for wounds. — 2. to pay, repay, return, *skyin-pa* a loan *Sch.*, *drin gsób-pa* to return a kindness *Glr.*

གསོར་ *gsor* 1. v. *sór* I. — 2. supine of *gsó-ba*.

གསོར་པ་ *gsórba* to brandish, flourish, a staff *Cs.*

གསོལ་པ་ *gsól-pa* I. vb., 1. = *žú-ba* 1, q.v.; *rgyál-po-la sróg-gi skyabs gsól-to* he besought the king to save his life *Dzl.*; *stón-pa-la smón-lam btáb-par ysol čig* ask the teacher to say the prayers *Dzl.*; *bstán-du ysol* I beg to explain, frq.; *lha gsól-ba* to worship a god, by offerings, libations etc. *Glr.* and elsewh. Tibetans when arriving on the top of a mountain-pass generally mutter the words: *gsól-lo gsól-lo*, prob. to express their thankfulness for having been preserved from harm so far, and to implore further protection. — 2. resp. for *gón-pa* and *skón-pa* to put on: (*skú-la*) *ná-bza*, *čos-gos*, *dbú-la tod*, *žábs-la čag* (to put on) a garment, clerical robes, cap, shoes *Dzl.*, *Glr.*; *slób-dpon-la ber-čén skú-la gsól-te* putting the cloak on the teacher *Ma.*; for *zá-ba*, *žún-ba*, also for *drén-pa*, to eat, to drink, to offer a meal *Dzl.*; *rgyál-po bras-čán gsól-nas* as the king had drunk rice-wine *Glr.*; to take, to give, administer (medicine) *Dzl.*; to place (food etc.) before, to

serve up for (clerical persons) *Dzl.*, *γsól-lo mčód-cig* I place it before you, help yourself! moreover: *rgyál-pos čáb-la sku-krús γsól* the king took a bath *Glr.*; *srás-la sku-krús γsól-lo* they administered a bath to the prince *Glr.*; *mfsan γsól-ba* to assume, to receive, a name *Glr.*, to give a name *Glr.*; even thus: *dei tugs-la ydon γsól* a demon enters his (the king's) body (clothes himself with it) *Glr.*

Comp. **sól-kár** *W.*, resp. for *kar-yol* earthen ware, crockery. — *γsól-skrúm* meat prepared for the table of a man of rank. *γsól-ká* 1. request, prayer *Sch.* 2. meat and drink *Sch.* — **sól-Kan** resp. for **yó-Kan** *C.*, **tab-tsán** *W.* kitchen. — *γsól-nán* poisoned food *Glr.* — *γsól-lčóg* table. — *γsól-mčód* prayer and offerings. — *γsól-já* tea. — *γsól-nyá* fish destined or dressed for the table of a respected person, *rgyál-poi Pth.* — *γsól-tág*, *γsól-stégs* table. — *γsól-tib* tea-pot. — *γsól-táb* fire-place, kitchen. — *γsól-lčón* = *gur-gúr*. — *γsól-dpon* prop. head-cook, master-cook, gen. cup-bearer, butler, waiter. — *γsól-pógs* salary *Sch.* — **γsól-bin** *C.* = *γsól-tib*. — *γsól-már* butter. — *γsól-tségs* dinner. — *γsól-žib* fine parched barley-flour. *γsól-γyóg* under-waiter, under-butler. — *γsól-rás* distribution of victuals, by a person of rank to common people, hence *Chr. P.* for Lord's supper, holy communion; donation, gift, present in gen.

II. sbst. 1. request, demand, entreaty, *γsól-ba débs-pa* to make a request, to entreat frq. — 2. food **sól-wa žé-pa** to eat, dine, sup *C.*

གཞིས་པ་ *γsós-pa* v. *γsól ba*, *γsós byéd-pa* to cure *Sch.*; *bu mi γsós-pa* not keeping, retaining a child alive *Do.*; *γsós - bu* foster-son, adoptive son; *γsós-ma* cure? medicine? *γsós-ma débs-pa Thgy.*

བསམ་པ་ *bsa* v. *γsa*.

བསམ་པ་ *bság-pa* v. *γsóg-pa*.

བསམ་པ་ *bsán-bu* resp. for *zan* food, fare *Glr.*; **bsán-ma** id. *W.*; *bsán-brás* resp. a dish of rice.

བསམ་པ་ *bsád-pa* v. *γsód-pa*.

བསམ་པ་ *bsáb-pa* v. *γsób-pa*.

བསམ་ *bsam*, thought, thinking, *bsám-gyis mi kyáb-pa* beyond the reach of human intellect, incomprehensible etc. frq.; *čos bzán-las bsam bzán lhág-pa yin* a good way of thinking is worth more than good (external) religion *Mil.*; *W.*: **sam-nan-čan** malicious, wicked.

བསམ་པ་ *bsám-pa* I. fut. tense and secondary form of *sém-pa*.

II. sbst. བསམ་པ་, 1. thought, imagination, fancy, *bsám-pa nán-pa sém-pa* to foster bad thoughts *Do.*; *bsám-pa tsám-gyis* quick as thought; *rtág-tu di snyám-du bsám-pa skyes* he was constantly haunted by these thoughts *Dzl.* — 2. will, *mi žig-gi bsám-pa ltar* (or *bžin-du*) *sgrúb-pa* to execute, to carry out a person's will frq.; *bsám-pa ltar ma gyúr-pas* as it did not go according to their wish; *bsam-pa di-las ma zlog čig* do not try to divert me from my purpose *Dzl.*; *bsám-pa bzán-po* good intention or design *Mil.*; desire, mind, inclination, liking, *γnód-pai* or *γdug-pai* thirst for blood, murderous disposition *Glr.* — 3. soul, heart (of rare occurrence), *bsám-pai dón mi grub* then (by doing so) you injure your own soul *Mil.*

Comp. *bsam-γtán*, བསམ་པ་, 1. state of complete abstraction, acc. to *Burn.* 'contemplation' (cf. *tin-ne-dzin*, བསམ་པ་, *Burn.* 'meditation'), *bsam-γtán byéd-pa* to transpose one's self into the state of contemplation or meditation (the difference between the two is not easily defined), v. *Köpp.* I, 586. With this extraordinary state of mind a strange conception is associated, viz. 2. of certain regions, where besides gods and other beings also such men have their abode, that are growing more and more perfect and are stripping off every personal quality, whether good or bad, v. *Köpp.* I, 255. — *bsam-mnó* or *-bló*, also *blo-bsám* thinking, wishing etc., *bsam-mnó byéd-pa* or *γtón-ba*, resp. *tugs-bsám γtón-ba Pth.*, to think, to meditate, consider, think upon frq.; *bžán-byed-kyi bsam-*

bló a mind, directed towards what is good, honesty, probity *Glr.* — *bsam-sbyór* design, device, project *Mil.*, *bzán-po*, *nán-pa*; *bsam-byór byéd-pa* to plan, to scheme, to project a plan *C.* — *bsam-dés* consciousness, **sam-dé ném-pa** *C.* bad conscience (?).

བསམ་བསྐྱེ་ *bsam-bséu* 1. seminal vesicle. — 2. ovary?

བསམ་བ་ *bsál-ba* v. *sél-ba*.

བསིག་པ་ *bsig-pa* v. *γsig-pa*.

བསིད་པ་ *bsid-pa* to mend, repair, put in order *Sch.*

བསིར་བ་ *bsir-ba* 1. = *γsir-ba*. — 2. *W.* to sip, **sir-te tun** he drinks sipping.

བསིལ་བ་ *bsil-ba* I. adj. and sbst. cool, the cool (of the day), coolness, *Kán-pa bsil-ba žig* a cool house *Dzl.*, *bsil-ba jan* coolness is wholesome *Lt.*, *tsá-ba bsil-bar gyur* the heat changes to coolness *Dzl.*; *bsil* id., **sil-la dod** sit down in the shade *W.*, *lcan-bsil* 'willow-shade', shady place under willow-trees; *bsil-zin grán-ba* cold *Dzl.*, *Glr.*; *bsil-mo* id., **sil-mo pi-la** *W.* for the sake of coolness.

II. vb., to cool, resp. for *krúd-pa* to wash, *žal* mouth and face, *žabs* the feet, *žabs-bsil* water for washing the feet *Cs.*; even: *ču drón-mos sku bsil-bar mdzád-pa* to wash the body with warm water *Cs.*; to shed, *spyan-čáb mán-po* many tears *Mil.*

Comp. *bsil-kan* a cool room, a summer-house, summer-residence *Stg.* — *bsil-grib* cool shade *Cs.* — *bsil-fün* a cooling drink or beverage *Sch.* — *bsil-ydügs* parasol *Do.* — *bsil-bu* coolness (?); *bsil-buir lun* a cool breeze *Cs.* — *bsil-smán* a cooling medicine. — *bsil-zás* cooling food. — *bsil-yáb* a fan.

བསུ་བ་ *bsu-ba*, pf. and imp. *bsus*, to go to meet, *ma bubsur on* the mother goes to meet her son *Dzl.* (usually with accus. as in the preceding case, col. also with dat.); *bsus žig* let him come to meet me *Thgr.*; to join, of two armies, generals, kings *Dzl.*; to make advances, to interest one's self for; most frq.: to go to meet (solemnly), to welcome a respected person, *po-brán-gi nán-*

du into the castle *Dzl.*; *pánli-ta byón-pa-la bsu-ba byéd-do* I will go to meet the arriving Pandit *Glr.*; *bsu-ba rgya-čén-po* very great festivities of reception *Pth.*; *bág-mar bsu-ba yin* we will lead her home as your bride *Mil.*; *γdón-bsu-ba* = *bsu-ba* *Mil.*; **dan sú-če** *W.* for *dan-* or *spyan-dren-pa* of *B.* — **su-kyel* or *kyl** *W.* reception and conduct of honour.

བསུ་སྒྲན་ *bsu-smán* *Sch.* clyster, *W.* **sur-nyig**.

བསུང་ *bsun* smell, esp. sweet scent *Dzl.*; *dri-bsun* id.; *dri-bsun žim-pa* broo it is sweet, scented, fragrant *Dzl.*; *bsun-nádd* *Sch.* fragrance; *ro bsun-ba* filled with a cadaverous smell *Dzl.*; **mar sun son dog** *W.* the butter smells (rancid).

བསུན་བསུར་ *bsun-bskyür* *Sch.*: irregularity of life, dissoluteness; *bsun-par byed-pa* *Sch.*: to be dissolute; to be dirty; *bsun-tsam* disgusting, obscene *Sch.*

བསུམ་པ་ *bsum-pa* 1. = *dzum-pa*. — 2. = *sum-pa* *Cs.*

བསུར་སྒྲིག་ *bsur-smyig* *W.* clyster, cf. *bsu-smán*.

བསེ་ *bse* 1. v. *se*, *se-ba*, *se-dri*, *se-din*. — 2. also: *bse-kó*, tanned leather, *bse-kráb* *Lex.* a coat of mail made of leather; *bse-sgám*, *bsei sgróm-bu* *Pth.* leather-box, or a box covered with leather; *bse-sgó* leather-door, or a door-like target made of hides *Pth.* — 3. *bse* or *bse-ru* (*Lex.* བསེ་ལྷ་ 'a certain animal') unicorn, *Hook.* II., 157 'tchiru', an antelope, prob. = *γtsod*; rhinoceros *Tar.* 185, 20.

བསེགས་པ་ *bségs-pa* *Sch.* to come from one side, to come across one's way.

བསེད་པ་ *bséd-pa* v. *γséd-pa*.

བསེད་དཔྱད་ *bsed-dpyád* *Sch.* the bow for setting a drill in motion.

བསེན་མོ་ *bsen-mo* *Sch.*: a female devil.

བསེར་, མེར་, བསེར་བྱ་ *bser, ser, γsér-bu* 1. a fresh, cold breeze, *bsér-gyis póg* he is exposed to a cold wind *Sch.* — 2. of persons, resp. the feeling cold, catching cold, *bsér-du yon* you will feel cold *Mil.*; also *bsér-mo* adj. or sbst.: **ser-mo*

བསེལ་(བ་) *bsél(-ba)*བསྐྱབ་ *bslü-ba*

sér-mo mán-po ma kyód-da W. did you not feel very cold on your way? *bser-mai nad* resp. a catarrh, a cold Dzl.

བསེལ་(བ་) *bsél(-ba)*, gen. *lam-bsél* convoy. safe-conduct, escort; *Lex.*: *ḡag-skyób-kyi kyél-ma* (escort) against robbers; *bsél-pa* safeguard, guide, (*lam-*) *bsél byéd-pa* to accompany and protect on the way, to escort.

བསེལ་བ་ *bsóg-pa* v. *ság-pa*.

བསེང་སྒྲིམས་ *bsod-snyóms*, *ཕྱི་མཆོད་*, alms, gifts presented to clerical persons, *bsod-snyóms-gyis ṡso-ba* to live on alms, on charity, *bsod-snyóms byéd-pa*, *sóg-pa*, *ḡuḡ-pa* Cs., *bsod-snyóms-la rgyü-ba*, resp. ; *ḡégs-pa* to beg, ask, collect alms; *bsod-snyóms sbyór-ba* to prepare an entertainment for the priesthood.

བསེད་བ་ *bsód-pa* 1. vb., to be pleased with, to take a delight in, to like, *W.*: **de-la kon-čog sod-čé man** God is not pleased with that. — 2. adj., pleasing, agreeable. **nyin sod tsor dug** W. I feel well, I am quite happy; *bsód-pa dan nán-pa* good and bad; *bsód-pai zas* is explained by one *Lex.*: *zas bzán-poi min* good food, good provisions, by another: = *ཤས་ཀྱིས་ཤིང་བྲུས་པ་* prepared, dressed, boiled. — *bsód-bde*, *bsód-nams*, resp. *sku-bsód* 1. good fortune, happiness, felicity, *bsód-bde-čan* happy, *bsód-bde-med* unhappy Cs. 2. destiny, fate, = *dbaṅ-tān*, **tam-čád sód-de-ne juṅ** every thing happens according to a decree of fate W.; prob. also *sku-bsód šin-tu čé* Ld.-Glr. 11, b. Schl., his destiny is a very high one; *kyód-kyi bsód-bde-la brdiṅ-ba yód-pa yin* it belongs to your destiny that you get a drubbing. — 3. merit, virtue, good action, *byéd-pa* to perform (a good action) Dzl., *bsód-bde sóg-pa* to gather merit, *bsód-nams ma yin-pai las* sinful deed *Thgy*.

བསེམས་ *bsos* indemnification, damages paid for bodily injury.

བསེམས་བ་ *bsós-pa* v. *ḡsos-pa*.

བསྐྱབ་བ་ *bsrán - ba* v. *srón - ba*; *bsrán - po* straight, upright, **yór-po dug šrán-po-la žog** C. it stands aslant, put it straight!

བསྐྱབ་བ་ *bsrád-pa* v. *bsród-pa*.

བསྐྱབ་བ་ *bsrán-pa* v. *srán-pa*.

བསྐྱབ་བ་ *bsráb-pa*, v. *srab*, to bridle, keep under, restrain, check, curb, refrain, *bag-čágs* the passions, *mün-pa* or *sgrib-pa* *bsráb-pa* Cs. to dispel darkness (prob. only in a spiritual sense).

བསྐྱལ་བ་ *bsrál-ba* v. *srél-ba*.

བསྐྱིབ་ *bsri-ba* etc. v. *sri-ba* etc.

བསྐྱུང་ *bsrun* Cs. a tutelar genius.

བསྐྱུབ་, བསྐྱུབ་བ་, བསྐྱུལ་བ་, བསྐྱིབ་, བསྐྱེལ་བ་, བསྐྱེལ་བ་, བསྐྱོབ་ *bsrún-pa*, *bsrúb-pa*, *bsrül - ba*, *bsré-ba*, *bsrég-pa*, *bsrél-ba*, *bsró-ba* v. *srún-pa*, *srúb-pa* etc.

བསྐྱོད་བ་, བསྐྱུད་བ་ *bsród-pa*, *bsrád-pa*, = *sró-ba*, to dry, by exposing to the rays of the sun Sch.

བསྐྱུབ་, བསྐྱུང་བ་, བསྐྱུད་བ་ etc. *bslá - ba*, *bslán-ba*, *bslád-pa* etc. v. *slá-ba*, *slán-ba* etc.

བསྐྱུབ་བ་ *bsláb-pa* 1. vb., v. *slob-pa*. — 2. sbst. doctrine, *bsláb-pa ḡsum* Glr., acc. to an explanation in the Triglot: *lhág-pai tsul-křims*, *lhág-pai sems*, *lhág-pai šes-ráb* (expressions which I am not able to interpret satisfactorily); our Lama explained *bsláb-pa ḡsum-gyi sdóm-pa* Mil. by: *so-tár*, *byaṅ-séms* and *ḡsaṅ-snágs-kyi sdóm-pa*; *bsláb-pai ḡnas* dogma, tenet Tar. — **lab-kan** W. teacher. — **lab-(s)tán tán-čé** W. to teach, to keep school. — *bslab-bya* what is to be learned, doctrine, precept, admonition, *ḡig-rten mi-čos-lu dgos - pai bsláb - bya mdzád-do* he imparted to her some practical doctrines or rules of life and social intercourse Glr., *bsláb-bya stón-pa* B., **tán-čé** W. to give admonitions, to exhort, reprimand.

བསྐྱུབ་, བསྐྱེལ་, བསྐྱེལ་བ་, བསྐྱོལ་བ་ *bslü-ba*, *bslé-ba*, *bsléb-pa*, *bslóg-pa* v. *slu-ba*, *sle-ba* etc.

ካ

ካ ha 1. the letter *h*. — 2. numeral: 29.

ካ ha 1. *W.* a yawn, **ha yon dug** I cannot help yawning. 2. breath, *ha débs-pa* to breathe. — 3. the sound of laughter, **hab-gód cò - cè** *W.* to laugh out or aloud, cf. *ha-há*.

ካ hwa 1. *gós-kyi hwa* collar of a coat. — 2. shin, shin-bone *Sch.* — 3. **há, hò** *W.* very well! — 4. col. nearly = *pa* II., yonder, farther off, **há-la gyug** *C.* get you gone! be off! begone!; **há-čog* = *pá-rol** the other side, yonder side, **há-gi** that (man) there, **há-gi-ru** there, there above, up there, there behind, thither, that way *C., W.*

ካሎኖ *há-go-ba W.* to understand, **ha mi go-a** don't you understand it?

ካሕ *há-čan* very, sometimes too much, too, *mya-nán-las da - ba há-čan yañ myur-čes-so* his removal (prop. disappearing) from misery happens really too soon! *Dzl.*; *há-čan-nas* id., **há-čan-ne ké-pa** *C.* very learned, possessed of extensive information.

ካካካካ, ካካካካ *ha-na-ho-né, han-hón* very angry, much enraged *Ld.*

ካካ *há-ni* all of them, all together, in a body *Sch.*

ካካካ *há-ba-há-ba* to breathe out steam or vapour.

ካኦ *há-bo* n. of a medicinal herb *Lt.*

ካሃካካ *ha-yéys* woe (to you etc.)! *W.*

ካኦ *há-ra*, with **gyáb-čè**, *W.* to play at dice.

ካኦኦ *ha-ra-lu-ré W.* impetuous, violent, rude, impudent.

ካኦ *há-rám* with **cò-čè** *W.* to deny, disown, disavow.

ካኦ *há-ri* *Ssk.* parrot.

ካኦካ *ha-ri-ta-ka Ssk.* vegetables, greens, pot-herbs *Wdn.*

ካኦኦ *ha-ri-dra Ssk.* the turmeric plant, *Curcuma S.g.*

ካኦኦኦ *ha-ri-tsan-dan Ssk.* sandal-wood.

ካኦኦ *ha-ri-tsam Pur.* centipede.

ካኦ *ha-rib Ld.* music (?).

ካኦኦ *ha-re-ñu-ka Ssk.* a medicine *Med.*

ካላ, ካላካላ *ha-la, ha-la-ha-la Wdn.,* a certain poison, also poison in general, *Ssk.*

ካላካላ *ha-la-há-la Cs.* : a name of *spyan-ras-γzigs*, v. *spyan*.

ካላኦ *há-lam* about, near, nearly, pretty, tolerably, rather, *de dan há-lam drá-ba* about or nearly like that *Wdn.*

ካላላ *ha-lál Ar.,* **ha - lál cò - cè**, *Urd.* *حلال كرا*, to kill (an animal) in the manner prescribed by the Mahometan law *W.*

ካላኦ *ha-lás* col., astonished, frightened, **ha-la-ši** or **ha-la-še** id., **ha-lé čá-čè** *W.*, *ha-lás-pa B.* to be astonished, frightened *Mil., Pth.*

ካላ *ha-ló* flower, esp. a large beautiful garden-flower *Glr.*, *ha-ló rkyán-pa* a simple flower, *ha-ló ston-dáb* a double flower; **ha-ló-ka** mallow *W. (?)*

ካላ *ha-sán* 1. *Cs.* : (Chinese word) a Buddhist priest, doctor, scholar *Glr.* — 2. id., represented by a mask in religious plays, *ha-prüg* an old doctor with boys, his pupils.

ካላ *ha-sig* a mineral medicine, used as a remedy for the stone; acc. to *Wdn.* = *tód-le-kór*, alabaster.

ካካ, ካካ *ha-há, há-há* the natural sound of laughter *Mil.*, *ha-há rgód-pa* to laugh out, to set up a loud laugh;

to *Sch.* also an interjection expressive of pain (?).

ཧའི *hai* a Chinese word, shoe *C.*

ཧའུ་སྤྲེལ་ *hau-spa-ba* n. of a medicinal herb *Med.*

ཧམས་ *hags* *Lex.* sugar, treacle *Cs.*, *hags-kyi* *lá-tu.*

ཧང་ *han?* *han-dzom-pa* to squander, to dissipate *Sch.*, *han-cha-byed* a squanderer *Sch.*

ཧང་བ་ *hán-ba*, *W.* **hán-čè** to pant, to gasp.

ཧང་ཁྱིས་ *hád-kyis* suddenly *Sch.* — *had-po?* *Mil.*

ཧང་ཧང་ *had-hád* or *hur-húr*, with **čó-čè** to exert one's self, to strive *W.*

ཧན་ལྔ་ *han-lán* *W.* 1. dumb, mute, **han-dán-ni* (s)*pé-ra** a stammering, also: a confused, unmeaning speech. — 2. imbecile, weak of mind.

ཧན་ཧོན་ *han-hón* v. *ha-na-ho-né.*

ཧ་ *hab* 1. a mouthful, *háb-za byéd-pa*, *háb-háb zá-ba* to devour greedily, e.g. of dogs, pigs etc., *hab-bèád* a needy wretch, a starveling, famishing person. — 2. a stitch, in sewing, also **háb-ka** *C.* **háb-so** *W.*, *hab-tsem-pa* to make here a stitch and there a stitch, as in quilting *Mil. nt.* — 3. *hab-gód* v. *ha* 3. — 4. v. the following article.

ཧ་ག་ *háb-ša* a dispute, a quarrel, *háb-ša byéd-pa* *Mil.*, *Thgr.*, to dispute, to quarrel; *hab-tób byéd pa* to scramble for, to strive or contend for *Pth.*

ཧམ་པ་ *hám-pa* 1. avarice, covetousness, greediness; *W.* also vb.: to covet, **žán-ni nór-la** after a person's wealth; to long for, to yearn after, **koi 'á-ne hám-te dad dug** his wife sits yearning (after him); *hám-pa byéd-pa* *Sch.*: to be covetous. — 2. strength *Cs.*; courage, bravery *W.*, of men and animals. — 3. white film on liquids etc., mould *C.*, **hám-qi* or *-ri** a musty, fusty smell *C.*, *W.*; **hám-por čág-kan** *W.* mouldy, musty, **ham-čè** *W.* to get mouldy. — 4. lie, falsehood, *C.* — *hám-pa-čan* 1. covetous, avaricious; greedy, voracious. 2. courageous;

one *Lex.* explains *rlam-kyér* by *hám-pas kyér-ba*(?); **hám-pa čün-se** *W.* cowardly.

ཧམ་བུར་ *hám-bur* *W.* rime, hoar-frost?

ཧར་ *har* suddenly, *har lán-ba* to rise suddenly *Mil.*; **har se' jhé-pa** to rouse suddenly from sleep *C.*; *har-gyis* (*Sch.* *had-kyis*) more precise form of the adv. *Tar.*

ཧར་རེ་ *hár-re* empty, open, *Tar.* 115, 16 *Schf.*

ཧལ་པ་ *hál-pa* a porridge, made of milk, butter and honey.

ཧལ་བ་ *hál-ba* to pant, to wheeze. to snort, *hal-kyi* a panting dog *Sch.*; **hal-méd** *W.* weak.

ཧས་ *has* exaggeration, hyperbole, *has - čer smrá-ba* *Cs.*, **he gyab-čè** *W.* to exaggerate, to talk big, to brag.

ཧས་པོ་རི་ *hás-po-ri* n. of a mountain in *C.*, *Glr.*

ཧི་ *hi* numeral: 59.

ཧི་དྲིག་ *hi-dig*, or *hig-dig*, *W.* **zér-čè** to blow one's nose.

ཧི་མ་ལ་ཡ་ *hi-mā-la-ya* *Ssk.*, = *gañs-čan* the snowy mountains, Himālaya.

ཧི་ར་ *hi-ra* *Ssk.* diamond.

ཧི་རི་ *hi-ri* corn-stack, **hi-ri gyab-čè** *W.* to pile up a stack of corn.

ཧི་ལིང་ *hi-lín* noise, **hi-lín tán-kan** *W.*, bully, brawler.

ཧི་ཧི་ *hi-hi* = *ha-há.*

ཧི་འི་ཀ་ *hii ka* *Sch.* breast-bone.

ཧི་ག་, ཧི་ག་ཀ་ *hig*, *hig-ka* the act of sobbing, **hig tán-te dug* or *gyáb-te dug** he is sobbing *W.*; **hig ján* (lit. *sbyan*) *dug** is said to be an expression used of a Lama, when he is watching the gradual departing of the soul of a dying man.

ཧིང་ *hiñ*, ཧི་ཁུ་, = *šin-kun*, *Asa foetida*.

ཧིན་དུ་སྤྱི་ *hin-du-stá-ni*, *C.*: **hin-du-tá-ni kè**, Hindoostanee, the language of the Hindoos.

ཧིས་ *his* *Pur.*: **hiz yon** he is panting.

ཧུ་ *hu* 1. *W.* breath, **hu gyab-čè** to breathe. 2. num.: 89.

हुका *hú-ka*

५

होमपा *hóm-pa*

हुका *hú-ka*, *Ar.* **هَكَ** the hookah, with an inflexible tube.

हुका *hu-kim W.*, **حَقْم** *Urdu*, order, command.

हुकु *hu-kyú* the sound of sighing *Pth.*

हुना *hú-na Cs.* : *Ssk.* (*hū-na*) n. of an ancient people, the Huns (?).

हुअन्धि *hu-an-dhi (?) Sch.* : title of the Chinese emperor.

हुरे *hu-ré, mig hu-ré dug* he stares, he goggles, with wonder, horror, confusion *Mil.*, *Glr.*; *mig-húr Mng.*

हुअर *hu-ār* (from the *Hind.* *hōṣyār?*) (grown) well again, being again lively, active; diligent, sedulous *W.*

हुहु *hu-hú* 1. interj. expressive of pain from cold *Cs.* — 2. 'the sound of one's mouth in eating' *Cs.* — 3. **hu-hú tán-če** *W.* to whistle.

हुम *hūm*, **ह्रम**, **ह्रम**, mystical interjection, e.g. in the prayer of six syllables, v. **हुम**

हुन *hun W.* (= *ča, lon, prin*) news, tidings, intelligence, information, **hun tán-če** to give account or notice, to inform, acquaint, let know, **tsar-na hun ton** tell me (let me know) as soon as it is finished! **hun tsor-če** to get intelligence, to receive news; **hun ma yon* or *mi dug** we have no news yet; disclosure, explanation, opinion, idea, **ci yód-pe hun kyód-la jun yin** you shall get an idea of what kind of ... are to be found, **sém-can tün-can zig yin-pe hun ná-la jun** I have got the notion that this is a very quiet animal; **re-rēi hun cil-tar šé** whence have you such accurate information of every one of them? **ser-dub dil-te hun ma jun** he did not perceive it when the ring fell off; **hun-méd-la** unexpectedly, unawares.

हुब *hub* as much as is swallowed at once, a gulp, a draught, *tóg-mar hub re fun zig* at first take only one mouthful, one draught at a time *Glr.*; *hub yēig* one mouthful, *hub do* two mouthfuls *Cs.*; *hub-kyis* by draughts *Sch.*; *hub-hub byéd-pa* to drink in large draughts, to gulp.

हुर *hur* 1. v. *hu-ré.* — 2. *hur-húr v.* had had.

हुरबा *húr-ba* dexterity, cleverness, skillfulness *Cs.*, *hur-tág* id., also zeal, diligence *Sch.*; *húr-po* 1. quick, alert, dexterous, clever. 2. hot, hasty, passionate *Ld.*; *rta húr-po* a fleet, spirited, fine horse *Cs.*

हुस *hus Cs.* moisture, humidity, *hús-can* wet.

हे *he* 1. num.: 119. — 2. interj.: o! holla! *Cs.*; *he-he* 1. id. *Cs.* 2. = *ha-há, he-hé zer bgád-pas* she laughed: he, he! *Glr.*

हेतु *hé-tu Ssk.* cause, reason, argument, logic.

हेबा *he-bag* provocation, taunts, sarcasms.

हेवाज *Ssk. he-wajra, ཀྱེ་རྡོ་རྗེ་ Tibet. kye-rdo-rje Cs.*: n. of a god; n. of a series of treatises.

हेरुका *hé-ru-ka* terrifying deities, also *krag-fün, Thgr.* frq., *hé-ru-kai rgyud* legends of wrathful deities.

हेगपो *hég-po* having become putrid, rancid.

हेलगे *hél-ge Sch.*: soft leather, wash-leather.

हेलपो, हेलचन, *हेल-हेल* *W.* wide, extended; of garments: wide, easy; *hél-ba* id. and sbst.: width *Sch.*

हो *ho* num.: 149.

होमा *hó-ma Ssk.* prop.: burnt-offering of butter; = *sbyin-srég v. Was.* (194); *Schl.* 251; *hó-ma byéd-pa* to sacrifice; *hom-kun* a small pit or a triangular box used as an altar for such an offering.

होहो *ho-hó* interj. of admiration *Cs.*

होनलेन *hon-lén* a medicinal herb, *Picrorrhiza*, frequently to be found on the mountains, *Hook. I.*, 272.

होनहोन *hon-hón* stupid, foolish *Cs.*

होबपा, *W.*: **hób-te dug** it has got bent in or battered, of tin ware.

होम (Mongol word?) a pad, placed under a camel's load.

होमपा *W.* to fall away, to lose flesh, e.g. of hollow cheeks, to shrink, to shrivel, of withered fruit.

hor 1. formerly: a **Mongol**, *hor jin-gin-Kan* the Mongol Djingiskhan; *hor-sér Shara Sharaighol* n. of a Mongol tribe *Glr.*; *hór-yul Mongolia*. — 2. at present: in *C.* the people living near the *Tengri-nor* (; *nam-mtso*); in *W.* the Turks; *hór-zla* a Turkish month.

Note. *Cs.* has only the second of these significations, *Sch.* only the first (the latter using *Cs.*'s examples and changing all the Turks into Mongols!) The suppositions of Latham seem still less consistent with the real state of the case.

hor-kons *Sch.*: deficiencies, gaps; separation' (?).

hór-dra *Sch.*: 'confiscation, *hór-dra bábs-pa* to confiscate' (?).

hór-pa **wood-grouse** or cock of the wood *Sch.*, *hór-pa dkár-po* a species of hawk *Sch.* (?).

hol-hól *W.* **soft, loose, light**, as the soil in spring, **hol tán-èe*, *hól-te bór-èe** to break up, to loosen (the soil).

hrág-pa 1. vb., **to require more and more**, to covet incessantly *Ma.*, *W.* — 2. sbst., adj. **hardness, hard** *Cs.*

hrán-ba 1. **alone**, cf. *ran*, **śrañ-śrāñ-la yon son** I came alone *C.*, *po-hrán*, *mo-hrán* single man and woman, = *po-rán* etc. *C.* — 2. with *dmār* preceding, **naked** *C.*

hrád-pa 1. **to thrust, to push violently, to stem firmly**, **kán-pa sig-pa-la** *W.* to stem the foot against the wall. — 2. **to scratch**, *sgó-la pyag-hrād-pa ga mǝzād-pa* (his Reverence) made several scratchings with his hand, scratched several times, at the door *Mil.* — 3. **to exert one's self**, to make every effort *W.*, **śrād-čan zúm-èe* or *tán-èe** id. *W.*

hrab-hrib *C.* **śrab-ba-śrib-be** *Ld.*, v. *rab-rib*.

hrál-ba **to rend, tear up, tear to pieces** e.g. of a beast of prey: to tear up a person's body; **śral son** he has torn it to pieces *C.*, *W.*, *hrál-hrál Lex.*

hri *Cs.*: '*Ssk.* essence, substance; a mystical word'.

hrig *W.* **śrig-la tán-èe*, *śrig-ga tán-èe** to hang (a thief), **śrig-la śt-èe** to hang one's self.

hrig-pa *Cs.*, *mig* (or resp. *spyañ*) *hrig-hrig byéd-pa* or *dug-pa*, (= *rig-rig*), to look this way and that, hither and thither *Mil. nt.*; *hrig-ge-ba* looking in that manner *Thgr.*

hrid; *Sg.*; *rná-ba hrid byar* is explained by *Wdñ.*: *rná-ba lhág-pa pyógs-su byar* the ear leans feebly on the neck, as a sign of death.

hril-po 1. **round, globular**, *hril-hril byéd-pa* to writhe with pain, *hril-hril kar-kár byéd-pa* to be writhing, and then again stretching one's self or starting up *Pth.* — 2. **whole**, *tse hril-por* for the whole life *Glr.*, *mgo hril-gyis ytüm-nas* wrapping up his whole head *Glr.* — 3. **close, dense**, *hril dús-te dug-pa* to sit or stand close together in rows *Mil.*, *C.*, *W.* Cf. *ril-ba*.

hrúd-pa adj. and abstract noun, **rough, rugged; severe, austere; roughness** etc.; *hrúd-po* adj. id. *Cs.*

hrüm-pa **to break, to smash** *Sch.*

hrul-ba adj. and abstr. sbst. **ragged, tattered; raggedness**, *hrul-bai dug-po* a ragged coat *Mil.*; *hrul-po* id., *gos hrul-po Dzl.* and elsewh. frq. — 2. sbst.: **rags**, *tatters*, *gós-su hrul-po gyón-pa* to put on rags for a garment *Pth.*; *hrul-Kañ* a ruin, ruins *Sch.*

hrém-pa **swollen** *Sch.*, *hrem-mé* id. *Mng.*

lha, *Ssk.* ལྷ་, 1. the first class of beings subject to metempsychosis, the gods, both those of Brahminical mythology, and the various national and local gods, with whom Buddhism came in contact. These local gods were incorporated into the system of Buddhism, when they were found to be too numerous and too much endeared to the people, to be entirely discarded and given up; so, most of them are worshipped even nowadays and presented with various offerings. They are also supposed to enjoy a

blissful existence (hence: *dé-rin lha-yi nyi-ma* 'this day was a day of happiness to me' *Glr.*, and similar expressions are of frq. occurrence; v. also *lha-yul*) and to be possessed of qualities and capacities superior to those of ordinary human beings. Nevertheless, when compared with any Buddhist saint, they are considered to be of inferior rank and power; and a local 'lha' can never attain to Buddhahood, without having previously assumed the nature of man; v. *Köpp.* I, 122. 248. II, 296. *lhai bu* or *sras*, *bü-mo* or *sras-mo* descendant from the gods, son or daughter of the gods *Dzl.* and elsewh.; *lha mi töb-pa* to obtain the birth as a god or as man *Thgy.*; *lhai yi-ge* the Lantsa-letters, v. *lan-tsa*; *lha báb-pa* the (mystical) entering of a deity into a human being, **inspiration**, so that the person inspired pronounces the oracles of the god, *lha zügs-pa* id. pop.; also: the person thus inspired; *lha ni kyab-jüg-la mos* as for gods, they worshipped Vishnu *Pth.*, *lha má-mo-la byed* they worshipped the Mamo as a 'lha' *Pth.*; *lhai dbán-po*, *lha-bdág*, = *brgya-byin* Indra; in another sense: *lhai rgyül-po byéd-pa* to make the gods subject to one's self, (said to be the blessed consequence of a certain charm) *Do.*; the following gods are occasionally mentioned: *nám-mkai lha* the deity of heaven *Tar.*; that of the sea *Dzl.*; the gods of trees, of houses etc.; *dgrá-lha* and *pó-lha* are two personal gods of every human individual, the one being the god of the right side, the other of the left side of his body *Glr.*, *Mil.*; *yi-dam-lha* v. *yi-dam*. — 2. the **image of a god**, in as much as it is really thought to be inhabited by a deity, after having been duly inaugurated (*ráb-tu yná-s-pa*) *Glr.*; the local 'lha' are not always represented by figures resembling human beings, but even by sticks, stones and similar fetishes; gods also of non-Buddhist nations are called 'lha' and are acknowledged as such. — 3. fig.: *mii lha* a king *Mil.*, and hence 'lha' is often used in addressing a king, like the French *Sire!* *lha-rgyal-yab-yim* the royal father and mother *Pth.*; *lha-*

yi lha the lord of lords, the supreme being, **Buddha** *Cs.*

Comp. *lha-kán* an idol-shrine. — *lha-yèig* 1. dear Sir! dear Lord and King! *Pth.* 2. **princess** *Glr.* — *lha-lám* a princess *Pth.* — *lha-čen* a great and mighty deity. — *lhá-čos* v. *čos* no. 2. — *lhá-rje* **physician** *Wdn.* — *lha-rtén* **image** or temple of a god or of the gods. — *lha-tó* (prob. for *lhai to-yór*) **heaps of stones**, erected on mountain passes or on the tops of mountains. — *lha-dre* gods and goblins, *lha klu dre srin ydüg-pa man* *Glr.* 2. **goblin, hobgoblin**; **lhá-dre-ber-ka** mullein (*Verbascum*) *Lh.*; **lán-de non son** *W.* I have had the night-mare. — *lhá-sde*, *mí-sde* the class of the gods, the class of men. — *lha-nád* *Sch.*: **hysterics; madness**. — *lha-pýág* honours shown to the 'lha', worship paid to them, *pýogs bžir lha-pýág mán-po btsál-te* bowing towards the four points of the compass in token of reverence to the 'lha' *Pth.*, often only: **compliments, kind regards**, offered to respected persons, in letters. — *lha-pýi* n. of a mountain in the south of Tibet *Mil.* — *lha-prüg* a descendant from the gods, child of the gods; as a mask *Schl.* 235. — *lha-prán* inferior deities. — *lha-bris-mkan* or *-pa* a painter of gods. — *lha-báns* *Tar.*; *Schf.*: **slaves** (doing service) in temples. — *lha-mayin*, *lha-min*, ལམུར, one of the six classes of beings, living on the slopes of the Sumeru below the 'lha' against whom, like Titans, they are continually fighting; also *lha-mayin-mo* are mentioned. — *lha-ma-srin* gods, Asuras and Rakshasas, or perh. also: *lha-ma-srin sde brgyad* the eight classes of the gods, Asuras, Rakshasas etc., i.e. the whole world of spirits. — *lhá-mo* **goddess**. — *lha-ma-rtá* *Sch.*: a certain insect. — *lhá-bzo* 1. the art of making images of gods *Pth.* 2. also *lha-bzö-bo* a framer of gods *Glr.* — *lhá-yul* 1. the region of the world where the gods reside, the heaven, seat or abode of the gods. 2. fig.: a blessed country, a paradise. — *lhá-sa* (in early times *lha-lán*) *Sch.*, *Köpp.* II, 332, n. of the capital of Tibet. — *lha-srin* gods and Rakshasas; *sten lha-*

srin, ལོག་ལུ་ཡལ་ན་, *bar yzi-bdag*, are often mentioned in connexion. — *lha-srún tutelar god*, *bód-kyi Glr.*

ལྷན་ *lha-ná knee-pan*, *pús-mo yýás-pai lha-ná sá-la dzúg-pa* to kneel down on the right knee frq.; *lha-k'ün* the bend of the knee *W.*

ལྷན་ *lha-ba Med. and Pth.*, acc. to *Wdn.* also *klad-rgyás*, *Sch.*: 'the bloody marrow in the bones; whilst he translates *rmai lha-ba* by: 'the growing worse of a wound'.

ལྷན་ *lha-rú Med.; Sch. cartilage* (cf. *lha-gór* sub *lkóg-ma*).

ལྷན་ *lhag* 1. **more, beyond**, **dá-wa òig lag son** more than a month has passed *W.*, **nyi-ma-pýéd lag son** *W.* it is already past noon, *rgyá-mtso-bas kyan lhág-ste* as this alone would be more than the whole sea *Dzl.*; *nyi-ñus lhag* more by twenty *S.g.* — 2. = *lhág-ma*. — *lhág-pa* 1. **adj. surpassing, excelling, superior**, *di-las lhág-pai yzan ços med Dzl.*; *nyam-tág-pa ná-las lhág-pa yód-dam* is there any one that is thinner than I? *Dzl.*; *dé-rnams-kyi nán-nas lhág-pa* the best amongst these *Glr.*; *rgya hor ynyis-las lhág-pa ned bod yin* we Tibetans surpass the Chinese and Mongols (in sagacity) *Glr.* 2. **rarely** = *lhág-ma*: *dé-las lhág-pa* the others, the remaining *S.g.* 6, 1. *dé-lhag besides, moreover*. — *lhág-par* **adv. more** (magis) frq., mostly with *adj.*, but also with verbs, *sin-tu lhág-par far more; very, exceedingly, uncommonly, lhág-par légs-pa* uncommonly beautiful *Dzl.*; *çes lhág-par extremely, excessively Stg.*; *further, furthermore, moreover*. — *lhág-ge-ba* = *lhag-pa*, *lhág-ge mdzád-nas* making it project. — *lhág-ma* 1. **remains, scrapings**, *ñar bñad-pai lhág-ma* (the letters) which at the last discussion remained, were left, (unexplained) *Gram.*; *lha lhág-ma-rnams* the other, the remaining gods *Stg.*; **the remainder**, in subtracting *Wdk.* — 2. **razor-stone, razor-strap Sch.** — 3. **being above, being at the upper part of**, *gron* the place lying higher up (the valley), *opp. to óg-ma Dzl.*

Comp. *lhag-bèas* 1. **having more than so and so much**, *bhā-ra-ta ślo-ka bum lhag-*

bèas the Bharata of more than 100,000 verses *Tar.* 2. the gerund in *te* (*ste* etc.) *Gram.* — *lhag-mñon* 'seeing more' (than other mortals), in certain states of contemplation *v. zi-ynas* sub *zi*.

ལྷན་གྱིས་ *lhág-gis* = *lhan-ñer*, *lhag-gis çar Thgr.*, *byun Mil.* he shines bright, *lhág-ge-ba* = *lhan-ñe-ba Mil.*

ལྷན་པ་ *lhág-pa* I. **sbst.**, also *γza lhág-pa* 1. **Mercury.** 2. **Wednesday.** — II. **adj. more excellent, v. lhag.**

ལྷན་(སྤྲེལ་)པ་ *lhag(s)-pa* I. **sbst. cold wind**, *lág-pa pòg* the cold wind has withered them (the flowers) *W.*; *lo-ysar lhágs-pa* the cold new year's wind *Mil.* — II. **vb., to come together, to meet, to assemble**, with other persons; *perh. also: to join, to be adjacent or contiguous, of houses, beams etc.*

ལྷན་ཇེ་ *lhan-ñe, lhan-ne, lham-me*, also *lhag-ge, lam-me, lham-pa* **clear, distinct**, to the sight as well as to the ear; *lhan-ñe lham-mer ysal-te* (Buddha) appearing clearly and distinctly *Dzl.*, in a similar sense: *lham-me lhan-ñe lhan-ner bžugs-so Pth.*; **clear, sonorous**; *kyi-skad lhan-lhan-pa Mil.* the clear (loud) barking of dogs; *Kyod lhan-lhan glü-len-pa Mil.* thou clear-voiced songster; *lhan-lhan brjód-la* speaking with a clear, sonorous voice. — *Cs.* has: **majestic, glorious, sublime, august.**

ལྷན་ *lhad* a baser substance mixed with a finer one, an alloy, *lhad jüg-pa* or *sré-ba* with *la*, *lhád-kyis slád-pa* with *accus. Mil.*, **to alloy, adulterate**, *lhád-can adulterated*, e.g. milk *C.*, *lhád-méd unadulterated, pure, genuine, real*; **tsig hlé' ñor** *C.* or **žug son** *W.* spurious words are admixed, falsehoods have been artfully introduced; *pyis lhád-du bčüg-pai tsig Tar.* a later interpolation. — 2. *Bal.*, **ylad**, **fatigued, exhausted.**

ལྷན་ *lhan* **together**, *lhan-gyis* (when referring to the subject of the action), *lhan-nas* (as ablative case), *lhan-du* (the most frq. form) **with one another, together**, *lhan-yčig (-tu)*, and often *lhan-čig(-tu)* *id.*: *bdag dan lhan-yčig zan mi zá-na* if you will not eat together with me *Dzl.*, *rta bčus lhan-du rgyügs-pa ltá-bui sgra* a noise as if ten

horses were trotting together *Glr.*; *rtá-pa brgya dan lhan-du* accompanied by a hundred men on horseback *Glr.*; *lhan(-cig)-skyes(-pa)* born together with, e.g. the 'lha' or 'dre' born together with every human being *Mil.*; *lhan-skyes nad, rma* a hereditary disease or defect *Med.* *lhan-rgyás* 1. 'partner of the seal', i.e. a colleague using the same seal in official business (*lhan-rgyás-kyi té-tse*, or *spyi-dám*). 2. = *lhan-rgig*, **hlén-gyél-la tsog* or *zug** they have come together.

ལྷན་པ་ *lhan-pa* I. vb., to join, to unite, **ka lán-čé** *W.* to kiss, **'u lán-čé** id. resp.

II. sbst. 1. a patch, *lhan-pas klán-pa B.*, **hlém-pa gyág-pa** *C.*, **gyáb-čé** *W.*, **débs-pa, rdáb-pa* *Mil.* to patch, mend. — 2. spot, speck, blot, place differently coloured, *od-zér sár-čín lhan-pa bzin-du* a sunbeam forming by reflection a bright spot *Dzl.*; *lhan-tábs* appendix, supplement, title of a medical book.

ལྷན་ལྷན་པ་ *lhab-lháb-pa, lhabs-se lhabs* *Sch.*: 'to flutter to and fro, to glimmer, glisten' (?).

ལྷན་ལྷན་པ་ *lhab-lháb* wide, flowing, *dar-bér lhab-lháb* a wide silk cloak; prob. also sbst.: the moving to and fro, waving, *métog-gi* of flowers *Do.*, **hlab-lháb-tu sol** *C.* loosen your dress! make yourself comfortable!

ལྷན་པ་ *lham* boot, also shoe; *mčil-lham* id.; *rgyá-lham* a Chinese boot, *sóg-lham* a Mongol boot.

Comp. *lham-skúd* twine, used by shoemakers *Schr.* — *lham-kan-čén* (prob. a Chinese word) strong Chinese boots *C.* — *lham-mkan* shoemaker *Schr.* — *lham-sgróg* shoestraps, latchet; string for lacing felt-leggings. — *lham-mtil* boot-sole. — *lham-yü* leg of a boot *Cs.*, *lham yu-rin* boots with long legs *Sch.* — *Sch.*: *lham-krád* or *-skrád* pieces of leather, used for the patching of soles; *lham-góg* worn-out boots; *lham-grám* the upper-leather, the vamp; *lham sgró-gu-dan* buskins; *lham yu-čád* a sort of slippers to which cotton leggings are sewed (?); *rtin-lham* quarter-piece (of a shoe).

ལྷན་མཁའི་ལྷན་ལྷན་ལྷན་ *lham-skyis* at once, all, every thing *Sch.* Cf. *them*.

ལྷན་པ་ (མ་) *lhas(-ma)* 1. pen, fold, inclosure for sheep *C., W.*; also **hlé-ra**. 2. also *lhes(-ma)* braid; wicker-work; texture; also of pastry, twisted cake or bun, cracknel (*W.* **zim-zag**), also *lhas-dög*.

ལྷན་བསྐྱུན་ *lhas-bstán* n. of the birth-place of the mother of Buddha, *Ssk.* **देवदर्शित.**

ལྷན་པ་ *lhas-pa* v. under *slé-ba*.

ལྷན་བྱིན་ *lhas-byin*, **देवदत्त**, n. of a cousin of Buddha who, as the legends have it, was continually annoying Buddha by malicious artifices, whereby, however, the blameless character of the latter showed itself but the more conspicuously; hence proverbially used for any malicious character *Cs.*

ལྷིང་ *lhin*, cf. *lins-pa*; *lhin-skrán* *Sch.*: a tumor filled with matter, an abscess, *lhin-rtsa* a full vein; *lhin čád-pa* *Lt.*, acc. to *Sch.*: completely separated.

ལྷུ་ *lhu* part, portion of the body of an animal, *ལྷུ་ = 1/3 zug*, *lhu-tsigs bcu-ymyis* *Sch.*: the 12 chief parts (of an animal) resulting from this way of dividing it, — but elsewhere 18 such parts are mentioned; *lhu-ru ysil-ba* to divide, to parcel out *Mil.*; share in ploughland, v. sub *spyod-pa* I, 2.

ལྷུག་ *lhug* v. *ldug-pa* to pour *Cs.*

ལྷུག་པ་ *lhug-pa*, *Cs.*: 'lhu-g-pa and lhu-g-ma prose; lhu-g-po wide, diffuse, luxurious, gos lhu-g-lhu-g-po a very ample robe; lhu-g-par amply, copiously, plentifully; lhu-g-par smra-ba to speak diffusely, copiously, to speak in prose'. *Sch.* adds: 'lhu-g successive, continuous; lhu-g-tsigs and lhu-g-pa continuous prose'. The principal meaning, however, seems to be: **uninterrupted, having no gaps**; unreserved; *lhu-g-par bsád-pa* = *spas-ysán-med-par bsád-pa* to explain completely, without omitting any thing, **lhu tán-čé** *Ld.* to give unreservedly, without limitation; hence also: liberally, plentifully; *mči-ma*

ཨ

ཨ a, 1. the consonant which is formed in the lowest and hindmost part of the organs of speech, being produced by the opening of the glottis, like the Greek spiritus lenis, the Hebrew Aleph and the Arabian Elif. (In our modern languages the opening of the glottis is not regarded as a consonant, nor expressed by a particular letter or sign.) Combined with the Tibetan vowel-signs, ཨ, ཨི, ཨུ, ཨེ, ཨོ, it is pronounced 'a, 'i, 'u, 'e, 'o (cf. འ). It is also called *skye-ba-méd-pai yi-ge*, probably because all speaking depends on and is rendered possible only by a previous opening of the glottis; hence this letter is a symbol of the deity, of the *čos-sku* that was before every thing else. *Spyan-ras-zig*, therefore, addresses a celestial Buddha with 'a: 'a *skye-méd nam-dág čos-kyi dbyins*. — 2. num.: 30.

ཨ(འ?) 'a (a?) 1. in *Ld.* and *Kh.* the col. demonstr. pron, for *de* that (q.v.); *'a-ne* from thence, there, 'a-ru there, thither, that way. — 2. *Lh.*, pronounced very short and sharp, well? what is the matter? yes! here!

ཨ: 'a Cs.: 'Ssk.: ༄, a mystical exclamation'.

ཨ་ཀ(ཨ་མ?) 'á-ka ('á-ka?) acc.to *Huc* II, 160 = 'á-jo *Kh.*

ཨ་ཀ་རུ 'á-ka-ru Cs., v. 'á-ga-ru.

ཨ་ཀ་ལ 'a-kā-la *Lt.*, *Ssk.*: untimely.

ཨ་ཀྲོན 'a-kron an alpine plant, in *Lh.* *Are-naria Roylea*.

ཨ་ཀ་ཀ, ཨ་མ་ཀ 'á-ka-ka, 'a-kág an exclamation expressive of contempt and detestation, opp. to 'á-la-la; acc. to Cs. 'a-kag is also adj. = *mi-sdug-pa*.

ཨ་ཀུ 'a-kú, *W.* also 'a-kú, col. for *kú-bo* 1. father's brother, uncle *Mil*, *C.*, *W.* — 2. husband, consort *W.*

ཨ་ཀ་རུ 'á-ga-ru, ཨ་ཀ་རུ, aloe-wood, agallochum, calambac.

ཨ་གྱིས 'a-gyis caressing word used by mothers soothing their babies, prob. without any particular signification *Thgy.*

ཨ་ཅུག 'a-čüg ankle-bone *Lt.*

ཨ་ཅུ, ཨ་ཅུ་ཅུ 'a-čú, 'á-čú-čú interj. expressive of pain from cold, hence 'a-čú-zer-ba n. of one of the cold hells.

ཨ་ཅེ 'a-čé, 'a-čé, *Bal.* 'a-sé, col. for *čé-že* 1. an elder sister of a female person. — 2. *W.* wife, mistress, madam, used as address and otherwise.

ཨ་ཤོ 'a-šó *C.*, *W.*, jo-šó *C.* (v. jo-bo) 1. an elder brother of a male person. — 2. Sir, Mr., gentleman, lord, used in addressing and otherwise; also like our: friend! ho there! hollo! I say! 'a-žo *lág C.* the old Squire, = *ga-gá Ld.*

ཨ་ཏི་ཤ 'a-ti-ša *Ssk.*, *ñül-du-byun-ba Tib.*, n. of a celebrated Pandit of Bengal, who lived for many years in Tibet, and died there in the eleventh century of our era.

ཨ་ཏོ་བ 'a-tó-ba beautiful, good *Sch* (?).

ཨ་འཕས 'a-*fas* *Pth.*?

ཨ་དོགས 'a-dogs *Sch.* table(?)

ཨ་དོན 'a-dón *Sch.*: 'without sexual distinction; sense of the letter 'a'.

ཨ་དུང 'a-drün *C.* horse-boy, one tending horses.

ཨ་ན(ན) 'á-na(-na) an interjection expressive of grief *Sch.*

ཨ་ན་མ་ན 'a-na-ma-na *Sch.*: having a striking likeness(?).

ཨ་ནུ 'á-nu Hindi man's name, also used in Tibet *Glr.*

ཨ་ནེ 'á-ne 1. = né-ne-mo father's sister, aunt; grand-aunt *Glr.* — 2. Cs.: nun.

3. *W. wife, partner, spouse*, *'á-ne kúr-čé* to take a wife, to marry, *(s)kyá-wo 'á-ne kúr čog* a layman is at liberty to marry; *'á-ne-la čó-čé* to treat, to use as a wife, sensu obsc. = to sleep with. — 4. a woman, a female. — 5. *Sch.* an old woman (?).

ཨ་པ་ 'á-pa = 'á-pa.

ཨ་པོ་ 'a-po Ü: **building** (= *kar-lén* *W.*), *'á-po gyáb-pa* to construct a house, to build.

ཨ་པ་ 'á-pa *Sch.* zizel, earless marmot, souslik (*Spermophilus citillus*).

ཨ་པ་ 'á-pa, 'á-pa col. for *pá*, in *B.* of rare occurrence; *'á-pa čén-po* the elder, *'čün-nü* the younger, of the husbands of a person's mother, hence occasionally = **uncle**; *'á-pe ša* *W.* a vulgar oath; also (like *pá*) uncastrated male animal, cf. *pá*.

ཨ་པོ་ 'a-pó-ná *C.* col.: I, cf. *ko-bo-ná*.

ཨ་པུ་ 'a-pýi *Mil.*, *'a-pi, 'a-pi*, for *pýi-mo* grandmother.

ཨ་པུ་ 'a-pým old woman, goody, dame *Sch.*

ཨ་པར་ 'a-prág *Sch.*: the bosom of a garment, 'a-prág-tu *sdü-ba* to put into the bosom, = 'am-bág.

ཨ་པ་ 'a-wa-dhu-ti v. *dhu-ti*.

ཨ་པ་ 'a-bañ, for *bañ-po*, the husband of the father's or the mother's sister *Cs.*

ཨ་པེ་ 'a-bi-ša *Ssk.*: 'antivenomous', n. of a medicinal herb *Wdi.*

ཨ་པོ་ 'a-bo 1. *Sch.* = 'a-jo. — 2. a medicine *Sg.*

ཨ་པོ་ 'a-bo-tse *Sch.*: 'good, tolerable, middling', cf. *Bun.*: *eb-bo* good.

ཨ་པ་ 'a-byag and 'a-bras names of medicines *Med.*

ཨ་པ་ 'á-ma col. and sometimes in *B.* = **ma mother**; *'á-me ša* a vulgar oath; 'á-ma *drin-čén* so a king addresses a wonder-working nun *Pth.*

ཨ་པུ་ 'a-ma-gyis *Cs.* interj., prob. similar to *a-gyis*.

ཨ་པེ་ 'a-mi-de-ba the usual Tibetan corruption of *མཐོང་མཐོང་*, v. *od-dpag-méd*.

ཨ་པ་ 'á-mra *Ssk.* the mango tree and -fruit
ཨ་པ་ *Dzl.*

ཨ་པུ་ 'a-mri-ta (*Ssk.* *མཐོང་མཐོང་* ambrosia; also various fruits etc.), in the *Lt.* perh. the guava fruit, which in Hindoostani is now called *amrūt*.

ཨ་པ་ 'a-tsa(-ma) interj. expressive of pain by touching hot objects *Sch.*; also used in various other instances, when disagreeably surprised, startled etc. *bdag ma gról-ba* 'di 'á-tsa-ma alas! I am not yet released! *Thgr.*; 'á-tsa-ma *yi-čwags snyin re-rjé* alas! ye poor Yidags folk! *Mil.*

ཨ་པ་ 'a-tsa-ra *Mil.* a species of hobgoblins, or spectres; in *C.* a Bengalee, acc. to *Lew.* The observations of *Huc* (II, 271) concerning this word seem to be mixed with some errors.

ཨ་པ་ 'a-tsarya, *Ssk.* *མཐོང་མཐོང་*, spiritual guide or father, instructor, professor, doctor.

ཨ་པ་ 'a-tsa(-tsa) an interj. expressing discomfort occasioned by heat.

ཨ་པ་ 'a-mtsar *Sch.*: oh dear, what a wonder!

ཨ་པ་ 'á-dza-na *Wdi.*, 'á-dzi-na *Stg.*, *མཐོང་མཐོང་* Will.: the hairy skin of a black antelope, which serves the religious student for a couch, seat, covering etc.; Tibetan writers use it for the animal itself: *ri-dwags* 'á-dzi-nai *págs-pa Stg.*

ཨ་པ་ 'a-zán 1. col. for *zán-po* mother's brother, *'a-zán-tsa-wo* nephew. — 2. *Cs.*: 'an address'(?).

ཨ་པ་ 'á-wa a medicinal herb *Sg.*?

ཨ་པ་ 'á-warta, 'á-barta(-na) *Ssk.* ('whirl, whirlpool, eddy') a disease of the *rlun*, q.v.; perh. **dizziness?** *Med.*

ཨ་པ་ 'au-tsi 1. *Sch.*: it is of no consequence, it does not matter. — 2. n. of a plant = *bya-po-tsi-tsi*.

ཨ་པ་ 'a-ya - zwa - tsód dead-nettle *Med.*

ཨ་པ་ 'a-yu *C.* (= *ku-yu*) hornless, of cattle.

ཨ་པ་ 'á-ra beard *Ts.*

ཨ་ར་ 'ā-rā
ཨ་ར་

ཨམ་བན་ 'am-ban

ཨ་ར་ 'ā-rā *Hind.* a saw.
ཨ་ར་

ཨ་ར་པ་ཅན་ 'ā-ra-pa-tsa-na a mystical and
symbolical word, *Was.* (183)

ཨ་ར་མ་ 'a-rág, resp. *bšes-rág C.*, *don-rág*
W., arrack, brandy, the usual bar-
ley-brandy, which is distilled in the con-
vents and in nearly every manor-house.

ཨ་ར་ 'ā-ru 1. prob. *Ssk.* a medicinal plant,
Med. — 2. v. 'a.

ཨ་ར་ 'ā-ru-ra myrobalan, an astringent
medicinal fruit *Med.* frq.

ཨ་ར་མ་ 'a-rum a species of garlic, with a
pale-red blossom, *Allium strictum.*

ཨ་ར་ 'a-re an interj. the meaning of which
is stated differently, *Mil.*; 'a-re pañs
well then! throw it away!

ཨ་ར་མ་ 'a-róg *Sch.*: = rogs-po, grogs, com-
panion, mate, fellow, comrade, friend;
'a-róg-kyā or gya *Sch.*: 'a complimentary
phrase or form of salutation'.

ཨ་ལ་(ལ་) 'ā-la(-la) *Mil.*, also 'ā-lā id.
interj. expressive of joyful sur-
prise: aye, ah, that is capital! *dés-na* 'ā-
la-la well, that is excellent or splendid in-
deed! *Mil.*; also adjectively: *de sañ di 'ā-
la-la* *W.* this is much better than that!

ཨ་ལ་ 'ā-li the Tibetan vowels, 'ā-li-kā-li
ཨ་ the series of the vowels together with
the consonants; 'a-pren id:

ཨ་ལ་ 'a-li a little *C.*

ཨ་ལ་ཁྱུང་ 'a-li-kug-ta a swallow *Cs.*

ཨ་ལུང་ 'a-luñ *Sch.* buckle, clasp (?).

ཨ་ལོང་ 'a-lón a ring.

ཨ་ཤད་ 'a-šād v. sub *γtüm-mo.*

ཨ་ཤུ་ 'a-šü apricot.

ཨ་ཤོ་ཀ་ 'a-šo-ka n. of a tree and of a king.

ཨ་སམ་ 'a-sām *Sch.*: a thick sauce or broth,
soup; 'a-sbyār a thin broth.

ཨ་སྲུ་ 'a-srú for srú-mo aunt *Sch.*

ཨ་མས་ལ་ 'a-ysál-la adv. openly, manifest-
ly, publicly, = *mñon-súm-du.*

ཨ་ན་ན་ 'a-ha-há interj. expressing joy,
pleasure, satisfaction.

ཨ་ན་ཡི་ 'a-ho-yé yea, nay even (?).

ཨ་ག་པོ་ 'ág-po bad *C.*

ཨ་ག་ཅེ་ 'ag-tsé *Melia Azedarachta*, the 'neem'
of Anglo-Indians, an important re-
medy for cutaneous diseases.

ཨ་ག་ཚེ་ 'ag-tsóm *Glr.*, 'og-tsóm *Sch.*; resp
žal-tsóm Pth., beard of the chin,
chin-tuft.

ཨ་ང་ 'ān 1. sbst. = *doms?* 'ān-rta, 'ān-ras
loin-cloth *C.*, *W.*; 'ān-tūn under-gar-
ment, *γitwñ*, (hence also to be used for shirt
and shift); 'ān-rág trowsers, breeches *Pth.*
— 2. interj.: well then! now then! well! in
French: *eh bien!* at the beginning of a
speech also 'ān-ge, 'ān-ke, 'ān-ki, *Mil.*, with-
out any regard to rank.

ཨ་ང་གི་ 'ān-gi or 'ān-ki, *Ssk.* མཚན་, figure,
number, cipher, also 'ān-grāns, 'ān-
yig *Cs.*; the last word, acc. to others, means
secret characters, cryptography.

ཨ་ང་གུ་ལི་ 'ān-gu-li *Ssk.* finger *Do.*

ཨ་ང་གར་འཇིག་ 'ān-rgar-*γig* acc. to *Lew.*
English, *Hd.* angrezi.

ཨ་ང་མ་ཅེ་ 'ān-ma-tsi *Sch.* flies, winged in-
sects.

ཨ་ན་ 'an *W.* white chalk.

ཨ་ན་སྤྱོད་ 'an-ston *Med.*, *Sch.*: cervical ver-
tebra.

ཨ་ན་མདོས་ 'an-γdos *C.*: stocks, *'an-dā-la
*γjug-pa** to put (a person) into
the stocks.

ཨ་ན་འདར་ 'an-dār *C.* 1. board, plank, deal.
— 2. *lāgs-kyi* 'an-dār *Cs.* an
iron instrument of torture; acc. to *Thgy.*
a kind of press.

ཨ་ན་རྒྱུ་ 'andra-rnyi - la *Lex.*, corrupted
form for 'indra-ni-la.

ཨ་མ་ཚོག་, ཨ་མ་བག་ *'am-čog, 'am-bag*
col. *C.* for rna-mčog,
snam-brag ear; bosom.

ཨ་མ་བན་ 'am-ban a Chinese resident, Chi-
nese superior civil officer, in the
chief cities and provincial towns of the tri-
butary countries of China.

ཨར་ཀ་ 'ár-ka, 'ár-ga, 'ár-ka, 'ér-ka 1. *Cs.* marble. — 2. plaster-floor made of pulverized marble and oil, also *'a-žil.*

ཨར་གོན་ 'ar-gon an offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation *Ld.*

ཨར་གྱི་ 'a-rgam *Sch.*: 'the offering of sacrifices'; *Will.*: རྒྱལ་ respectful offering to a god or Brāhman.

ཨར་ཀ་ 'ar-dza-ka *Ssk., Sch.*: cotton, 'ár-dza-kai dóg-pa *Glr.* cotton-capsule. (This signification is not to be found in our *Ssk.*-dictionaries.)

ཨར་ལ་མག་དང་བ་ 'ár-la ytád-pa *Sch.*: 'to be reduced to extremities, to extreme misery' (?).

ཨལ་མཁའི་མ་ 'al-yčig *Sch.*: 'the one half of a pair, e.g. one eye', = ya-yčig.

ཨལ་ད་ *'ál-ta* (for da-lta) *Bal.* 1. now, at present. — 2. to-day.

ཨལ་དྲིང་ 'al-tin, *'al-tin-la kur-čē* *W.* to carry something bulky tied up in the girdle.

ཨལ་དྲོ་, ཨལ་ཅེ་ 'al-tó, 'al-tsé earthen kitchen-pot *Ld.*

ཨལ་ལ་ 'al-la v. 'a-la-la.

ཨས་ཀ་གན་ 'asma-gar-bha, *Tar.*: nór-bu asma-gar-bha *Schf.*: emerald.

ཨེ 'i 1. beer, = čan, *C.* — 2. vulgar pronunciation of dbyi, *'yi*, the lynx. — 3. num.: 60.

ཨེ་ཁྱེ་མ་ 'i-kuḡ, 'ig, *W.* hiccough, sob, *'i-kuḡ yón-na rag* I have got the hiccough, *'i-kuḡ gyab dug* he hiccoughs.

ཨེན་གོ་བ་ 'indra-go-pa, རྒྱལ་མེད་, cochineal; yet among the substances devoted to a costly Chodten it is mentioned as one of the five divine jewels *Glr.* 7.

ཨེན་ནི་ལ་ 'indra-ni-la sapphire (*Sch.*: emerald?).

ཨུ 'u num.: 90.

ཨུ་རྒྱལ་ 'u-čüg, with *čó-čē* *W.* to persuade, e.g. to buy something.

ཨུ་དུམ་བ་ 'u-dum-ba-ra (*Ssk. Ficus glomerata*) in Tibetan literature a fabulous lotos of immense size.

ཨུ་མ་ 'u-ma *Ssk.*, prob. also spelled dbü-ma, n. of the wife of Siwa (Durga, Kāli etc.).

ཨུ་རྩུག་མ་ 'u-tsügs *Sch.* = 'u-tüg.

ཨུ་རྒྱལ་ 'u-rgyán 1. also 'odiyana *Cs.*, (not mentioned in *Ssk.* dictionaries), often

written in the abbreviated form རྩུག་, a fabulous country in the north-west of India (though *Cs.* supposes it to be Ujain), frequently represented as a kind of paradise. — 2. now a noun personal of frq. occurrence; 'u-rgyan-padma v. padma-byun-ynäs.

ཨུ་མཁའི་མ་ 'ug-čós n. of a remedy *Med.*

ཨུང་གུ་ 'ün-gu oil-lamp *C.*

ཨུ་ཏ་བ་ལ་, ཨུ་ད་བ་ལ་ 'ut-pa-la, 'ud-pa-la a blue lotos which is also used for medicinal purposes. In *Lh.* this name seems to be transferred to *Polemonium caeruleum*.

ཨུ་ན་རྩུག་ 'un-tüg v. 'u-tüg.

ཨུ་མ་ 'um a kiss, *'um jór-wa or gyág-pa* to kiss *C.*

ཨུ་ར་རྒྱལ་ 'ur-rgyá a warm meal-porridge; fermenting dough *C.*

ཨུ་ར་དོ་ 'ur-rdó v. ur-rdó.

ཨུ་ར་བ་ 'úr-ba v. dbúr-ba.

ཨུ་ལ་འཕྱུག་ 'ul-tág col. for rgyul-tág.

ཨེ 'e 1. in *C.* and later literature, an interrogative, pronounced short, accented, and usually put immediately before the vb. or the pron. which stands in the place of the vb.: *dé-mo é yó*? do you feel well? are you well? are you getting on well? *Kyed dan* 'e p'rad mi šes I do not know whether I shall see you again *Mil.*; 'e nus mi nus whether we shall be able or not *Mil.*; rarely for even if, though, although, 'e sus kyan mi túb-na though nobody is really able to do it. — 2. num.: 120.

མེ་ལྷ་ 'e-nya-ya, 'e-na-ya, *Ssk.* ལྷ་, a fabulous black antelope with short legs and black eyes.

མེ་མ་ 'é-ma, 'e-ma-ó, 'e-ma-hó interj. expressing joy, surprise, astonishment, hey! hey day! indeed! you don't say so! in asking, beseeching, requesting a person's attention: please, pray, I say; or expressive of lamentation, compassion: alas! oh! would to God! O dear! e.g.: 'é-ma séms-can snyin-re-rjé alas, the poor people! *Glr.*

མེ་ལྷ་ 'e-wam, *Ssk.* ལམ་, yes, certainly, to be sure *Wdk.* and elsewh.

མེ་ར་ཀ་ 'e-ra-ka *Cs.*: 'n. of a country, Irak? Chaldaea? (In *Ssk.* it denotes a sort of grass, or a woollen carpet.)

མེ་ལ་ 'e-la, *Ssk.* ལམ་, 'é-la 'prá-mo *Wdn.* small cardamoms, seed of *Eleteria Cardamomum*.

མེ་ཅམ་ 'én-tsam a little, some, a small bit, *Ū* and *B.*

མེ་ར་ེ་ 'en-ré quick, fast, speedy *Sch.*

མེ་ར་འ་ར་ 'en-dár v. 'an-dar.

མེ་མ་ཅི་ 'ém-či, 'ám-či (Turkish word) physician *W.*

མེ་ར་ཀ་ 'ér-ka *C.* v. 'ár-ka.

མེ་ 'o 1. for རྒྱ་ a kiss, *Pth.* — 2. num.: 150.

མེ་ད་ཀ་ 'o-dkár *W.* = *lkog-dkór*, v. *lkóg-ma*.

མེ་ཤི་ཡན་ 'o-ši-yán v. 'u-rgyán.

མེ་ཏ་ 'óndra, ལོ་ཏ་ Odra, the northern part of Orissa, *Wdk.*

མེ་མོ་སུ་ 'ó-mo-su (Mongol word) stocking *C.*

མེ་ལྷ་ 'o-lón, 'o-dón, col. *ó-šo* *Cs.*, wind-pipe; *ó-lé* *W.* throat; *ó-lé dām-te ši soni* he is suffocated.

མེ་ལ་ 'ó-lo (Mongol word?) *Sch.*: the place where two rivers flow together, the confluence of two rivers.

མེ་རྒྱ་ 'o-rgyán = 'u-rgyán *Pth.*

ཨྐ ḥm, *Ssk.* ཨྐ, mystical interjection, in later Hindooism the symbol of the Hindoo triad, in as much as it consists of the three

sounds, a (Vishnu), u (Shiva), and m (Brahma). This interjection frequently occurs in the prayers of the northern Buddhists of Tibet, and especially in the famous 'six-syllable prayer', སྐུ་མེ་ལྷ་མེ་ལྷ་མེ་ལྷ་མེ་ལྷ་མེ་ལྷ་, ḥm ma-

ni pad-me hūm, the literal version of which is: 'O thou jewel in the lotus, hūm!' The person addressed in these words is not Buddha, but *Spyan-ras-zyig* (v. *spyán*); by some he is thought to be the author of them. Concerning the import of this short apostrophe the best information is to be found *Köpp.* II, 59—61. — The Tibetans themselves are ignorant of the proper sense of these six syllables, if sense at all there be in them, and it is not unlikely that some shrewd priest invented this form of prayer, in order to furnish the common people with a formula or symbol, easily to be retained by the memory, and the frequent recital of which might satisfy their religious wants. And though there may be no obvious meaning in such exclamations or prayers, yet their efficacy is sure to be firmly believed in by a people, whose practical religion chiefly consists in the performance of certain rites and ceremonies, in a devout veneration of their Lamas, combined with frequent oblations to them, in abstaining from gross sins (regarding even the killing of live animals as such), and in the Pradakshina (v. *skor-ba* 2). — The numerous attempts that have been made to explain the Ommanipadmehūm satisfactorily, and to discover a deeper sense or even a hidden wisdom in it, have proved more or less unsuccessful. The most simple and popular, but also the flattest of these explanations is derived from the purely extrinsic circumstance, that the Sanskrit words of the prayer consist of six syllables, and accordingly it is suggested, that each of these syllables, when pronounced by a pious Buddhist, conveys a blessing upon one of the 'six classes of beings'. — The conjecture with which *Köpp.* closes his disquisition, is certainly

nothing but a smart thought of that learned author.

ཨོ་ཨུམ་ 'ö-'a-hūm, another mystical formula, ཨོ་ཨུམ་ used e. g. for transforming the *mi-ytsān-ba* *bču* into *bdud-rtsi*, v. the explanation given under *nan-mčöd*.

ཨོ་ཙུག་ 'ö-tsugs Sch.: propping one's chin on both fists, 'ö-tsugs *mdzad* Mil.

ཨོ་རྒྱ་ 'og-rgyā beard; 'og-tsūm = 'ag-tsóm.

ཨོ་མ་ 'óg-ma throat, neck, = *lkóg-ma*; 'og-žó a beautiful white neck, a 'milk-neck' *Glr.*; 'og-skó prob. = 'os-sko *Med*.

ཨོ་གུ་ 'on-gu a lamp, 'on-rás the wick of a lamp *C*.

ཨོ་ལེ་ 'on-lé *W.* resp. for 'a, at your service! at your commands!

ཨོ་ལོག་ 'on-log ptarmigan *Sch*.

ཨོ་མ་ཙོ་མ་ 'om-móg throat and chest *Sch*.

ཨོ་མ་ 'ol-ma *C.* throat, windpipe, = 'ol-ldon; *'ól-ma *dám-te sḡ-pa** to strangle, throttle; 'ol-rko, 'ol-goñ, 'ol-kroñ id., or acc. to others = 'ol-mdud the forepart of the larynx.

ཨོ་ས་ 'os-sko, also *'ō-ku* *C.* the chin, resp. *žal-ko*.

ཨོ་མ་ཙོ་མ་ 'os-čos *Ts.* *ḡ-čḡ* *Pedicularis Hookeriana*.

ENGLISH-TIBETAN VOCABULARY.

English-Tibetan Vocabulary.

The figures, here and there attached to Tibetan words, refer to the page where the respective article is to be found. — The accent is marked only when, exceptionally, it rests on the last syllable of a word.

A

- A, An, article *ci*g 140.
 Abandon *skyur-ba*; *spon-ba*; *bor-ba*.
 Abate *zi-ba*.
 Abbot *mkan-po*.
 Abdomen *čal*, esp. *sku-čäl*.
 Ability *nus-pa*; *rtsal*.
 Ablative case *byun-kun*s.
 Able *mka-s-pa*; to be — *kyud-pa*; *lcogs-pa*; *nyan-pa*; *tub-pa*; *nus-pa*; *pod-pa*; *tsugs-pa*; *šes-pa*.
 Ablution *kru*s.
 Abode *mčis-brän*; *dug-γnas*; *dug-sa*; *γnas* (-*tsan*); *γzi-ma*.
 Abolish *jig-pa*; *snub-pa*.
 Abortion *skyur-ma*; *mñal rlugs-pa*.
 Abounding *rgyas-pa* 109, *mod-po*, *dzom-po*.
 About *tsam-na*, *tsa-na*; round — v. *γyogs* 352; to be — *ča-ba* 152; *čas-pa*.
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- Assist *zla-bo* or *grogs byed-pa*.
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 Assistant *grogs*; *ya-do W.*; *ra-mda-pa*.
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 Attendant *kor*, *kor-mkan*; *kor-gyog*, *ryog-kor*.
- Attention *nyer-ka*; *zon*.
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 Attitude *stans*; *spyod-lam*; *rnam-gyur*, *tsul*, *sdod-tsul*.
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 Avert *zlog-pa*; *čod-pa*.
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 Axe *sta-ré*; *ste-po*.
 Axiom *yži-ma*.
 Axle-tree *srog-šin*.
 Ay *o-ná*.

B

- Babbling s. *čol-čin*.
 Baby *jru-gu čin-nu*.
 Back s. *rgyab*; *ltag-pa*; the small of the -- *sgal-pa*.
 Back adv. *rgyab-tu*; *pyir*.
 Background *mtil*.
 Bacon *sbo-tsil*.
 Bad *nan-pa*; *tu-ba*; *gyi-na*; *btsog-po W.*
 Badger *grum-pa*.
 Bag *sgyü*, *sgyng-gu*; *sgye-mo*; *pad*; leather -- *rkyal-pa*; small -- *rkyal-bu*.
 Bail (person) *dge-rgün*; *lag-mi*.
 Bakehouse *bkad-sa*.
 Baker *pyos-mkan*.
 Balance (pair of scales) *tu-lā*; *bat-ti*; *sran*.
 Balcony *rab-ysäl*.
 Bald *ter*.
 Ball *go-la*; *bo-lo*; musket *rdeu* C., *rin-di W.*; cannon -- *tu-lüm*.
 Ballista *sgyogs*.
- Balustrade *lag-yžünis*.
 Banana *skyes-sdön*.
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 Bandeleer *ga-ša*.
 Bandy-legged *rkañ-kyög*.
 Banish *spyug-pa*.
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 Barbarous *kob*.
 Barber *breg-mkan*.
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 Bark s. *pags-pa*; *šun-pa*; -- of a species of willow *sgro-ba*; -- of the birch-tree *gro-ga*.

- Bark vb. n. *zug-pa*.
 Barley *nas*; *so-ba*; boiled -- *glum*; — corn *nas*.
 Barm *paabs*; *sbañ-ču*.
 Barter vb. *rje-ba*; *sdeb-pa*.
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 Bashful *no-bab-pa*; *dzem-bag-čan*.
 Bashfulness *krel*.
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 Bat (animal) *pa-wań*.
 Bath *kruś*.
 Bathe *kru-ba*, *kruđ-pa*.
 Battle *gyul*, *tab-mo*.
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 Bay (gulf) *kug*; *ču-kug*; *mtso-lág*.
 Bay-coloured *smug-po*.
 Bayonet *san-gin W*.
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 Be *yin-pa*, resp. *lags-pa*; *yod-pa*; *dug-pa*; *mčis-pa*; *mña-ba*; *ynas-pa*; there is, there are *dug*; *mčis*.
 Beadle (in a monastery) *dge-bśkós*; *dje-ryóg*.
 Beam (timber) *yduń-ma*; — of light *yzer*; *od-yzer*.
 Bear vb. a. (to bring forth) *btsa-ba*; *skyed-pa*; (to carry) *kur-ba*, *kjer-ba*; *teg-pa*, *fogs-pa*; (to suffer) *yzođ-pa*, *tub-pa*.
 Bear s, brown — *dom*; yellow — *dred* 264; the Great Bear *smin-bdún*.
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 Become *skye-ba*; *gyur-ba*; *ča-ba W*.
 Becoming (comely), to be — *os-pa*.
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 Bed (garden) *tsas-kañ*.
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 Bedfellow *mal-grogs*, resp. *yzim-grogs*.
 Bedstead *mal-kri*; *mčis-mál*.
 Bee *bun-ba*; *sbrañ-ma*.
 Beer *čan*; — carousal *čan-sa*; — house *čan-kañ*.
 Beetle *sbur-pa*.
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 Beforehand v. *sña*; *sñan*, *sñar*; to be — *sña-ba*.
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 Beget *bśo-ba*; *skyed-pa*.
 Beggar *sprañ-po*; *ldum-bu-ba*; — boy *sprañ-prüg*.
 Begin vb. n. *čas-pa*; *jug-pa*; *mgo dzug-pa*; to — to exist *skye-ba*; vb. a. *rtsom-pa*; *dzugs-pa*.
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 Beginning s. *mgo*, *mgo-ma*; *go-ma*; *sgo-mo*; *sñon-ma*; *fog-ma*; — and end (head and tail) *mgo-mjug*.
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 Belly *grod-pa*; *lto-ba*, *ysus-pa*.
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 Bench *gral*.
 Bend vb. a. *kug-kug byed-pa*; *skyl-ba*; *dgu-ba*; *gugs-pa*; *gum-pa*; *dud-pa*; vb. n. *mgo dgur-ba*; *dgye-ba*.
 Benefit v. *skyed* 29; *don* no. 3, 259; *pañ-pa*, *pañ-yón*; for the — of *pyogs-su*; *don-du*.
 Benevolence *pañ-pai sems*.
 Bent (crooked) *końs*; *kjog-po*; *gug-ge-ba*; *dgu-ba*.
 Benumbed v. *sbrid-pa*.
 Bereave *pral-ba*; to be bereft *bral-ba*.
 Besides *ka-ru*, *kār*; *sten-du*; *min*, *min-pa*.
 Besiege *skor-ba*.
 Besprinkle *čag-čág byed-pa* or *debs-pa*.
 Best s. *mčog* 166; *don* no. 3, 259.
 Bestow *sbyin-pa*; *ster-ba*.
 Better, to get the — of *tub-pa*; *rgyal-ba*.
 Between *bar-la*, *de-bár*; *yseb-na*, *yseb-la*; from — *bar-nas*.
 Beverage *skyems*; *btuń-ba* 244.
 Beyond *pa-rol-na*; *pañ-čád*.
 Bhotan *brug-pa*.
 Bice, blue — *sno-skyá*.

Bid *sgo-ba*; *jug-pa*; *dom-pa*.
 Bier *kyogs*; *dgu-kri*.
 Big *čén-po*; — with child *sems-čan dan*
ldan-pa; — with young *sbrum-pa*.
 Bigness *kō-lág*.
 Bile *mkris-pa*.
 Billet of wood *mgal-pa*; *šin-dum*.
 Billow *ču-ri*; *ču-rlabs*; *dba-klón*.
 Bind *čin-ba*; *dogs-pa*; *sdom-pa*; *kyig-pa*.
 Biped *rkan-nyis-pa*.
 Birch-tree *stag-pa*.
 Bird *bya*; *dab-čags*; little — *mčil-pa*.
 Birdcage *bya-kān*.
 Birdsnest *bya-tsān*.
 Birth v. *skye-ba* 28; high — *skye-ba mto-ba*;
 low — *skye-ba dma-ba*.
 Birthplace *skye-ynās*.
 Bishop *do-dam-pa* 257.
 Bison (Indian) *glai-to*.
 Bit (small piece) *kam*, *kam-tsād*; *čag-dum*;
brul.
 Bit (of a bridle) *sraḥ-lčags*.
 Bitch *kyi-mo*.
 Bite vb. *rmug-pa*; *ča-ba*.
 Bitter *ka*, *ka-po*, *ka-ba* 36.
 Bittern *ču-skyar*.
 Bitumen *brag-žün*.
 Black adj. *nag-po*.
 Black s. (centre of a target) *rtaḡs*.
 Blacksmith *lčags-mgar*.
 Bladder (urinary) *lgañ-pa*.
 Blade (of grass) *jaḡ-ma*; *soy-ma*.
 Blade (of a sword) *lče*.
 Blame vb. a. *spyó-ba*; *smad-pa*, *smod-pa*.
 Blame s. *klañ-ku*.
 Blank adj. *ston-pa*.
 Blanket *grum-tse*; *tša-dar*; *ča-ra* 152; *ša-*
pos Ld.
 Blasphemy *skur-pa*.
 Blast vb. *ycog-pa*.
 Blaze s. *mdoñs*.
 Bleat *ba-ba*.
 Bleed *ɣtar-ba*, *rtša ɣčod-pa*.
 Bless *sno-ba*.
 Blessed *skal-ldān*; *bde-gro*; *ɣyañ-čan*.
 Blessing s. *byin*, *byin-rlabs*; *bkra-šts*; *bsno-*
ba; *jan-yón*; *ɣyañ*; *rgyan* 107.
 Blind *mdoñs-pa*; *žar-ba*, *miḡ-žar*; *loñ-ba*.
 Blister s. (pustule) *ču-sgañ*; *ču-bur*;
 (plaster) *ɣjibs-smān*.
 Blister vb. *ɣjibs-pa*; *ɣjibs-smān jug-pa*.
 Blood *krag*; — y *krag-čan*.
 Blooming *bkra-ba*.
 Blossom vb. *bar-ba*.
 Blot out *pyid-pa*; *sel-ba*.
 Blow vb. *bud-pa*.
 Blow s. *lčag*.
 Blue *snoñ-po*, *sno-bo*; deep — *sno-nag*; pale
 — *sno-skyá*; *sno-saḡs*; sky — *mčin*.
 Bluff s. *gad-pa*.

Blunt *rtul-po*; vb. also *ka* IV. no. 5.
 Blushing (the act of) *no-tša*.
 Board s. *span-léb*; *šin-léb*; *gleḡs*; *sgo-rnām*;
 — of a door *sgo-glčgs*; — of a ship *zur*.
 Boast vb. *rlom-pa*.
 Boasting s. *ka-tso*, *ka-po*; *yus*.
 Boat *gru*.
 Boatman *gru-pa*; *ko-mkian*; *mnyan-pa*.
 Bodily *dños-su*; *mñon-sum-du*; *žal-dñós*.
 Body *lus*; *ɣzugs*; *sku*; — linen *gos-lág*.
 Boil s. (ulcer) *ču-búr*; *ša-búr W*.
 Boil vb. a. *skol-ba*; to — down *sgor-ba*; vb.
 n. *kol-ba*; to over *lud-pa*.
 Boiling adj. *kol-pa*, *kol-ma*.
 Boldness *no-miḡ*; *rtul-ɣod-pa*.
 Bolster *snaḡs*; *ɣdan*.
 Bolt s. *bur*; v. also *ɣya* and *si-ri*.
 Bolt vb. a. *ɣya rgyab-pa*; *si-ri čug-če W*.
 Bond *džin*; *zin-bris*.
 Bonds *bčin-ba*, *bčins-pa*; *čin-ba*.
 Bone *ɣduñ*; *rus-pa*; —s of fish *gra-ma*.
 Book *dpe*; *gleḡs-bām*; *po-ti*.
 Books (literature) *čos*; book-language *čos-*
skad.
 Bookstand *dpe-kri*.
 Boot *lham*; leather half-boot *kraḡ-pa* s.
 Border s. *gru*; *mša-ma*; *sna*; *mu*; *mšams*.
 Bore vb. *rtol-ba*; *biḡs-pa*.
 Born *čad-pa*; to be — *skye-ba*; *btsa-ba*;
kruñ-ba, *kruñs-pa*; *ltams-pa*.
 Borough *gron-tso*.
 Borrow *skyi-ba*; *brnyan-pa*; *ɣyar-ba*.
 Bosom *snañ-brág*; *pañ-kébs*.
 Botch vb. *glan-pa*.
 Both *nyis*.
 Bottle *bum-pa*.
 Bottom *ɣtin*; *mčil*; *žabs*.
 Bough *yal-ga*.
 Bound vb. n. *ɣar-ba*.
 Boundary *mšams*, *sa-mšams*.
 Bow vb. *dud-pa*; **skyed kug tañ-če** 16 W.
 Bow s. (compliment) *pyag*.
 Bow s. (for shooting) *ɣžu*.
 Bowels *rgyu-ma*; *nañ-krol*.
 Bowl s. *ko-re W*; *koñ-po*; *pa-tra*; *ɣor-pa*;
ɣžon-pa; beggar's — *lhuñ-bžéd*; — of a
 tobacco-pipe *gañ-mgó*.
 Box s. (chest) *sgam*; *sgrom*; *gau*; *pa-ri*;
 — on the ear *gram-lčag*.
 Boy *byis-pa*; infant — *Kyeu*.
 Bracelet *ɣdu-bu*; *lag-ɣdub*.
 Brag *sgeg-pa*.
 Brahma *tšaḡs-pa*.
 Brahmin *bram-ze*.
 Braid vb. *ɣčud-pa*.
 Brain *klad-pa*; *glad*; *mgo-klád*.
 Bramble *tser-ma*.
 Bran *tšag-ro*.
 Branch (bough) *yal-ga*; *gel-pa*; v. also
lčug-pa 149.

- Brandish *dbyug-pa*.
 Brandy 'a-rág.
 Brass *ra-gan*; — can *čab-rkyan*.
 Brave adj. *des-pa*; *dpa(-ba)*; *spa-ba*.
 Brawls v. *klañ-ka* 8.
 Bread *bag-leb* C.; *ta-gir* W.
 Breadth *ka-žen*; *žen*, *y'en*.
 Break vb. a. *γəg-pa*; to — one's promise *gal-ba*; v. *čal-ba*; v. *jig-pa*; vb.n. *gas-pa*; *čag-pa*; to — forth *rdol-ba*; to — out *čor-ba*; *lañ-ba*.
 Breakfast s. *gro*; *dro* C.; *tsal-ma* W.
 Breakfast vb. *tsal-ma za-ba*.
 Breast *nu-ma*; *brañ*, resp. *sku-brañ*.
 Breath *riam-pa*; *dbugs*; *rlañs-pa*; to be out of — *dian-ba*.
 Breathe *riam-pa*.
 Breeze *rluñ*.
 Bribe s. *pag-süg*.
 Brick *pag*, *pag-bu*; *so-pag*.
 Bricklayer *rtsig-bzo-pa*.
 Bride *bag-ma*; —'s maid *bag-grogs-mo*.
 Bridegroom *bag-po*, *mag-pa* col.
 Bridge *zam-pa*.
 Bridle s. *srab*.
 Brier *tser-ma*.
 Bright *bkrag-čan*; *krol-krol*; *γzi-brjid-čan*; *od-čan*; *γsal-ba*.
 Brightness *bkrag*; *diom-pa*; *mdañs*; *tser-ba*; *zil*; *γzi*; *γzi-brjid*; *od*.
 Brilliant *zil-čan*.
 Brim *gru*.
 Bring *skyel-ba*; *kjer-ba*; *kjog-pa*; *kjon-ba*; *kjol-ba*; to — along with *krid-pa*; to — on *skyed-pa*; to — round *skul-ba*; to — together *sprod-pa*; to — up *γsos skyed-pa*.
 Brisk *kram-pa*.
 Bristle s. *kab-spü*.
 Bristly *rtsub-po*.
 Brittle *krol-mo*.
 Broad *pal-čan*; *žen-čan*.
 Broken *dkrum-pa*; *čag-pa*, *čag-po*; country *lčan-lčön*.
 Bronze v. *kro* 52; *mkar-ba*, *kar-ba*.
 Brook s. *grog-ču*; *ču*; *bab-ču*; *ču-pran*.
 Broom *γyag-ma*; *ol-mo*.
 Broth *ša-kü*.
 Brother *spun*, resp. *mčed*; father's — *ku-bo*; mother's — *žan-po*, 'a-žan W.; a sister's — *min-po*; elder — *jo-bo*, col. 'a-jó; resp. *γčen*; younger — *nu-bo*; *γčuñ-po*; no W.; religious — *čoš-spun*; brother — in law *skud-po*.
 Bruise vb. *grug-pa*.
 Brush s. *pir*; *zed*.
 Brute *byol-sön*.
 Bubble s. *ču-bür*; *lbu-ba*, *dbu-ba*.
 Bubbling *kol-pa*.
 Bucket *ču-bzöm*.
 Buckle s. *čab-ma*.
 Buckler *pa-li*; *γrub*.
 Buckwheat *bra-bo*.
 Bud s. *šbal-mig*; leaf — *Kyi-gu*.
 Bud vb. *skye-ba*.
 Buddha *sañs-rgyas*; *rgyal-ba*; *rgyal-ba goñ-ma*.
 Buddhist *nañ-pa*.
 Buffalo *ma-he*.
 Bug *ča-ré*; (lha) *dre-šig*.
 Build *rtsig-pa*; *čos-pa*; *god-pa*.
 Building s. *bkod-pa*.
 Bulk *bon*; *lhun*.
 Bull *glan-tüg*; *ba-glan*.
 Bullet *go-la*; *tsi-gu*; — mould *ka-lib*.
 Bullock *glan*; *spo-to* C.
 Bun *lhas(-ma)*; *lhas-dög*; *zim-zag* W.
 Bunch *čam-pód*; *čag-pa*; *čag-bu*, *čag-mo*; *čun-po*; *tsom-pa*; *γzab-ma*.
 Bundle *čun-po*; *pon-po*; *lag-kód*.
 Bung *ka-dig*.
 Burden s. *Kal*; *kur*, *kur-po*; *kres-po*; *gañ (-po)*.
 Burn vb. a. *tsig-pa*; *sreg-pa*; vb. n. *bar-ba*.
 Burning-glass *me-šél*.
 Burst vb. a. *γəg-pa*; vb. n. *gas-pa*; *tor-ba*; *rdol-ba*.
 Bury *skuñ-ba*.
 Bushel *Kal-bó*.
 Business *las*; *don*; *kag*; *gañ-po*; *spros-pa*; **del-wa** 382 W.
 Busy, to be — *brel-ba*.
 But adv. (only) *tsam*; v. *man* 411; conj. v. *kyi*; *on-kyañ*; *o-ná*.
 Butcher *šan-pa*; *ša-tson-pa*.
 Butler *γsol-dpon*.
 Butter *mar*; fresh — *skya-már*.
 Butterfly *pye-ma-léb*.
 Buttermilk *da-ra*; *dar-ba*.
 Buttock *rkub*; *pon-tsos*.
 Button s. *sgrog-gu*, *sgrog-ril*; *tob-či*, *tob-ču*.
 Buy *nyo-ba*.
 Buzz vb. *krog-pa*.
 Buzzing s. *ur*.
 By *kyi*; v. sub *rkjen*; *sgo-nas*; *pas*; *γyir*; close — *druñ-du*.

C

- Cabbage *kram*; Chinese white — *pe-tsé, pi-tsi*.
 Cairn *to-yór; dur-pun*.
 Calamity *bkra-mi-sis; rkyen; gal-rkyen*.
 Calamus *ču-tág*.
 Calculate *rtsi-ba; rtzis byed-pa; bgrān-ba*.
 Calculation *rtsis*.
 Calendar *lo-to*.
 Calf *be-to, be-do; beu*; — of the leg *sgyid-pa; byin-pa*.
 Call vb. a. *skad-pa; skul-ba; kug-pa; gugs-pa; sgrog-pa; bod-pa*; v. also *byed-pa* 1, 2 and *min dogs-pa* 280; so-called *žes byas-pa*; vb. n. to — to a person *ke' tai-wa C*; *skad gyab-če W*; *sgrog-pa; brgyan-ba*.
 Calm adj. *gya-ma-gyü*; v. *dal-ba*.
 Calm vb. a. *ži-bar byed-pa*.
 Calumny *pra-ma*.
 Camel *rña-bón*; male — *rña-yséb*, female — *rña-mo*.
 Camp *sgar*.
 Camphor *ga-pur*.
 Can s. *rkyan, čab-rkyān* 155.
 Cancer (disease) *lhog-pa*; (constellation) *kar-ka-ta*.
 Candle *rkyon-tse*.
 Candy *kan-da*.
 Cane *spa, sba; smyi-gu, smyug-ma; od-ma*.
 Canine tooth *mče-ba, mče-só*.
 Cannon *gyogs, sgyogs; dzam-bur*; — ball *ču-lim*.
 Canopy *ydugs*.
 Caoutchouc *gyig*.
 Cap *tod-kebs*.
 Caper vb. n. *dkyu-ba*.
 Capital adj. *kyad-par-čan*.
 Capital s. (stock in trade) v. *ma* 1, 2; *tog* III.; (chief city) *mtil; rgyal-sa W*.
 Captain *go-pa; brgya-dpon*.
 Captivate *dzin-pa*.
 Captive s. *btson*.
 Caravansary *tsugs-kan*.
 Caraway 1. *Carumgo-smýod*. 2. *Cuminzi-ra*.
 Carcass *ro, ten-ro; yzugs*.
 Card *yi-ge*.
 Cardamom *sug-rmel; li-si W*.
 Cardinal points *pyogs* 352.
 Care s. *nya-ra; nyer-ka*; to take — **ka-dar čo-če**; to take — of *skyon-ba; *čag-pa jhé-pa* C*; *nyer-ba*; to use — *yzabs-pa*.
 Careless *bag-méd*.
 Caress vb. a. *mtun-par byed-pa; yag-po; jag-po byed-pa*.
 Carpenter *šin-mkan*.
 Carpet *stan*.
 Carriage (conveyance) *bčib-pa; bžon-pa; teg-pa*.
 Carrion *krama*.
 Carrot *guñ-dmar-la-pug; la-ba; se-rag-dur-smān W*.
 Carry *kur-ba; kyer-ba; kyog-pa; kyol-ba; skya-ba; skyed-pa*; to — away *skyel-ba; bda-ba*; to be able to — *teg-pa* 235.
 Cart *šin-rta*.
 Carter *šin-rta-pa*.
 Cartilage *čag-krim*.
 Carve *jog-pa; bru-ba, bru-ba*.
 Case (incident) *rkyen; skabs*; in — *gal-te* 68; *na* 299; (sheath) *šubs*; (grammar) *rnam-dbyé* 314.
 Cash *rnags* 313.
 Cashmere *ka-čul, ka-čé*.
 Cask *zem*.
 Cast vb. a. *skjur-ba; rgyag-pa; debs-pa; pen-pa*; to — away *dor-ba*; to — down *debs-pa; bor-ba*; to — (metals) *ldugs-pa*.
 Casting-mould *lug-kon*.
 Castle *mkar; po-brān; rdzon*.
 Castrate *rliq-pa byin-pa*.
 Cat *byi-la; bi-la, bi-li, pi-si W. žim-bu, žum-bu C*.
 Catapult *sgyogs* 119.
 Cataract *ri-yzar-ču*.
 Catarrh *čam-pa; bro-čsal*.
 Catch *dzin-pa*.
 Catgut *rgyus-skud*.
 Cattle *pyugs*; breeding — *rkan-grós*; hornless — *mgo-ril W*.
 Caul (anatomy) *rgyu-sgróg*.
 Cause s. *rkyen; rgyu; rgyu-mtsan*; origin — *al = yži-ma*.
 Cause vb. a. v. *gugs-pa; jug-pa; yton-ba; byed-pa*.
 Causeway *so-log*.
 Caution s. *nyer-ka*.
 Cautious v. *ka-dar; gya-ma-gyü*; to be — **ka-dar čo-če**; *gab-pa*.
 Cave, Cavern *pug-pa*.
 Cavity *kun; sbugs*.
 Cease *gag-pa; čad-pa; ži-ba*.
 Ceiling *tog, ya-tog*.
 Celebrated *gzi-brjid-čan*.
 Cell *grwa; *ča-šag** 75.
 Cellar *ša-kan*.
 Cemetery *dur-krod*.
 Censer *pog-pór, spos-pór*.
 Censor (of a monastery) *dge-bškos* 85.
 Censure s. *kān-ka*.
 Centiped *la-ré W*; *si-ri-bu W*.
 Centre *lie-ba; mtil; dbus*.
 Cerebellum *klad-čun*.
 Ceremony *čo-ga; sku-rim*.

Certain *nes-pa*; *gor-ma-čäg*; *no-rtög*; a — one *ṣäg-čig*.
 Certainly *ṣdon-mi-za-bar*.
 Certainty *nes-pa*; *tag-čöd*.
 Ceylon *lai-ka*.
 Chaff *spun-pa*, *sbun-pa*; *sbur-ma*.
 Chain s. *lčags-täg*; *nyag-täg*.
 Chair *kri*; *rgya-kri C*.
 Chairman *kri-pa*.
 Chalk *to-lé dkar-po*.
 Chamber *nañ*; *kan-mig*.
 Champion *gyad*.
 Chance s. *rgyu* 110.
 Change s. *gyur-ba*; *res*.
 Change vb. a. *sgyur-ba*; *rje-ba*; *spo-ba*; *rdzu-ba*; to — place *po-ba*; vb. n. *gyur-ba*; *po-ba*.
 Chant vb. *dgyer-ba*.
 Chap vb. *gas-pa*.
 Chapter *leu*.
 Character (disposition) *rgyud*; *nañ*; *no-bo-nyid*; *tsul*; *rig-rgyud*; **ṣ-gyü** C. 562.
 Characteristic s. *rgyu-mtsän* 111.
 Charge vb. *ske-ba*; *rgol-ba*; *mñag-pa*; to — with (to commission) *gel-ba*.
 Charge s. (commission) *kag*.
 Charity *snyn-rje*.
 Charming *dga-ba*; *yid-du on-ba*.
 Chase vb. *čor-ba*.
 Chase s. *kyi-ra*.
 Chasm s. *rgya-sér*.
 Chastisement *čad-pa*; *tul*.
 Chastity *krel-yod*; *tsaṅs-par spyod-pa*.
 Chat vb. *ur yton-ba*; *lab yton-ba*.
 Chattering s. *čo-lo*.
 Cheap *Kye-mo W*; *rin čuñ-ba*.
 Cheat vb. *blo brid-pa*; *stu-ba*; *gyo-zöl byed-pa*; *mgo skor-ba*.
 Cheek *gram-pa*; — bone *gram-rüs*; — tooth *gram-so*.
 Cheer vb. *glod-pa*; *spro-ba skyed-pa*; *dga-bar byed-pa*.
 Cheerful *krul-po*; *dga-mo*; *sems-bdé*, *blo-bdé*.
 Cheese *tud*; *o-tud*.
 Chess-board *mig-mañ*; to play at chess *mig-mañ rtse-ba*.
 Chest (box) *gau*; *sgam*; *sgrom*; (thorax) *brañ*, resp. *sku-brañ*.
 Chew *ldad-pa*.
 Chicken *bya-prug*.
 Chief adj. *dpon*; *ytso*; — justice *krims-dpon*.
 Chief s. *go-pa*; *dpon-po*; *ytso-bo*; *Kyumčög*.
 Chiefly *ytso-bor*, *ytso-čér*.
 Child *pru-gu*; *byis-pa*; *bu*; v. *Kyeu*.
 Children *bu-prug*; — of the same parents (brothers, sisters) *spun*.
 Chill s. *kyi-bün*.

Chin *ko-kó*; *ma-lé*.
 China *rgya-nag*; *rgya-yül*; modern name: *ma-hä-či-na*, *ma-hä-čin*; — clay *kam-pa*; — ware *kar-yöl*; *dkar-yöl*; resp. *žal-kar C*; *sol-kar W*.
 Chinese s. *rgya-nag-pa*, *rgya-bo*; fem. *rgya-nag-ma*, *rgya-mo*; *rgya-mi*; plur. *rgya-rnams*.
 Chinese adj. *rgyai*, *rgya-nag-gi*, — language *rgya-skäd*; — paper *rgya-šög*.
 Chink *sgo-bär*.
 Chip *tsal-pa*; *šin-tsal*.
 Chirping s. *ča-čö*.
 Chisel vb. *bru-ba*.
 Chit-chat s. *ur*.
 Choice adj. *mčog-tu bkrab*; *kyad-par pags-pa*; *kyad-par-čan*.
 Choke *dbugs sub-pa*; **skye tsir tañ-čé** W.; *ske bsdam-ste ṣod-pa*; to be choked *nañ-ba*; *ske bsdam-ste či-ba*; *tsub-pa*.
 Cholera *kon-lög W*; *nya-lög Sik*.
 Choose vb. a. *bkrab-pa*; *byed-pa*; *dzin-pa*; vb. n. (to like) *dgyes-pa*.
 Chop vb. *btsab-pa*; to — off *ṣčod-pa*.
 Chopping-block *šin-stan*.
 Chopsticks *tur-ma*.
 Chord *rgyud* 111.
 Christ *skyabs-mgön* 26; *ma-ši-ka* 410.
 Chronic adj. *yun rin-bai*; — disease *ṣčon-näd*.
 Chronicle *lo-rgyüs*.
 Churn vb. *dkrog-pa*; *žo dkrog-pa*.
 Churn s. v. *gur-gür* 70.
 Chutney (Indian condiment) *tsu-u* 449.
 Chyle *dwans-ma* 249.
 Cimeter *gri-güg*.
 Cinamon *šin-tsa*.
 Cipher s. *mka*; *fig-le*.
 Circle s. *skor*, *kor*, *kor-lo*; *dkyil-kor*; *sgor-mo*, *sgor-fig*.
 Circular adj. *kyir-kyir*; *gor-mo*.
 Circumference *dkyil-kor*; *kor*; *ko-ra*; *kyon*; *mu-kyüd*.
 Circumstance *rkyen*; *skabs*.
 Citadel *mkar*; *rdzon*.
 Citizen *kyim-bdag*; *yul-pa*; *yon-bdag*.
 Citron *gam-bu-ra W*; *spyod-pad C*.
 City *gron-kyér*.
 Civilize *dul-ba*.
 Claim s. *tob-tsir*, *tob-sröl*.
 Clairvoyance *mñon-šes* 133.
 Clammy *rtsi-čan*.
 Clamour s. *ku*, *ku-sgra*, *ku-čö*; *skad-lög*; *ča-čö*.
 Clandestinely *sbas-te W*; v. also *lkog-tu*, *ṣsañ-ba*.
 Clap vb., to — the hands *čag-čäg byed-pa*.
 Clap s. (crash) *sguñ W*; *ldim W*; *ldir-sgra*.
 Clasp vb. a. *kyud-pa*; *kril-ba*.
 Clasp s. *čab-ma*; — knife *ltab-gri*.

- Class s. *gral*; *ča-tsan*; *bye-brág*; *dbye-ba*; *tsan*, *sde-tsan*.
- Classify *rnam-par bzag-pa*; *byed-pa*.
- Claw *kron*; *sder(-mo)*; *spar-ba*.
- Clay *jim-pa*; *rdza*; *žal-ba*; — floor *skyan-nul*.
- Clean adj. *dag-pa*, *ysan-ba*; *lag-mo W.*; — food *dkar-zás*.
- Clean, Cleanse vb. a. *pyi-bdar byed-pa*; *san-ba*; *sel-ba*; to be cleansed *byon-ba*.
- Clear adj. *mñon-pa*; *tur-re*; *wa-lé*; *wa-le-ba*; *lag-mo W.*; *siñs-po W.*; *lhan-ñe*.
- Clear vb. a. *dag-pa*; *sel-ba*.
- Cleave *ges-pa*; *čeg-pa*; to be cleft *gas-pa*.
- Cleft s. *rgya-sér*; *ral*; *srubs*.
- Clerk *yig-mkan*.
- Clever *yañ-po*; *sgrin-po*; *tabš-čan*; *spyañ-po*; a — writer *rtšom-par mkas-pa*.
- Clew s. *gru-gu*.
- Climb *dzeg-pa*; *rgal-ba*.
- Cling *čags-pa*; *ča-bžag-pa*.
- Clip *grum-pa*.
- Cloak s. *ber*.
- Clock *ču-tsod*; *ču-tsod-kor-lo*.
- Close vb. a. *gegs-pa*; v. also *dzum-pa*.
- Close adj. *gya-ma-gyu* 73; — fistled *kron-po*; *lag-dam-po*; adv. *jam-pa* 174; — over *glad-la*.
- Clot s. *gon-po*; — of blood *krag-gón*.
- Cloth *sag-lád*; *prug*; *ter-ma*; *dar*; a piece of — *yug*, *bubs*.
- Clothes *gos*, *gos-lág*; *bgo-ba*; to change — *gos brje-ba*; to put on — *gos gon-pa*; to take off — *gos bud-pa*; suit of — *go-lus-ča-tsan W.*
- Clothes-brush *byab-zéd*.
- Clothes-stand *yañ*, *rdan*.
- Clothing s. *bgo-ba*; *ča-byád*, *ča-lugs*.
- Cloud s. *sprin*; — of dust *bud*.
- Clouded, to be — *kri-gpa*.
- Cloudy, it has become — *kori-son*.
- Clove *li-ši C.*; *bzan-drüg W.*; *zer-bu W.*
- Club (mace) *ga-da*.
- Clumsy *sdom-pa*; *zlum-pa*.
- Cluster s. *čag-mo*.
- Clyster s. *kos*; *baur-smýg*; — pipe *ču*.
- Coachman *šin-rtá-pa*.
- Coagulate *kyags-pa*.
- Coal *sol-ba*.
- Coarse *rtšin-ba*; *rags-pa*; — grained *rtsub-po*.
- Coast *kris*.
- Coat s. *gos*; *dug-po Ū*; *ču-pa Ts.*; — lap *kud*; — of mail *kra-b*.
- Coat vb. a. *čum-pa*.
- Cock s. *bya-po*, *bya-po*; *kyim-bya*; — of a gun *to-čün*; *me-skám*.
- Cock vb. a. *rdze-ba*.
- Coetaneous *na-mnyám*, *na-drá*.
- Coffee *ka-ba* 37, III.
- Coffer *sgrom*.
- Coffin *dur-sgám*, *ro-sgám*.
- Cohabit *brel-ba*; *kri-gpa spyod-pa*.
- Cohabitation *abyor-ba*.
- Cohere *brel-ba*.
- Coil vb. (of snakes) *kri-ba*.
- Coin s. *don-tse*.
- Coition, Coitus *kri-gpa*; *čags-spyód*; *nyal-po*.
- Colander *tsag-ma*.
- Cold adj. *gran-ba*; — air *ña-ra*; *nad*; — wind *nar-ba*; *lhags-pa*; to feel — *kyags-pa*; v. *kyi-bün*; to get, to grow — *gran-ba*, *grans-pa*.
- Cold s. *kyags-pa*; *gran-ba*; *nad*; *nar-ba*; to have a — *bro-čsal-ba*; a — in the head *čam-pa*; *bro-čsál*; *ya-ma*.
- Colic *glañ*, *glañ-tábs*; *rgyu-yzér*; *tsa-kru*.
- Collar s. *gon-ba*, *gos-kyi gon-ba*; to seize by the — *gon-ba-nas dzin-pa*.
- Collect vb. a. *sgrug-pa*, *slon-pa*; *sdud-pa*; *sog-pa*.
- Colonel *ru-dpón*.
- Colour s. *ka*; *kia-dog*; *mdog*; *tson*; beautiful — *bkrag*; prime — *ma-yži*; to lose — *dkyug-pa*.
- Colt *tur-bu*; — of an ass *ku-rüg*, *gu-rüg*.
- Comb s. *so-mán*.
- Comb vb. a. *šad-pa*, *yšad-pa*, *yšod-pa*.
- Combats s. *čab-mo*; *kru-gpa*.
- Combat vb. *čab-mo gyed-pa*, *čab-pa*; *kra-ba*; *rgol-ba*.
- Come *on-ba*, resp. *byor-ba*, *byon-pa*; *pieb-pa*; eleg. *mči-ba*; come! *šog*; to — again *ldog-pa*, *log-pa*; to — back *pyir-gro-ba*; to — forth *čags-pa*; to — out *byuñ-ba*, *ton-pa*; to — to *kyol-ba*; *ynas-su gnyur-ba*; to — together *dzom-pa*; to — up (of seeds) *kruñ-ba*, *rdol-ba*.
- Comfort vb. a. *glod-pa*; *mya-nan san-ba*; *spro-ba skyed-pa*.
- Comforter *skyo-grógs*.
- Command vb. a. *bka ynañ-ba*, *ynañ-ba*; (an army) *krid-pa*.
- Command s. *žal-ydams*.
- Commander *dmag-go*; *dmag-dpón*.
- Commandment *bka*, *bka-krim*s, *bka-begos*; *krim*s.
- Commence *rtšom-pa*; *dzugs-pa*.
- Commend *šag-pa*; *čol-ba*.
- Comment vb. a. *grel-ba*, *grol-ba*.
- Commerce *tson*.
- Commissary *sku-tsáb*.
- Commission vb. a. *sko-ba*; *gel-ba*; *mñag-pa*.
- Commit *skur-ba*; *čol-ba*; (sin etc.) *byed-pa*.
- Common *dkyus-ma*; *tun*; *pál-pa*; *pral*; the — people *pál* 841.
- Communication *bka-rgya*; *brel*, *brel-ba*.

- Communion *ḡrel-ba*; *ḡrogs-lugs*; holy — *ḡsol-rás* 592.
 Compact adj *mḡrañ*; *ḡḡag-ḡan*.
 Companion *ḡrogs*; *rogs*; *skyo-ḡrogs*; *zla-bo*; *ya-do W*.
 Company *kyu*; in — *tun-mon-du*; *ḡrogs-te*.
 Comparative degree v. *je* 172; *las* II, *pas, san*.
 Compare *sdur-ba*; *sgrun-pa*; *sḡre-ba*.
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 Compass (circumference) *mu-kyid*; points of the — *mtsams* 455.
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 Complete adj. *grub-pa*; *rḡyas-pa*; *tam-pa*; *p̄un-ts̄ogs*; *rdzogs-pa*; *tsaṇ-ba*; to be — *tsaṇ-ba*.
 Complete vb. a. *sgrub-pa*; *tug gel-ba*; to be completed *ḡor-ba*; *ḡsar-ba*.
 Completely *ḡtan-du*; *ye-nas*.
 Complex of fields *klun̄s*.
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 Compliment s. *p̄yag*; compliments v. *stod-pa* 223.
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 Comprehend *go-ba*; *ḡdzin-pa*; *yid-la byed-pa*.
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 Concealment *p̄ag*.
 Conceited *m̄ḡor-po*.
 Conception *dm̄igs-pa*.
 Concerning (as regards) *rten-nas*; *dbaṇ-du byas-na* 387.
 Concession *ḡnaṇ-ba*.
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 Descending *ḡe-tabs-med-pa*; to be — *mtun-pa byed-pa*.
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 Conform vb. *sbyor-ba*.
 Confound *dkrug-pa*; *ḡdzol-ba*.
 Confused, to be — *rtab-pa*.
 Confusion *ḡkral-ḡkr̄ul*.
 Congeal *ḡyags-pa*.
 Conglomerate s. *gad-pa*.
 Congratulate *bkra-ḡis m̄na ḡsol-ba*.
 Conjunction *bḡaṇ*; *dus*.
 Conjure (implore) *nan-ḡyis ḡu-ba*.
 Conjure up *ḡugs-pa*.
 Conjuror *ḡa-po*.
 Connect *sbyor-ba*; *sḡrel-ba*; *zuṇ sdebs-pa*.
 Connected with *b̄cas-pa*; to be — *ḡrel-ba*.
 Connection *ḡrel-pa*, *zuṇ-ḡbr̄el*; v. also *rḡyu-r̄kȳen* 110.
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 Conscientious *krel-ḡan*.
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 Consist *ḡdus-pa*, *b̄sdus-pa*.
 Consistence *ska-sl̄ad*.
 Consistency *srab-t̄ug*.
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 Consort s. *ḡuṇ-ma*; royal — *l̄am-mo*; *b̄tsun-mo*.
 Conspicuous *m̄noṇ-pa*; *ḡsal-po*.
 Constable *dḡe-ḡȳog* 86.
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 Constitute *gel-ba*; *sko-ba*; *ḡug-pa* II, 2.
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 Construct *b̄ḡo-ba*; v. *ḡa-ba*; *ḡos-pa*; *ḡtoṇ-ba*; *ḡod-pa*; *rt̄sig-pa*.
 Construction (grammatical) *ts̄ig sgr̄ig-pa*.
 Consult *bka-bgro-ba*.
 Consultation *ḡros-gl̄en*; *ḡdun-ma*.
 Consume *ḡud ḡzon-pa*; *zin ḡjug-pa*; to be

- consumed *ča-ba*; *čad-pa*; *tsar-ba*; *dzad-pa*; *zin-pa*.
Consumption *γdon*.
Contain v. *don-ba*; to be contained *gro-ba*; v. *dug-pa* no. 2.
Contamination *grib*.
Contemplate *sgom-pa*.
Contemplation *sgom*; *tsin-ne-dzin*.
Contempt *rian-čen*; *brnyas-pa*; *smad-pa*.
Contend (fight) *krug-pa*; *rtsod-pa*; (to strive) *gran-pa*.
Content adj. *čog des-pa*; *tsim-pa*; to be — *mgu-ba*; to heart's — *yid bzin-du*.
Contention *gran-sems*; *dzin-mo*.
Contentment *snjin-tstn*.
Contest s. *tob-šd*.
Continent *glän*.
Continually *rgyun-du*; *čar*, *ča-ré*; *γtan-du*.
Continuation *pro*.
Continue *γpro-ba*.
Contract vb. a. *skum-pa*; vb. n. *Kor-ba*.
Contract s. *gan-rgyā*; *čad-yig*; *dzin*, *yig-dzin*.
Contradiction, to be in — *gal-ba*.
Contrary s. *bzlog*, *go-bzlóg*; *go-lđóg*, *go-lóg*.
Contrivance *grabs*.
Convent s. *čos-sde*; *sde*; *dgon-pa*.
Convention *ka-čad*.
Conversation *glän-brjód*.
Converse vb. *glän-ba*; *glän-mo byed-pa*; *gros-byéd bgro-ba*.
Convert vb. *čos-su jug-pa*.
Convey *skya-ba*; *skyed-pa*; *skyel-ba*; *kur-ba*.
Convoy s. *skyel-ma*.
Cook vb. *tsod-pa*.
Cook s. *gyos-mkan*; head — *γsol-dpon*, *ma-čen*.
Cool *gran-ba*; *bsil-ba*.
Cooly (carrier) *kur-pa*; (workman) *gla-pa*.
Coot *skyegs*.
Copious *rgyas-pa*.
Copper *zans*.
Copulation *krig-pa*; *čags-spyod*.
Copy vb. *šu-ba*.
Copy s. (transcript) *bkod-pa*; *bu-dpe*; (pattern) *ma*, *ma-dpe*.
Coral *byi-ru*.
Cord s. *rgyud*; *sgrogs*; *ta-gu*; *γpren-ba*.
Cordial s. *bčud*.
Core *Kog-štn*.
Coriander seed *u-su*.
Cork *ka-γčod*, *ka-dig*.
Corn (grain) *bru*; boiled — *čan*; slightly roasted *yos*; stack of — *rags*, *pub-rags*; *hi-ri*; corn on a toe *rkan-mdzub-dzer-pa*.
Corner *kug*; *gru*; *groa*; *zur*.
Corporal *bču-dpon*.
Corpse *ro*, resp. *spur*.
Correct adj. *skyon-méd*; *nor-méd*; to be — *γrig-pa*.
Correct vb. *sgyur-ba*; *žu-dag byed-pa*.
Correction *žu-dag*, *žus-dag*.
Correspond (to be adequate) *γrig-pa*.
Correspondent (in business) *tsön-grogs*.
Corrupt vb. a. *slad-pa*.
Corruptness *kun-dkris*.
Costly *gus-po*, *rin-čan*.
Cottage *kan-bu*; *ku-tu*.
Cotton *ras-bal*, *srin-bal*, *šin-bal*; — cloth (*ka-ši-kat*) *ras*.
Couch s. *kri*; *nyal-kri*; *mal*.
Cough s. *glo*; *kogs*; *bro-tsäl*; vb. *kogs-pa*.
Council *gros*, *gros-glän*; *dun-ma*.
Counsel s. *gros*; *bka-γdams*; *dun-ma*.
Counselor *bka-γšags*.
Count vb. *bgran-ba*; *dren-pa*; *rtsi-ba*; *γšor-ba*; *si kor-če W*.
Countenance *γdon*; *bžin*; *no*; *skye-sgo*; *sgo-lo*.
Counteract *gal-ba*.
Counterfeit adj. *rdzus-ma*.
Counterparty *pa-rol*.
Counting s. *rtsis*.
Country *yul*, *yul-kör*, *yul-gris*; *sa-čā*; *rgyal-kāg*; love of — *yul-sréd*; *yul-la dod-pa*.
Couple s. *zui*; married — *bza-mi*.
Courage *snjin-stobs*, *snjin-ris*; *spobs-pa*.
Courageous *ham-pa-čan*; *dpa-ba*, *dpa-čan*.
Courier *rta-zam-pa*.
Course s. *tsir*.
Court s. (residence of a prince) *kab*; — of justice *bka-γšags*; *krimš-kan*.
Courtyard *kyams*; *tsoms*, *tsoms-skör*.
Cove *kug*.
Covenant s. *ka-čad*.
Cover vb. *kēb-pa*; *gebs-pa*; *klub-pa*; *tum-pa*.
Cover, Covering s. *ka-kēbs*, *ka-gab*, *ka-γčod*, *ka-leb*; *kēbs*, *kyebs*, *kēbs-ma*; *go-šog*; *tums*; *γyogs*; *šubs*; covering for the head *mgo-γyōgs*.
Cowry *gron-bu*.
Crab *šdig-srin*.
Crack vb. a. *γčog-pa*; vb. n. *gas-pa*.
Crack s. *sgui*.
Craft (cunning) *dku-lto*.
Crafty *yó-ba*.
Cram *sgrim-pa*.
Crane (bird) *kruš-kruš*.
Crash s. *sgui*.
Crave *rñab-pa*.
Craw *lkog-šog*.
Crawfish *šdig-srin*.
Crawl *gog-pa*; *γnye-ba*.
Cream *spri-ma*, *spriš-ma*, *sris-ma*; *o-sri*; *žo-sri*.

- Create *god-pa*.
 Creator *god-pa-po*; *mdzad-po*.
 Creature *bkod-pa*; *gro-ba*, *lus-can*.
 Credible *os-pa*.
 Creditor *bun-bdag*.
 Creed *čos-rgyud*, *čos-lugs*.
 Creek *kug*, *kugs*.
 Creep *pye-ba*, *gog-pa*.
 Crescent s. *zla-tses lta-bui ri-mo* or *dbyibs*.
 Crest (of fowl) *čod-pán*.
 Crevice *ysen*, *sen*.
 Cricket (insect) *čog-čog-pa W.*
 Crime *nyes-pa*; *nonš-pa*.
 Cripple *ža-bo*.
 Crippled *koñs-kan W.*; *koñ-ril C.*; *grum-pa*.
 Criticise *bigs-pa*.
 Crocodile *kum-bi-ra*.
 Crooked *kug*; *kum-pa*, *koñ*; *kyog-po*; *koñs*; *kyog-po*; *dgur*; to be — *dgye-ba*.
 Crop vb. *ytog-pa*.
 Crop s. *lo-tóg*.
 Cross s. *brkyañ-sin*; *sku-ru-ka*.
 Cross vb. *ycod-pa*; *rgal-ba*.
 Crouch *čum-pa*.
 Croup, he has the — *Koi lkog-ma skrañs son* (his throat is swollen).
 Crow s. *ka-ta*; *po-róg*.
 Crow-bar *gal-ta*; *lčags-bér*.
 Crowd s. *krod-pa*; *krom*; *yseb*.
 Crowd vb. a. *bčar-ba C.*, *bčer-ba W.*
 Crown s. *čod-pán*; — of the head *spyi-bo*; *ytug*.
 Crown vb. a. *čod-pan-gyis brygan-pa*; v. also *tog gel-ba*.
 Crucible *koñ-po W.*; *žu-skyógs C.*
 Cruel *nyan-pa*; *drag-šul-can*.
 Crumb *čag-düm*; *brul*; *bir-bir W.*
 Crumble vb. a. *grug-pa*; vb. n. *gog-pa*.
 Crupper *sgal-pa*; *rmed*.
 Crush *glem-pa*; *rdzi-ba*.
 Cry vb. n. *grags-pa*, *grog-pa*.
 Cry s. *ña-ro*; *skad*, *skad-ñan*; *ča-čó*; — for help *o-dód*.
 Crystal *man-šel*, *šel*.
 Cubit *kru 51*.
 Cuckoo *kū-byug*; *kug-se W.*
 Cucumber *ka-ka-rán Kun*.
 Cultivate *bad-pa*; cultivated land *kluns*.
 Cunning s. *dku-lto*.
 Cup *ko-ré*, *kor*; *koñ-po*; *tin*; *por-pa*; — bearer *ysol-dpon*.
 Cupboard *ča*.
 Cupping-glass *me-bim*, *me-pün*.
 Curd *žo*, resp. *ysol-žó*.
 Cure vb. *ycod-pa*; *bčos-pa*; *tso-ba*; *ysa-ba*.
 Curious (inquisitive) *snob-zog-can*.
 Curl s. (of hair) *ral-pa*.
 Curled *tša-ru W.*
 Currant *nyañ-ka Sp.*; *rub-žo W.*; (raisins) *ba-žo Ld.*, *ba-žo-ka C.*
 Current s. *rgyun*; *ču-rgyün*.
 Current adj., to be — (of coins) *grul-ba*, *rgyug-pa*.
 Curse s. *ñan*; *dmod-pa*.
 Curse vb. a. *ñan* *debs-pa*; *dmod-pa bor-ba*.
 Curtain *yol-ba*.
 Curve s. *gye-gu*.
 Curve vb. a. *kug-kug byed-pa*; *gum-pa*; curved *kyog-po*; *kyag-kyóg W.*; to be curving *dgye-ba*.
 Cushion *sñas*; *stan*; *bol*, *snye-ból*; *sob-stán*.
 Custom (use) *krimš*; *čos*; *srol*; (toll) *žogám*.
 Cut vb. a. *ycod-pa*; *yog-pa*; *dra-ba*; (to mow) *rña-ba*; to — into pieces *sgral-ba*; *tub-pa*; v. *čad-pa*; to — off *grum-pa*; *breg-pa*, *dreg-pa*; v. *čod-pa*; v. *čad-pa*; to — open *ges-pa*; to — out v. *ycar-ba 143*; to — up *ytubs-pa*; *dmyal-ba*.
 Cut s. *kram-ka*; (blow) *lčag*; a short — **gyog-lám**.
 Cylinder *kör-lo 58*; praying — *čos-kyi kör-lo*.
 Cylindrical *ril-ba*; to be — *gril-ba*.
 Cymbal *sbug-žál*; *sbum-žól W.*; *sil-snyán*.
 Cypress *spa-ma Sik*.

D

- Daily adv. *nyin-re-bžin(-du)*; *žag-dan žag*.
 Dalai Lama *ta-lai bla-ma*.
 Dam s. *ču-rags*; *ču-lon*.
 Dam up vb. *skyil-ba*.
 Damage s. *skyon*; *gud*, *gun*; *god*; *nyes-pa*; *ynod-pa*; vb. a. *ynod-pa*.
 Damp adj. *rlan-can*.
 Dance vb. *čam-pa*; *bro-brdun-ba* or *křab-pa*; s. *gar*; *bro*.
 Dancer *gar-mkan*.
 Dandelion *kur-ma*, *kur-tsod*.
 Dandy *pyor-dga*.
 Danger *nyen*.
 Dangerous *ma-run-ba*, *ma-runš-pa*; *ydug-pa-can*; *btsog-pa W.*
 Daring adj. *rtul-pod-pa*; *spobs-pa-can*; *dpa-can*, *dpa-bo*.
 Dark adj. *sgrib-pa*; *mun-pa*; *smag*; to grow — *tibs-pa*; *grib-pa*.
 Darken vb. a. *sgrib-pa*; vb. n. *grib-pa*.

- Darkness *mun-pa*; *smag-rum*.
 Darling, my — *ñai yid on*; cf. also *sdug-pa*.
 Darn *tur-ba*; *snol-ba*.
 Dart s. *mda*; vb. n. *kyug-pa* 60.
 Date s. (time) *zag-grāns*; (fruit) *kā-zür*.
 Daub vb. *skud-pa*.
 Daughter *bu-mo*, *bo-mo*; *srās-mo*; — in-law *mna-ma*.
 Dawn s. *skya-ód*, *skya-réns*; *to-rāns*; vb. it dawns *skya-réns šar*.
 Day *nyi-ma*; *nyin-mo*; *žag*; — and night *nyin-mtsān*; — by — *žag dan žag*; all the — long *nyin-tse-ré*; every — *žag-dan W.*; from — to — *žag-nas žag-tu*; one —, some — *deu-re*; the other — *de-žag* 471 *W.*; this — five days *dguś*.
 Day-break *nam-lāns*; at — *nam-lāns-te* or *nas*.
 Dazzle vb. n. *tom-par gyur-ba*.
 Dazzling *krol-po*; *lām-ne-ba*.
 Dead adj. v. *ši-ba*; a — man *yšin-po*; ro.
 Deaf *on-pa*.
 Deal with vb. *spyod-pa*.
 Deal s., a good — *ga-čén*.
 Dear *yčig*; *yčes-pa*; *dkon-pa*; *gus-po*; *rin-tān-čan*, *rin-čan*; to hold — *yčē-ba*.
 Dearth *zas-dkon C.*
 Death *či-ba*; forebodings of — *či-ltas*; hour of — *da-ga*; to seek — *lēb-pa*.
 Debate s. *rtsod-pa*; vb. *bgro glen byed-pa*.
 Debt *bu-lon*; the — is cleared *bu-lon kor*.
 Debtor *bu-lon-pa*.
 Decapitate *ske yčod-pa*.
 Decay s. *yig-pa*.
 Decay vb. *nyil-ba*; *tor-ba*; *nub-pa*.
 Decayed *kogs-pa*.
 Deceased *yšin-po*.
 Deceit *mgo-skór*; *no-lkog*; *rdzud*; *zog*, *zol-zóg*.
 Deceitful *lē-yinyis-pa*.
 Deceive *mgo skor-ba*; *ričod-pa*; *blo brid-pa*, *brid-pa*; *slu-ba*.
 Deceived *krul-pa*.
 Decency *krel-yod*.
 Decent *gab-pa*.
 Deception *sgyu-zóg*.
 Decide *yčod-pa*; *tag-yčod-pa*.
 Decided *zad*; v. *dzad-pa*; to be *čad-pa*.
 Declare *bšad-pa*.
 Declination (of the sun) v. *bgrod-pa*; north — *byān-bgrod*, south — *lho-bgrod*.
 Decline (decay) vb. n. *rgud-pa*.
 Declivity *guđ*; *ri yzar-po*, *brag yzar-po*.
 Decoction *tān-gi sman*.
 Decorate *sgron-pa*; *brgyan-pa*; *spra-ba*.
 Decoration *rgyan*.
 Decrease vb. *gyur-ba*; *grib-pa*; *bri-ba*.
 Decree s. *bka-šog*, *bka-křims*; *kra-ma*.
 Decrepid *kogs-pa*.
 Dedicate *sno-ba*.
 Deed *las*; *bya-ba*.
 Deep adj. *ytiñ-rin-ba*; *zab-pa*; — (of sounds) *rom-po W.*.
 Deer *ka-ša Sik*.
 Deface *dma bebs-pa*.
 Defeat vb. *pām-par byed-pa*.
 Defect s. *skyon*.
 Defective *skyon-čan*.
 Defence *skyabs*.
 Defend *skyon-ba*; *skyob-pa*.
 Defender (of religion) *čos-skyóni*.
 Defer v. *gyān-ba*.
 Deficient *sgob-sgób*.
 Defile s. *ron*.
 Defile vb. *bsgo-ba*; *bag-pa*.
 Defilement *grib*.
 Deform vb. *mi sdug-par byed-pa*.
 Degenerate adj. *brgyud-méd*; *rigs-nyāms*.
 Degree (rank) *tem-pa*, *tem-rim*; *sa* no. 2; *go*, *go-pān*; a high — v. *rlabs*; by degrees *kād-kyis*; *mfar-gyis*; *rim-gyis*, *rim-pa bzin du*.
 Dejected *žum-pa*; *mi dga-ba*, v. *dga-ba* III; *dman-pa*.
 Delay s. *bšol-ba*.
 Delay vb., to be delayed *gyān-ba*.
 Delegate vb. a. *mnağ-pa*.
 Delegate s. *tsab-po*, resp. *sku-tsāb*.
 Deliberate vb. *bka-bgro-ba*, *bgro-ba*.
 Deliberation *grabs*, *dun-ma*, *dun-gros*.
 Delight s. *dga-ba*; *dga-spró*, *dga-tsór*, *dga-rāns*, *dga-mgu*; to take — in *dga-ba*, resp. *dgyes-pa* or *mnyes-pa*; *spro-ba*.
 Delighted *dga-mo*, *dga-ba*, *dga-rāns*; to be *dga-ba*.
 Delightful *dga-mo*, *dga-tsor čē-ba*.
 Delineation *bkod-pa*; *ris*, *ri-mo*.
 Deliver (rescue) *sgrol-ba*; (transfer) *sprod-pa*; *yčod-pa*; *skur-ba*.
 Deliverance (liberation) *grol-ba*.
 Deliverer *skyabs-mgón*; *srog-skyób W.*.
 Dell *grog-po*.
 Delude *mgo skor-ba*.
 Deluge s. *ču-riud*.
 Delusion *snān-krul*.
 Delusive *kun-rāzób*; *krul-snān-čan*.
 Demand vb. *dod-pa*.
 Demonour *spyod-lam*.
 Demon *bgegs*; *gon-po*.
 Den *tsān*.
 Denomination *čos-lugs*.
 Dense *stugs-po*; *tug-po*.
 Density *ska-slād*.
 Depart *čas-pa*; *bžud-pa*; (deviate) *gyur-ba*.
 Depend upon *rten-pa*; *blo skyel-ba W.*, *kel-ba C.*.
 Deportment *spyod-pa*.
 Depository *mdzod*.

- Depression (incision) *lton-ga*.
 Deprive *pro-ga*; *pral-ba*; to be deprived *bral-ba*.
 Depth *zab-kyad*; *ytiñ*; *zab-pa*; *zabs*.
 Deranged *krul-ba* no. 3.
 Derangement *skyon*.
 Descend *bab-pa*.
 Descendants *brgyud*.
 Describe *ston-pa*; *bri-ba*.
 Description *bsad-pa*; *bstan-pa*; *ynas-tsul*, *ynas-lugs*; *rnām-tar*; *byed-tsul*, *yod-tsul*.
 Desert s. *dgon-pa*; *brog(-ston)*.
 Deserted *ston-pa*.
 Deserve v. *os-pa*.
 Design vb. a. (delineate) *bri-ba*; *god-pa*; (intend for) *sno-ba*.
 Design s. *ri-mo*.
 Desirable *mko-ba*.
 Desire s. *tob-bló*; *dod-pa*.
 Desire vb. *dod-pa*; *smon-pa*; *žen-pa*; *sred-pa*; *riam-pa*; *riab-pa*; *rkam-pa*.
 Desolate adj. *no bab-pa*; *zum-pa*.
 Despair s. *yi(d) yčod-pa*; *yi(d) mug-pa*.
 Despair vb. *ko-tag yčod-pa*; *yi(d) mug-pa*.
 Despise *brnyas-pa*; *riñan-čen byed-pa*; *kyad-du yčod-pa*; *gyin-ba*; *smad-pa*.
 Despond *spa-sgon-ba*.
 Despondency *zum-pa*; *yi(d) mug*.
 Destine *ska-ba*; *sno-ba*.
 Destiny *skal-ba*; *ska-ba*; *bsod-bde*; *dban-tān*.
 Destitute *kun-gyis btañ-ba*; *mgon-méd*; *rten-méd*.
 Destroy *gem-pa*; *riam-pa*; *jig-pa*; *joms-pa*; *tsar-yčod-pa* 458; *ma-run-bar byed-pa*; *med-par byel-pa*.
 Destruction *zig-ral*, v. *ral-ba*.
 Detail s., in — *rgyas-par* 109.
 Detain *skyl-ba*; *bsol-ba*.
 Detect *rnyed-pa*; *tob-pa*.
 Determine vb. a. (induce) *skul-ba*; vb. n. (resolve) *tag yčod-pa*.
 Detest *spon-ba*.
 Develop vb. n. *rgyas-pa* 109.
 Deviate *kyar-ba*; *gol-ba*.
 Devil *bdud*; *bgegs*.
 Devise *dmigs-pa-nas* (or *sems-kyis*) *yzo-ba*; *dgon-pa*.
 Devote vb. *sno-ba*.
 Devotion *gus-pa*, *dañ-ba*.
 Devour *čur mud-pa*; *hab-hab za-ba*.
 Devout *skal-dān*; *gus-pa*; *čos-čan*; *dañ-ba*.
 Dew s. *zil-pa*.
 Dexterity *sgyu-rtśāl*.
 Dexterous *skyen-pa*; *rtśāl-čan*.
 Diadem *čod-pān*.
 Diagram *dkyil-kor*.
 Dialect *skad-lugs*.
 Diamond *rdo-rje*, *dor-je-pa-lām*.
 Diaphragm *mčin-ri*.
 Diarrhoea *kru-ba*; *šal W.* 567.
 Dictionary *min-gi mdzod*.
 Die, dice s. *čolo*, *čol*; *šo*; to play at — *šo rtse-ba*; *šo gyed-pa*.
 Die vb. n. *či-ba*, *ši-ba*; resp. *dgon-pa*, and *gron-ba*; eleg. *gum-pa*; v. *da-ba*; to — out *čad-pa*.
 Diet *spyod-lam*; lentin — *dkar-zās*.
 Difference *kyad*, *kyad-par*; *bye-brag*; to find a — *ynyis-su dzin-pa*.
 Different *mi-yčig*; *ta-dad-pa*; *so-só*; *mi-dra-ba*; not — *yčig-pa*.
 Difficult *dka-ba*, *dka-bo*; *kag-po*, *kab-le*.
 Diffuse vb. *gyed-pa*.
 Dig *rko-ba*; *bru-ba*.
 Digest *ju-ba*; *žu-ba*.
 Digestion *ju-ba*.
 Dignitary *tsan-po*.
 Dignity *go-grāl*, *go-pān*; *go-sā*; *gras*; *dbu-pān*.
 Dike *ču-rags*, *ču-lon*; *rags*.
 Dilapidated *gog-po*.
 Diligence *brtson-grus*; *snjin-rūs*; to use — *rtśol-ba skyed-pa*.
 Diligent *brtson-pa-čan*.
 Diligently *rtśol-bar*.
 Dim adj. *dkrigs-pa*; *bkrag-čor*; *man-mün* *Ld.*; to grow — *grib-pa*.
 Diminish vb. a. *pri-ba*; vb. n. *grib-pa*.
 Dimness *rab-rib*, *hrab-hrib*.
 Din *du-dzi*.
 Dip vb. *spag-pa*.
 Diploma *bka-rgya*, *bka-šog*; — of nobility *dpāl-gyi ynan-šog*.
 Direct vb. a. *ytod-pa*; to be —ed *ston-pa*, *lta-ba*.
 Direction *no*, *nos*; *pyogs*; *man-nāg*; *žalta*; *šed*.
 Directly *de-ma-tag-tu*.
 Director **go-pōn** *C.*
 Dirt *dri-ma*; *dreg-pa*; *rkyag-pa*; *kags-dregs*.
 Dirty adj. *dri-ma-čan*; *bisog-pa*; *gos-pa*; *mi-ytsañ-ba*; *tsi-du W.*
 Dirty vb. a. *go-ba*.
 Disadvantage *skyon*.
 Disagreeable *mi-sdug-pa*; *yid-du-mi on-ba*.
 Disappear *mi-snañ-bar gyur-ba*; *yal-ba*; *med-par gyur-ba*; *jig-pa*; *bud-pa*.
 Disapprove *dor-ba*; *mi ynan-ba*.
 Disciple *grwa-pa*; *nye-ynas*; *slob-bānis*.
 Discontented *skyo-mo*; *mi dga-ba*.
 Discontinue *yčod-pa*.
 Discord *dbyen-pa*; *sel*.
 Discouraged *no bab-pa*.
 Discourse s. *gleñ-brjód*, *gleñ-mo*; *lda-gu*.
 Discuss *bgro-ba*.
 Disdain s. *riñan-čen*.
 Disease s. *nad*; *na-ba*; *snjuri*; chronic — *yčon*; fatal — *či-nād*.
 Disfigured *gya-ba*.

- Disgrace s. *rkañ-drén*; *žabs-drén*.
 Disgrace vb. a. *dma-bebs-pa*.
 Disguise s. *bag*; *rdzu-ba*.
 Disguise vb. a. *gebs-pa*; v. čas 156.
 Disgust s. *skyo-šas*; *krel*; *rnam-rtóg*.
 Dish *ka-to-ra*; *sder-ma*; *spags*; *skyu-rum* W.
 Disheartened *skyo-mo*.
 Dishonour vb. *smad-pa*; *dma-bebs-pa*.
 Disk *kyir-kyir*; *dkyil-kór*; *kór-lo*; *sgor-mo*.
 Dislocated, to be — *krul-ba*.
 Dismay s. *žum-pa*.
 Dismiss *bka-grol-ba*; *gyed-pa*; *yton-ba*; *don-pa*.
 Disorder s. *krug-pa*; *skyon*; *krul-krul*.
 Dispatch vb. *rdzon-ba*; *zlog-pa*; *yton-ba*, *mñag-pa*.
 Dispel *zlog-pa*.
 Dispense vb. (deal out) *brim-pa*.
 Disperse vb. a. *gye-ba*, *gyed-pa*; *yčor-ba*; vb. n. *byer-ba*; *yan-ča-če* W.
 Display vb. *grems-pa*; *yčal-ba*.
 Disposition s. (character) *rgyud*; *nan*; *nan-rgyud*; *ran-bžin*; *yšis*.
 Disputation *rtsod-pa*.
 Dispute vb. n. *rgol-ba*; *rtsod-pa*.
 Dispute s. *ka-mču*, *rtsod-pa*, *džin-mo*.
 Dissatisfaction *mi-dga-bai* sems.
 Dissatisfied *mi-dga-ba*; also *kon-pa*.
 Dissect *byed-pa*.
 Dissension *kon-po*; *nan-sel*, *sel*; *dbyen-pa*.
 Dissertation *rgyud*, *mdo*.
 Dissimilarity *kyad-par*; *mi-dra-ba*.
 Dissolute *čol-pa*; to be — *mi tsan-par spyod-pa*.
 Dissolve vb. a. *jig-pa*; to be dissolved *tim-pa*.
 Dissuade *sgyur-ba*; *zlog-pa*.
 Distance *rgyañ-ma*; *nye-rin*; *tag*; *pa-tsad*, *pa-zad*.
 Distant *tag-rin(-mo)*.
 Distend *rkyon-ba*.
 Distinct *krul-po*; *čod-po*; *wa-lé*, *wal-le-ba*.
 Distinction *kyad*; *dbye-ba*.
 Distinguish *rnam(-par)* *bžag(-pa)*.
 Distinguished *pag-pa*; *kyad-par-čan*.
 Distorted *ča-čus*; to be — *krul-ba*.
 Distress s. *sdug-bsial*, *mya-nan*, *dka-las*.
 Distribute *bgod-pa*; *brim-pa*; v. *gyed-pa*.
 District *yul-kág*; *yul-ljónis*; *yul-sde*; *kul*; *sde*.
 Disturb *dkrug-pa*; *ryens-par byed-pa*; *bar-du yčod-pa*; to be disturbed *krug-pa*.
 Disturber *bstan-šig*.
 Ditch *ču-šbs*; *šbs*.
 Diverse *sna-tsogs*; *sna-so-só*.
 Diversity *bye-ba*; *mi dra-ba*.
 Divert *sgyur-ba*; *rtse-ba*; *zlog-pa*.
 Divide *bgod-pa*; *gyed-pa*; *byed-pa*; *ges-pa*; to be divided *gye-ba*.
 Dividend *bgo-byá*.
 Divine s. *čos-pa*.
 Division *dbye-ba*; *bye-brág*; *kyad*, *kyad-par*; *ču-tsán*; *rnam-pa*; *kag*.
 Divisor *bgod-byéd*.
 Dizzy, I am — *mgo kor*.
 Do *byed-pa*; *spyod-pa*; eleg. *bggyid-pa*; resp. *mžad-pa*; that will — **dig-pa yin** C.; *des čog*.
 Doctrine *čos*; *bstan-pa*.
 Dog *kyi*, male — *kyi-po*, fem. *kyi-mo*; mad — *kyi smyon-pa*; — kennel *kyi-kán*, *kyi-pul*.
 Doll *miu*.
 Domain *kams*; *kul*; *dban-ris*.
 Domicile *mčis-brán*.
 Dominion *kams* 39; v. *rgyal-kams* 108; *nan*; *mña*; *čab-čog*; *dban-ris*; *srid*.
 Door *sgo*; *čab-sgo*; large — *sgo-mo*; little — *sgu*; principal — *rgyal-sgo*; — bar *ytan-pa*; — frame *sgo-drig*; — hinge *sgo-kor*, *go-pin* W.; — keeper *sgo-pa*, resp. *čabs-sgo-pa*, *sgo-sruñ*.
 Dose s. *tun*.
 Dossier *tse-po*, *tsel-po*.
 Dot s. *tseg*.
 Double adj. *nyis-ldab*; — tongued *lce-nyis-pa*; — barreled gun *nyi-rag* W.; (v. *sbrag-pa*); *tsan-yá*.
 Double vb. a. *skum-pa*.
 Doubt s. *te-tsóm*; *tsom-pa*; *tsom-tsóm*; *yid-nyis*.
 Doubtful *ytol-méd*.
 Dough *skyo-ma*; *bag-zan*.
 Down adv. *tur*; *ten-la* C.; *yam-du*; to go — *nub-pa*, *bab-pa*.
 Downward *mar*, *mas*; *og-tu*, *šod-du*.
 Dowry *rdzons*.
 Doze vb. *nyid tom-pa*.
 Drag vb. *drud-pa*.
 Dragon *brug*.
 Dram s. (weight) *žo* 478.
 Draught s. (drawing) *bkod-pa*; *ri-mo*; (drink) *hub*.
 Draw (pull) *ten-pa*; *dren-pa*; to — in *riub-pa*; *skum-pa*; to — out *ten-pa*; *byin-pa*; to — up (to compose) *god-pa*.
 Dreadful *jigs-pa*.
 Dream s. *rmi-lam*, resp. *mnal-lam*; vb. *rmi-ba*.
 Dress s. *gos*, *čas*; resp. *na-bza*.
 Dress vb. a. (to clothe) *skon-pa*; (to cook) *tsod-pa*, *tsed-pa*; to — wounds *sdom-pa*.
 Dressed up *zab-mo*.
 Dried *skam-po*; — up *kum-pa*.
 Drink vb. *tun-ba*.
 Drink s. *skyems*; *žal-skóm*; meat and — *bza-btün*.

Drinkable water *skems-čü*.
 Drinking-cup *skyogs*; *čan-čan*, *por-pa*,
ko-re W.
 Drip vb. *dzag-pa*.
 Drive vb. *ded-pa*; to — back *gogs-pa*;
zlog-pa; to — out *skrod-pa*; *bda-ba*.
 Driver *ded-mi*.
 Drop s. *figs-pa*.
 Drop vb. a. *krul yton-ba*; vb. n. *dzag-pa*;
čor-ba.
 Dropsy *pags-ču*; *snyin-ču*; *dmu-ču*.
 Dross *lčags-drégs*.
 Drowned, to be — *tsub-pa*; *čus kyer-ba*.
 Drum s. *rña*; — skin *rña-lpags*; — stick
rña-lčág.
 Drummer *rña-pa*.
 Drunk *ra-ro-ba*; *bzi-čan W*; to get — *bzi-
 ba*.
 Drunkard *čan-dad-čan W*.
 Drunkenness *ra-ro*.
 Dry adj. *skam-pa*, *skam-po*; *skem-pa*; —
 weather, drought *fan-pa*.
 Dry vb. a. *skem-pa*.
 Dryness *skam-pa*.
 Duck s. (water-fowl) *nur-ba*.

Due adj. *agos-pa*.
 Duel s. *krug-pa*.
 Dulcimer *yan-ljin Ts*.
 Dull adj. *lkugs-pa*; *glen-pa*; *rtul-po*; *blun-
 pa*.
 Dullness *rmu-ba*.
 Dumb *lkugs-pa*; *smra-mi-nus-pa*.
 Dumpling *ču-ta-gir W*.
 Dung s. *lča Ld*; *lči-ba W*; *brun*.
 Dungeon *kri-mün*; *btson-don*.
 Dupe vb. a. *mgo skor byed-pa 25*.
 During prep. *kons-su*; *na 298*; *rñ-la*.
 Dusky *man-mün*.
 Dust s. *kyim-sa*; *tal-ba*; *rdul*; *pye-ma*;
 cloud of — *bud*.
 Duty *kag*; *krims*; *sdom-pa*; moral — *tsul-
 krims*; (tax) *dpya*; *šo-gám*.
 Dwarf *miu*.
 Dwell *ynas-pa*, *dug-pa*; *sdod-pa*; resp.
bžugs-pa; *kod-pa*.
 Dwelling s. *ynas-kāñ*, *ynas-tsañ*; eleg.
mčis-brañ; temporary — *brañ-sa*.
 Dwindle *yal-ba*.
 Dye s. *tsos*; vb. a. *tsos rgyag-pa*.
 Dynasty *rgyal-brgyid*; *rgyal-rabs*.

E

Each *kun*; *re*, *re-ré*
 Eager *dod-čan*, *dod-ldan*; to be — *dod-
 pa*; *sred-pa*.
 Eagle *go-bo*; *glag*.
 Ear *rna-ba*; resp. *snyan*; — ache *rna-ba
 na-ba*; — hole *rna-kün*; — shot *rgyan-
 grágs*; — wax *klog-pa*; *rna-kyág*; — of
 corn *snye-ma*.
 Early adj. and adv. v. *sña 135*; earlier *sña-
 ma*, *sña-mo*; earlier or later *sña-rtin-du*.
 Earn *kug-pa*.
 Earnest s., in good — *don-dám*.
 Earnestly *snyin-nas*; v. also *yan-dag-pa*,
 sub. *dag-pa 248*.
 Earth *sa*; *sa čen-po*; — quake *sa-yyós*; *sañ-
 gúl W*.
 East *šar*.
 Easy *sla-ba*; *lhod-pa*.
 Eat *za-ba*, *bza-ba*; resp. *ysol-ba*; *mčod-pa*;
 v. also *tuñ-ba*; to — up *ma-lus-par za-ba*.
 Echo s. *brag-ča*; *sgra-brnyān*.
 Eclipse of the moon *zla-dzin*, of the sun
nyi-dzin.
 Edge *kā*; *ča-ga*; *mfa*; *zur*; — of a knife
dno.
 Edict *bka-šog*, *ysun-šog*; *bkar-btags-pa*.
 Edifice *bkod-pa 96*.
 Educate *šso-ba*; *yso-ba*, *yso-skyon byed-
 pa*.
 Effect vb. a. *byed-pa*.

Effect s. *bras-bu*; effects (goods) *ča-lag
 W*, *lag-ča*, *yo-byad*.
 Effervesce *kol-ba*.
 Efficacy *nus-pa*.
 Egg *sgo-ná*, *tul W*.
 Egotism *bdag-dzin 268*.
 Egypt *mi-sér yul*.
 Eight num. *brgyad*; eighth *brgyad-pa*;
 eighteen *ču-brgyad*; eighteenth *ču-brgyad-
 pa*; eighty *brgyad-ču*; eightieth *brgyad-
 ču-pa*.
 Either — or *yan-na* — *yan-na*.
 Eject *skrod-pa*; *dor-ba*.
 Elapse *da-ba*.
 Elbow *gru-mo*, *gre-mo*; *dre-bo*.
 Elder adj. *če-ba*, *čen-po*; — brother *jo-bo*;
tu-bo.
 Elder s. *rgad-po*.
 Election *γdam-ka*.
 Electuary *lde-gu*.
 Element *byuñ-ba*; *kams*.
 Elephant *glañ*, *glañ-po-čé*, *glañ-čen*.
 Elevate *sgro-dogs-pa*; *degs-pa*; *spar-ba*;
sen-ba.
 Eleven *bču-yčig*; eleventh *bču-yčig-pa*.
 Elk *kā-šā ša-ba*.
 Eloquence *kā-sbyañ*.
 Eloquent *ñag-dbāñ*; *kā-sbyañ-po*; *kā-
 šugs-čan W*.
 Elsewhere *γžan-du*.

- Emanate *pro-ba*.
 Emanation *sprul-ba* 336.
 Emboss *pur-ba*.
 Embrace vb. *kyud-pa*; *kril-ba*; *dzin-pa*; *kyab-pa*.
 Emerald *ma-rgád*,
 Emerge *byun-ba*.
 Emetic *skyug-smán*.
 Eminent *kyad-par-čan*; *pun-sum-tsogs-pa*; *rgyal-ba*; *pul-tu byun-ba*.
 Emit *byin-pa*.
 Emmet *gre-mog-bu W.*; *grog-ma*.
 Empale *ysal-sin-la skyon-pa*.
 Emperor *rgyal-po chen-po*.
 Empire *kams*; *yul-káms*; *rgyal-kág*.
 Employ *skyel-ba*; *spyod-pa*; to be -ed or busy *brel-ba*.
 Empty *ston-pa*; to make — *stons-pa*.
 Emulate *gran-pa*.
 Emulation *gran-sems*.
 Enabled, to be — *kóm-pa* 44.
 Encampment *sgar*; *dmag-sgár*.
 Enchanter *gon-po*; enchantress *gon-ba-mo*.
 Encircle *skor-ba*.
 Enclose *skor-ba*.
 Enclosure *skor-ba*; *ra-ba*.
 Encompass *kyigs-pa*; *kyud-pa*; *skor-ba*.
 End s. *mjug*; *mfa*, *mfa-ma*; *pug*; *zug*; towards or at the — *mfa-ru*, *mfar*; to be at an — *rdzogs-pa*, *zin-pa*.
 Endeavour vb. *rtol-ba*; *lhur len-pa*; *don-du nyen-ba*; s. *grus-pa*.
 Endless *mfa-yás*; *mfa-méd*.
 Enemy *dgra*, *dgra-bo*; *pa-rol-po*; *tse-ba*.
 Energy *šugs*.
 Engagement (promise) *čad*; *sdóm-pa*; v. also *las*, *brel-ba*.
 Engrave *rko-ba*.
 Enjoin *skul-ba*.
 Enjoy *lois spyod-pa*; — one's self *rtse-ba*.
 Enjoyment *lois-spyód*; *nyams-myon*.
 Enlarge *rgyas-pa*; *pél-ba*; *dar-ba*; — upon *spro-ba*.
 Enough *tsad*; *čog-pa*; to be — *kyed-pa*; *grig-pa*.
 Ensnare *dkri-ba*.
 Enter vb. a. *jug-pa*; *tsugs-pa*; *tsud-pa*; vb. n. *čud-pa*.
 Entertainment *mgron*; v. also *mčod-stón*.
 Entire *tsan-ma*; *ril-ba*; *son-te W.*
 Entity *no-bo-nyid* 129; *čos-nyid* 164.
 Entrails *rgyu-ma*, *nan-krol*.
 Entrance (vestibule) *sgo-kán*.
 Entrust *čol-ba*; *ytod-pa*, *nyen-ka ytd-pa*.
 Enumerate *sgrán-ba*, *bsgrán-ba*; *dren-pa*.
 Enumeration *rnam-gráns*.
 Envelope *yi-gei šubs*.
 Envious *prag-dog-čan*; v. also *če-ré*.
 Envoy *po-nya*.
 Envy s. *prag-dóg*; *mig-sér*.
 Envy vb. *prag-pa*.
 Epidemy *rims(-nad)*; *nan-rims*.
 Epilepsy *kyab-jug*; *ya-nád*; *ya-pog-pa*.
 Epistle *yi-ge*.
 Epitaph *dur-byan*.
 Equal *mnyam-pa*; *snyoms-po* 201; *dra-ba*; *mtsuis-pa*.
 Equality *mnyam-pa-nyid*; *dra-mi-dra*.
 Equanimity *snyoms-pa*; *btan-snyóms*.
 Equivalent s. *dod*; *tsab*.
 Eradicate *rtsad-nas yčod-pa*.
 Erect adj. *kye-ré*; *kron-ne*.
 Erect vb. a. *sgren-ba*; *dzugs-pa*; *bzen-ba*.
 Err *kyar-ba*; *krul-ba*; *gol-ba*; *nor-ba*.
 Error *gal-sa*; *krul-so*, *krul-yži*.
 Eructation *skyug-ldád*; *sgreg-pa*.
 Escape vb. *čor-ba*; *bud-pa*.
 Escort s. *skyel-ma*; *bsel(-ba)*, *lam-bsél*.
 Escort vb. *rdzon*, *debs-pa*.
 Especially *kyad-par-du*.
 Essence *no-bo-nyid* 129; *bčud* (quintessence) 147.
 Establish *god-pa*.
 Estafet *rta-zam-pa*.
 Esteem s. *pu-dúd*; *rtsis*; *ya-ša*.
 Esteem vb. a. *bkur-ba*; *yčes-par byed-pa* or *dzin-pa*.
 Estimation *rtsis*; *tsod* 453.
 Eternal *rtag-pa*; *skye-či-med-pa*.
 Eternity *rtag-tu-ba* (?).
 Ether *mka*.
 Etymology *ta-snyád*.
 Eunuch *nyug-rám*.
 Euphony *sgra-dbyans*.
 Europe *rgya-pi-lin*; *pyi-glin*, vulgo *pi-lin*.
 European s. *pa-rán*, *pe-rán*; *pi-lin-pa*.
 Evade *jur-ba*, *dzur-ba*; *jol-ba*; *čor-ba*.
 Evangelist *prin-bzan sgrog-pa(-po)*.
 Evaporate *tim-pa*.
 Even adj. *mnyam-pa*.
 Even vb. a (to level) *snyom-pa*.
 Even adv. *ta-na*; *yan*; not — v. *yan* 505.
 Evening *nub*; *nub-mo*; *dgois*.
 Evenness *nyam-pa-nyid*.
 Event *rkyen*; *dios-po*; at all events *čis kyan*, *gañ yin kyan* 65; *ga-na-méd W.*, *gar-méd W.*
 Ever *rtag-tu*; *ytan-du*; *dus-rgyun-du*.
 Every *kun*; *re*, *re-ré*; v. *gañ* 65; — day *dkyus-ma*; *žag dan žag* 248; — thing *čan*; *či*; *kun*.
 Everywhere *kun-tu*; v. *čir* 141.
 Evidence *rgyu-mtsan* 111.
 Evident *mnon-pa*.
 Evidently v. *nes-pa* 128.
 Evil s. *nan*; *nyes-pa*.
 Evil adj. *nan-pa*; *tu-ba*; — spirit *gon-po*.
 Exact adj. *žib-pa*.

Exactly *ko-na*; *ran*; — that *de-dé* 256.
 Exaggerate *sgro-dogs-pa*.
 Exalt *sgro-dogs-pa*.
 Exalted *ṣags-pa*.
 Examination *brtag-dpyad*.
 Examine *rtog-pa*; *dpyod-pa*; *ṣṣig-pa*; *sad-pa*.
 Example *dpe*; *dpe-brjöd*.
 Excavate *ṣčon-ba*; *sbug-pa*.
 Excavation *sbugs*; *son*.
 Excellence *dños-grub*; *čē-ba*.
 Excellent *rgyal ba*; *kyad-par-čan*; *ṣčes-pa*; *pün-tsögs*; *ṣags-pa*.
 Except prep. *ma ṣtogs-par*; *min*, *min-par*.
 Exchange s. (agio) *par*.
 Excite *slon-ba*, *dkrog-pa*.
 Exclaim *bod-pa*.
 Exclusively *ko-na*.
 Excrement *rkyag-pa*; *rtug-pa*; *dri-ma*.
 Excrescence *lba-ba*; *mžer-pa*; *dzer-pa*.
 Execrate *ñan debs-pa*; *mñan-pa*; *dmod-pa bor-ba*.
 Exercise s. (bodily) *spyod-lam* 335; — of religion *čos-spyod*.
 Exercise vb. a. *sbyon-ba*; *lag-tu len-pa*.
 Exert one's self *bad-pa*.
 Exertion *bad-pa*; *brtson-pa*; *don-ṣnyér*; *dka-ba*.
 Exhausted *nyams-tag-pa*; to be — (consumed) *dzad-pa*; *zin-pa*; (tired) *čad-pa*; *nal-čad-pa*; *tan-čad-pa*.
 Exhort *skul-ba*; *skul-čag byed-pa*; *bslab-bya byed-pa*, or *ston-pa*, or *btan-ba*.
 Exhortation *bskul-ba*, *bskul-ma*; *snyin-ṣtam*; *luñ*, *luñ-bstán*; *bslab-bya*; farewell — *Ka-čems*.
 Exile vb. a. *ṣnas-nas dgar-ba*.
 Exist cf. *dug-pa*; *yod-pa*; *skye-ba*.
 Existence *skye-ba*; *srid-pa*.
 Exorcise *dam-la dogs-pa*.

Expanse *kloñ*; *ka-žen*.
 Expect *sgug-pa*.
 Expedient adj. *ṣan-dogs-pa*, *ṣan-togs-čan*; *riṣ-pa* 528; *don-byed-nus-pa*.
 Expel *skrod-pa*; *ṣil-ba*; *don-pa*; *spyug-pa*; *bud-pa*; *zlog-pa*.
 Expend *skyag-pa*.
 Expenditure, Expense *gro-sgo*; *skyag-pa*, *skyag-sgo*.
 Expensive *gus-po*.
 Experience vb. a. *myon-ba*, *nyams-su myon-ba*; v. also *sbyon-ba*.
 Experience s. *slobs*.
 Experienced (skilled) *mkaš-pa*.
 Expiation *sdiṣ-bšögs*.
 Expire *da-ba*.
 Explain *ṣrel-ba*, *ṣrol-ba*; *no sprod-pa*; *čad-pa*; *bšad-pa*.
 Explanation *brda-spröd*.
 Exploit *kyo ga*.
 Expressly *čed-du*.
 Exquisite *mčog-tu bkrab*; *kyad-par ṣags-pa*.
 Extend *rkyon-ba*; *bsnar-ba*.
 Extension *kyon*; *gu*.
 Extensive *rgyas-pa*; *yañs-pa*.
 Extent *kyon*; *rgya*, *rgya-kyon*, *rgya-ba*; *ču-žen* 158.
 Exterior s. *ñam-pa*; *ča-byad* 152.
 External *ṣyüi*, v. *ṣyü* III 349; — appearance *ča-byad*, *ṣyü-rol*.
 Extinct, to become — *čad-pa*; *ši-ba*.
 Extinguish *ṣsod-pa*.
 Extra *čeb*.
 Extract vb. a. *bku-ba*; *byin-pa*; *don-pa*.
 Extraction (descent) *riṣ*.
 Extremity (end) *mta-ma*, *zur*.
 Eye s. *mig*, resp. *spyun*; — brow *smin-ma*; — lash *rdzi-ma*; *mig-ṣsog*, resp. *spyan-ṣsog*; — lid *mig-päg* C. W.

F

Fable s. *sgruñs*.
 Fabricate vb. a. *čos-pa*; *bčo-ba*; *byed-pa*; *bzo-ba*; to be fabricated *grub-pa*.
 Face s. *ydon*; *no*; *ka*; *skye-sgö*; *sgo-lo*; *bžin*; in the — of *Ka-ru*, *Kar*.
 Face vb. (to be directed towards) *ston-pa*.
 Fail vb. (to miss) *mi kes-pa* C.; *mi-čēbs-pa* W.; (to err) *gol-ba*; (to dwindle) *yal-ba*.
 Faint adj. *nyams-čün*; to get — *ṣčon-ba*.
 Faint vb. n. *brgyal-ba*; *kam-pa*.
 Fair adj. *mžes-pa*; *mšar-ba*; *bzan-ba*.
 Faith *dad-pa*.
 Faithful *dad-pa*; *ydenš-pa*; *slu-méd*; *gyo-sṣnyu-méd*.

Falchion *grī-gug*.
 Falcon *kra*.
 Fall vb. *ṣril-ba*; *gyel-ba*; *ltuñ-ba*; *bab-pa*; to — in drops *fig-pa*; to — off *byi-ba*; to — to pieces *ṣig-pa*; *ṣril-ba* W.; to — upon *bunš-pa*.
 Fall s. *ltuñ-ba*.
 Fallow *yan-pa*.
 False *mī bden-pa*; *rdzus-ma*; *ṣyo-čan*; — charge *ka-yog*; *snyad*; — conception *bčos-pa*; — sentiment *lta-lög*, *log-lta*.
 Falsehood *dkyus*; *ka-šöb*; *rdzun*.
 Fame *grags-pa*.
 Family *brgyud*; *yduñ*; *bu-smád*; *yžis-mad*; *rabs*; *riṣ-brgyüd*; *rus*.

- Famine *mu-ge*.
 Famous *grags-dan*.
 Fan s. *rña-yab*.
 Fan vb. a. *krab-pa*; v. *yab-mo*.
 Fancy vb. a. *sgom-pa*; *dmigs-pa*; *sems-pa*; vb. n. *mno-ba*.
 Fancy s. *dmigs-pa*; *sems-kyi snan-ba*.
 Fang *kron*; *mče-ba*, *mče-so*.
 Far *rgyan-rin-po*, *rgyans* 107; (*tug*-)*rin-ba*; *mi nye-ba*; as — as *bar-du*, *kad-du*; — famed *sgra-čé*; — from *lta ci smos* 215.
 Farewell v. *ga-le* 64; to say — v. *pyi-pyang*, sub *pyag*.
 Farm s. *gron-bzīs*; — steward *nyer-pa* 194.
 Farmer *kyim-pa-pa*; *žin-pa* 475.
 Farsightedness *mi-g-rgyān* 414.
 Farther *par*.
 Fashion s. *čos*; *lugs*.
 Fast adj. *mg-yogs-pa*; *myur-ba*.
 Fast vb. n. *smyun-ba*; *dge-ba srun-ba*.
 Fasten *sdom-pa*; *grog-pa*; *dogs-pa*; *sgril-ba*; *sbyor-ba*; *sbrel-ba*.
 Fasting s. *bsnyen-ynas*, *smyun-ynas*.
 Fat adj. *rgyas-pa*; *tso-ba*; *tsen-po*.
 Fat s. *tsil*; melted — *tsil-ku*; *žag*.
 Fatal *byur-gyi*; *nyen-dan*; *ma-run-ba*; *šrog-len*, *šrog-šrog*.
 Fate *skal-ba*, *las-bškos* v. *sko-ba* 24; *bsod-pa*; *dban-tān*; cf. also *lan-čags* and *las-pro*.
 Father *pa*, resp. *yab*; — in law *gyos-po*; *skud-po*.
 Fathom s. *doms-pa*.
 Fatigue s. *nal*, resp. *o-brgyāl*.
 Fatigue vb. a. *nal žug-pa*; to be fatigued *nal-ba*, resp. *sku-nal-ba*, *tugs nal-ba*.
 Fault *skyon*; *nonš-pa*; *tsan*.
 Faulty *skyon-dan*.
 Favour s. *bka-drin*; v. *ynan-ba* II 309.
 Favourable *mtun-pa*; — circumstance *mtun-rkyen*.
 Favourite s. *snytn-sdug*; *sdug-pa*.
 Fear s. *žigs-pa*, *žigs-skrag*, *žigs-ri*; *bag-tsa* (-*ba*).
 Fear vb. *žigs-pa*; *dian-ba*; *dogs pa*.
 Fearless *žigs-méd*; *bag-méd*.
 Feast s. *dga-ston*; *mgron*; *ston-mo*.
 Feather *spu*; quill — *agro*.
 Fee s. *gla*; *rñan-pa*; *bag-šis*.
 Feeble *kyar-kyór*; *kyór*; *nya-ra-nyo-ré*.
 Feed *stob-pa*; *snyod-pa*; *or-ba W.*; *tsa-ba*, *yšo-ba*.
 Feel *reg-pa*, *tsor-ba*; to — cold *kyags-pa*.
 Feeling s. *reg-bya*.
 Feign vb. n. *bčos-pa* 148; v. *lugs byed-pa* (*lugs* no. 2, 548); *tsul-du byed-pa* (*tsul* no. 1, 450).
 Fellow *grog*; *ya-do W.*; — labourer *las-grog*; — lodger *dug-grog*, *bran-grog*, resp. *bžugs-grog*; traveller *lam-grog*.
 Felt s. *pyin-pa*.
 Female *mo*.
 Fen *dam*; *gram-pa*.
 Fence s. *ko-ra*; *skyor-ba*; *ta-bér W.*; *pu-šu*; *ra-ba*.
 Ferment vb. *kol-ba*; s. *žo-ri W.* 478; *ru-ma*.
 Fern *skyes-ma*.
 Ferocious *nar-po*.
 Ferry s. *gru*; *rdzins*, *yzins*.
 Ferry-man *gru-pa*; *ču-pyang-pa*; *mnyan-pa*.
 Festival *dus-čen*.
 Fetter vb. a. *sbrel-ba*; *kyig-pa*; *čin-ba*.
 Fetters s. *sgrog*; *lčags*, *lčags-sgrog*; *bčins-pa*.
 Fever *tsad-pai nád C.*; *tsan-zug W.*.
 Few *nyun-nu*; a few *ga*, *ga tsam*; *nyun-nu žig*; *čig* 140; *la-lá C.*.
 Fib s. *šob*, *yšob*.
 Fibre *rgyus-pa*.
 Fickle *gyi-na*; *ya-ma-brla*; *gyur-ldog*; *skad yig kyan mi tsugs-pa*.
 Fickleness *gyur-ldog*, *ldog-gyur*.
 Fictitious *bčos-pa*; *dmigs-pa-nas bzos-pa*.
 Fidget vb. *par-ba*.
 Field *žin*; *klušs*; — terrace *dan-tse W.*.
 Fife *glin-bu*.
 Fifth *lia-pa*; fifteen *bčo-lia*; fifteenth *bčo-lia-pa*; fifty *lia-bču*; fiftieth *lia-bču-pa*.
 Fight s. *tab-mo*.
 Fight vb. a. *gyed-pa*; *rgol-ba*; *tab-pa*; *tab-mo byed-pa*; vb. n. *krug-pa*; *gran-pa*; *rgol-ba*; *rtsod-pa*; *dzin-ba*.
 Figure s. *dkyil-kor*; *skye-zyugs*; *blod-pa*; *rnam-gyur*; *dbyibs*; *zyugs*; *bzo*, *zo*; *ri-mo*; *ris*.
 Figured (variegated) *či-tra W.*.
 File s. (tool) *lčags-bdar*; *sed*.
 File vb. (to string) *rgyud-pa*; *star-ba*.
 Fill vb. *kyab-pa*; *geis-pa*.
 Filter s. *tsag-ma*; vb. a. *tsag-pa*.
 Filth *dri-ma*; *mi-ytsan-ba* 433; *grib*.
 Find *tob-pa*; *rnyed-pa*; *kug-pa*.
 Fine adj. (beautiful) *mdzes-pa*; *sdug-pa*; *mšar-ba*; (not coarse) *žib-pa*; *lag-mo W.*; (thin) *srab-pa*.
 Fine s. (penalty) *rgyal*, *ston*.
 Finger *ser-mo*, *sor-mo*, resp. *pyag-sor*; *mdzub-mo*, *mdzug-gu*; — ring *ser-ydub*, *sor-ydub*.
 Finish vb. *sgrub-pa*; to be finished *grub-pa*; *tsar-ba*; *sdzogs-pa*; *dzad-pa*; *zin-pa*.
 Fir *tan-šin*; *som*, *ysom*, *som-šin*.
 Fire s. *me*; — brand *gal-mé*; — fly *od-piro-bu W.*; — place *tab*, *me-tab*; — tongs *me-lén*.
 Firm (solid) *mkrān*; *mkrags-pa*; *sra-ba*; (trodden) *čag-dan* 167; (tight) *tan-po*, *dam-po*; (sure) *btsan*; *nes-pa*; (steady) v. *tsugs-pa*.

Firmness (of mind) *sn̄yñ-rús*.

First *dañ-po*; *śña-ma*; *mgo-ma*; - born *mgo-bu*; *śñon-skyes*; - part *stod* 223; adv. (at first) *mgo-ma W.*; *śña-sór*, *śña-gón*; *śñar*; *γcig-tu*; *tog-mar*.

Firstfruits *pr̄ud*.

Firstly *dañ-por*.

Fish s. *nya*; - bone *nya-grá*.

Fish vb. *nya rñon-pa*; *nya γs̄or-ba*.

Fishing-hook *m̄c̄il-pa*.

Fishing-net *nya-rgya*, *nya-dól*.

Fissure *rgya-sér*; *ser-ka*.

Fist *ku-tsúr*.

Fit vb. a. v. *sgrig-pa* 120; to - out *śom-pa*; to be - *śad-pa*; *ruñ-ba*.

Five *lia*.

Fix vb. a. *god-pa*; *sbyor-ba*; - a time *dus byed-pa*.

Flabby *kyom*.

Flag s. *dar*; - staff *dar-po-čé*.

Flageolet *gliñ-bu*.

Flame s. *l̄ce*, *me-l̄ce*.

Flannel *ter-ma*.

Flap s. *gos-sgáb*.

Flash vb. *kyug-pa*.

Flat adj. *leb-mo*; *mnyam-pa*.

Flatten vb. a. *gleb-pa*.

Flatter *stod-pa*; *mól-l̄ce btañ-ba W.*

Flatterer *ño stod-kan*.

Flattery *γcam-bu*.

Flatulence *pyen*; *og-rh̄uñ*.

Flavour s. *bro-ba*; *ro*.

Flaw s. *śo-ré W.*

Flea *kyi-šig*; *ji-ba*.

Flee *bro-s-pa*.

Fleece s. *bal-rgyáb*.

Flesh *śa*; - fly *śa-sbráñ*.

Flexible *kyom*; *mnyen-pa*.

Fling vb. *rgyab-pa*; *rgyag-pa C.*; *dbyug-pa C.*; *pen-pa*; *skyur-ba*; *bor-ba*.

Flint *l̄cag-rdo*; *l̄cags-mag*.

Float vb. n. *ldin-ba*.

Flock s. *kyu*, *kyu-bo*.

Flog *l̄cag-gis γzu-ba*, v. also *skar-ba*.

Flood s. *ču-log*.

Floor s. *γzi-ma*; (bottom) *mfil* 240; *śen W.*; *'an-dar C.*; ground - *og-kañ*.

Flour s. *pye*; *žib*.

Flourish vb. *bde-ba*; *t̄sen-ba*.

Flourish s. (in writing) *ri-mo kyag-kyog*.

Flow vb. *bab-pa*; s. *rgyun* 112.

Flower s. *me-tog*; - bed *rka*; - garden *śdum-ra*.

Fluid s. *ku-ba*.

Flute *pr̄ed-gliñ*.

Flutter s. *krag-k̄rug* 49.

Fly vb. *pur-ba*; to - up *piar-ba* 356.

Fly s. *sbráñ-ma*.

Foal *rteu*; - of an ass *gu-rug*.

Foam s. *ibu-ba*, *dbu-ba*.

Fodder s. *čag*.

Foe *dgra*, *dgra-bo*; *γia-rol-pa* and *po*.

Fog *kug-rna*; *na-b̄uñ*; *rmugs-pa*.

Fold s. (plait) *ltab-ma*; (pen) *lhas-ma*.

Fold vb. a. (to plait) *ltab-pa*; (to pen) *dgar-ba*.

Follow *brañ-ba*, *rjes-su gro-ba*; *γc̄od-pa*.

Follower *bstan-dzin*.

Following *pyi(s)*, *pyir* I, 2; *di*.

Fond, to be - of ... *la čags-pa*, *žen-pa*.

Fondness *kri-ba*; *žen-kris*, *žen-čags-pa*.

Fontanel *klad-sgo*; *mtsogs-ma*; *tsañs-pai bu-ga*.

Food *zas*, resp. *žal-zás*, *b̄zes-pa*; *b̄śos*; *ka-zás*; *za-ba*, *za-ma*; *lto*; - of animals *bzan*.

Fool s. *glen-pa*; *blun-pa*, *blun-po*.

Foolish *glen-pa*; *blun-pa*; *blo-méd*.

Foot *rkañ pa*, resp. *žabs*; - bridge *dem-tsi Lh*; - path *rkañ-lam*; *γprañ*, *lam-γprañ*; - race *bañ*; - ring *rkañ-γdub*; - soldier *rkañ-tañ-pa*; - stool *rkañ-stegs*; - of a hill *rt̄sa-ba*; on foot *rkañ-tañ-du* or *la*.

Footprint, Footstep *rkañ-rjes*.

For *don-du*; v. *pyogs* 352; - forty days *žag b̄zi-b̄cui bar-du*, *žag b̄zi-b̄cu t̄ug W.*

Forbear vb. a. *gyod-mi rmo-bu* 98.

Forbid *gegs-pa*; *mi ynañ-ba*.

Force s. *mtu*; *dbañ*; *nar-ba*; *śed-dbañ W.*

Force vb. *dbañ-méd-du čol-ba*; v. also *nan-gyis*; *śed-kyer-nag-pos W.*

Ford vb. *rgal-ba*.

Fore, - arm *lag-nár*; - finger *m̄dzub-mo*; - part, - side *ñar*, *ka*, *m̄dun-ños*.

Foregoing *śñon-gro*; *śña-ma*.

Forehead *tod-pa*; *dpral-ba*.

Foreign *yan-pa*; *γzan-ma*; *pyii*; - country *byes*.

Forenoon *śña-tóg*; *śña-dro*.

Foreskin *sgo-pur*; *m̄dun-lpags*, *dom-lpags*.

Forest *nags(-ma)*, *nags-γseb*; *nags-tsal*, *nags-k̄rod*; *tsal*.

Forget *rjed-pa*; *yi-γc̄od-pa*, resp. *tugs γyel-ba W.*

Forgive vb. a. (not resenting) *bzod-pa* 498; (to leave unpunished) *gyod-mi rmo-ba*; (to efface) *sel-ba*; (to wash away) *dag-pa*.

Fork *ka-brág*; *śa-dzin*.

Form s. (mould) *par*; (figure) *dbyibs*; *γzugs*; *čas*; grammatical - *tsig*.

Form vb. a. *skyed-pa*.

Former adj. *goñ*, *goñ-ma*; *śñon-gro*; *dañ-po*; - part *stod*; - time *śñon-rol*.

Formerly *śña-čád*, *śña-goñ*, *śña-bar*; *śñan*, *śñar*; *śñon*.

Fornicate *čal-ba*; v. *γyem-pa*.

Fornicator *čál-pa*.

Forsake *skyur-ba*; *bor-ba*; *γton-ba*.

Fort *m̄kar*.

- Forte (in music) *rtsub-po*.
 Forth *sogs*; *pär*; *yas*.
 Fortress *rdzon(s)*.
 Fortune (lot) *pya*; (wealth) *ka-rjé C*;
 good - *bkra-šis*; -teller *pya-mkan*; *nan-
 šnags-mkan*.
 Forward vb. *kal-ba*.
 Found vb. *god-pa*; *rgyag-pa*; *debs-pa*;
dzugs-pa.
 Foundation *rman*; - of a house *mfil*; *kān-
 rtsá*.
 Fountain *ču-mig*.
 Four *bzi*; fourth *bzi-pa*; fourteen *ču-bzi*;
 fourteenth *ču-bzi-pa*; forty *bzi-bču*; for-
 tieth *bzi-bču-pa*.
 Fourfooted *rkañ-bzi-pa*.
 Fowl *bya*; domestic *kyim-bya*.
 Fowler *bya-pa*.
 Fox *wa*; - coloured *kam-pa*.
 Fragile *krol-mo W*.
 Fragment *čag-krim*, *čag-düm*; (*γ*)*sil-bu*.
 Fragrance *nad*.
 Frail, to get - *rgud-pa*.
 Frame s. *kri*; vb. a. *god-pa* 95.
 Frankincense *bdug-pa*, *gu-gul*.
 Fraud *no-lkog*; *zog*, *zol-zóg*.
 Free adj. *yan-pa*; *tar-pa*; to become -
grol-ba; *tar-ba*; to set - *tar-du jug-pa*;
bud-pa.
 Freeze *kyags-pa*; *pyid-pa*.
 Freight s. *kal*.
 Frenzy *krul-pa*.
 Fresh *ysar-ba*, *ysar-po*; *so-ma W*.; - but-
 ter *skya-már W*.
 Friday *ya-pa(-wa)-sañs*.
 Friend *grog*, *rog*; *no-šés*, *mdza-bšés*, *bšes-
 ynyén*; *mdza-bo*; *zla-bo*.
 Friendly *siyiñ-nyé*; resp. *sol-po*.
 Fright s. *jigs-pa*.
 Frighten *skrag-pa*.
 Frightened *skrag-pa*; to be - *rtab-pa*.
 Fringes *ka-tsar*.
 Frog *sbal-pa*.
 From *nas* 304; *man-čad* 411; *las* 546; -
 within *koñ-nas* 43.
 Frontier *sa-mtsáms*.
 Front-side *ka*; *nar*.
 Frost *kyags-pa*; *sad*.
 Froth *lbu-ba*, *dbu-ba*.
 Frozen *kyags-pa*.
 Fruit *šin-tóg*; *bras-bu*; - tree *bza-šin*;
rtsi-šin.
 Fry vb. *sreg-pa*, *slam-pa*, *rnód-pa*.
 Fuel *bud-šin*.
 Fulfil *skoñ-ba*; *sgrub-pa*; *geñs-pa*.
 Full *gañ-ba*; *item-pa*; *mton-po*; to be -
ltams-pa; *keñs-pa*; to make - *kyab-pa*.
 Fully *rgyas-par*.
 Fumigate *bdug-pa*.
 Fun *pra-čäl*; *šags*.
 Functionary *blon-po*.
 Fundament *rtsa-ba*; *rkub*.
 Fur-coat *slag-pa*, *slog-pa*; *tul-pa*.
 Furious *ytum-pa*.
 Furnish (supply) *syrub-pa*.
 Furniture *yo-byád*.
 Furrow s. *rka*.
 Further *yan-yan*, *yan*.
 Furtherance *mtun-rkyen*.
 Futurity *ma ons-pai dus*; *pugs*.

G

- Gain vb. a. *rgyal-ba*, *rnyed-pa*, *sgrub-pa*.
 Gain s. *skyed*; *ke*, *kye*; *ka-rgyál*, *rgyál-ka*;
rnyed-pa; *spogs*, *bogs*.
 Gait *bgrod*.
 Galaxy *dgu-tšigs*.
 Gale *rluñ-dmár*, *rluñ nag-po*.
 Gall s. *mkris-pa*.
 Gallop vb. n. *rta rgyug-pa*.
 Gallows *čar-šin*.
 Game s. (animals of chase) *ri-dwags*.
 Gander *nañ-pa*.
 Ganges *gañ-gá*.
 Gap *rgya-sér*; *ser-ka*, *ser-ga*.
 Gape vb. *gyiñ-ba*; *yañ-ba*.
 Garden *tsal*; *tsas W*.; *ldum-ra*; *sdum-ra*;
 - flower *ha-ló*.
 Garlic *sgog-pa*.
 Garment *gos*; *čas*, resp. *na-bza*; under -
an-tün; upper - *bla-gáb*, *bla-gós*, *yan-
 gos*.
 Garret *steñ-kāñ*.
 Gate *rgyal-sgo*; *sgo-mo*.
 Gather vb. a. *sgrug-pa*; *tu-ba*; *sog-pa*;
 vb. n. *kor-ba*; *gugs-pa*; *šibs-pa*.
 Gatherer *tun*, *tun*.
 Gear s. *go-ča*.
 Gelding s. *pó-rtá*.
 General adj. *spyi* 333; *tun-mon*.
 General s. *dmag-dpón*.
 Generate *skyed-pa*.
 Generation *rgyal-brgyüd*; *yduñ-rabs*,
rabs.
 Genesis *čags-rábs*.
 Genitals *mtsān(-ma)*.
 Genitive case *brél-pa*.
 Gentian *tig-ta*; *kyi-lčé*.

Gentle *jam-po*, *bol-po*; *mtun-can*; *sgye-mo*.

Gentleman *ytso-bo*; *sa-heb*; old —, old squire, *ga-gá Ld.*, *'a-jo-lag C.*

Gently *nan-gis*; *ga-le C.*, *gu-le W.*

Gentry *drag-rigs*.

Genuine *dños*; *no-rtóg*; *lhad-méd*.

Geography *ynas-bśád*, *yul-bśád*.

Germinate vb. n. *skye-ba*; to cause to — *skyed-pa*.

Gesture s. *brda*; *rnam-gyúr*; v. also *tsul*.

Get vb. a. *kug-pa*; *rnyed-pa*; *tob-pa*; *dzin-pa*; *yod-par ggyur-ba*; vb. n. *gro-ba*; *ča-ba W.*; to — into *čud-pa*; *bab-pa*; to — through *tar-ba*, *bgrod-pa*; to — up *ldan-ba*, *lan-ba*, resp. *bžens-pa*.

Ghost *mi-ma-yin(-pa)*; *sems-nyid*.

Ghostlike *yzugs-méd 494*; *lus-méd*.

Gift s. *kyos-pa*; *ynan-ba*; *bya-dgá*; *bul-ba*; *shyin-pa*; *yon*.

Gild *čus yton-ba*, *yser-čus byug-pa*.

Gills *nya-skyogs*.

Gimlet sor.

Ginger *sga*, *sgeu*; *lča-sga*.

Girdle s. *ska-rágs*.

Girl *bu-mo*; *yžon-nu-ma*; *na-čün*.

Give *skur-ba*; *ster-ba*; *ynan-ba*; *bul-ba 394*; *bogs-pa*; *shyin-pa*; *stsol-ba*; to — an entertainment *gyed-pa*; to — up *sgyur-ba*; *yčod-pa*; *spon-ba*; *blos yton-ba*; to be given to *skyon-ba*; *rtan-pa*.

Glacier *gans*, *gans-can*.

Glad adj. *dga-ba*; — tidings *ytam-snyán*; to be — *dga-ba*; *mgu-ba*; to make — **sem tad čug-čé* W.*

Glass *šel*, *man-šel*; — beads *ga-šel*; — bottle *šel-büm*.

Gleaner *snye-tun*.

Glide *dred-pa*; *byid-pa*.

Glistening *krom-mé*, *krol-po*; *čam*.

Glitter vb. *tser-ba*.

Globe *ril W.*

Globular *zlum-pa*, *ril-ba*; a — stone *rdoril*.

Glorious *grags-can*; *pags-pa*.

Glory s. *grags-pa*; *dpal*, *dpal-byór*.

Glory vb. *rlom-pa*, *po-tsod čad-pa*; v. *po-so*.

Gloss *bkrag*; *od-ysál*.

Glossy *bkra-ba*.

Glove *lag-šübs*.

Glue s. *spyin*.

Gnash so *krig-krig byed-pa*, so *bdar-ba*; so *sdom-pa*.

Gnaw *yzan-pa*; *ča-ba*, *mur-ba*.

Go *gro-ba*; *don-ba*; *ča-ba W.*; *rgyu-ba*; *bgrod-pa*; *pyin-pa*, eleg. *mči-ba*, resp. *péb-pa*; to — about *grim-pa*; to — abroad *gron-du gro-ba*, *byes-su gro-ba*; to — astray *kyar-ba*; to away *gye-ba*, resp. *bžud-pa*, *yšegs-pa*; to — in or into *čud-*

pa, *jug-pa*; to — out *fon-pa*; *spro-ba*; to — round *kor-ba*, *skor-ba*.

Goal *tsad*.

Goat *ra-ma*; wild — *ra-rgód*, *ra-po-čé*; *skyin*.

Goat's hair *ral*.

Goblet *skyogs*.

Goblin *dre*, *lha-dre*.

God *dkon-mčog*; a god *lha*, a goddess *lha-mo*; a tutelary god *yi-dam-lhá*, *lha-srün*; *mgon-po*.

Going s. (the act of) *gros*.

Goitre *lba-ba*.

Gold *yser*.

Gong *kar-rnád*.

Good adj. *bzan-ba*; *legs-pa*; *dga-bdé C.*; *rgyal-ba W.*; col. *yag-po*; to be — (of coins) *grul-ba*.

Good s. (advantage) *don*.

Good-bye *da ča yin W. 152*; **ta-ši-šig* W.*; v. *ga-le C. 64*.

Goods *dños-po*; *ka-ča*; *ka-rjé C.*; *spus*; *zon*.

Goose *nan-pa*, *nan-ma*.

Gorge s. (ravine) *ron*.

Gossip s. (idle talk) *ka-bśád*; *rgya-láb*.

Gourd *ka-béd*, *ku-ba*, *gon W.*, *čün C.*

Gout *drañ-nád W.*; *grum-bu*, *grum-nád*, *drag-grum*; *dreg-nad*, *tsigs-nad*, *tsigs-züg*.

Govern *sgyur-ba*; *rgyal-srid skyon-ba*; *dban sgyur-ba*.

Government *rgyal-po*, *rgyal-srid*.

Governor *sde-pa*; *bka-blón*.

Grace s. *bka-drin*, *tugs-rje*.

Gracious *tugs-rje-can*.

Gradually *nan-gis*; *gu-le gu-le W.*

Graft s. *pe-bán*.

Grain s. *čag-tse*, *rdog-po*, *bru*.

Grammar *byā-ka-ra-na 372*.

Grandchild *tsa-bo*; — daughter *tsa-mo*; — father *mes-po*; — mother *ma-mo*, *pyi-mo*; — son *tsa-bo*, resp. *dbon-po*.

Grant vb. (*bka*) *ynan-ba*; *grub-pa*; *stsol-ba*; *yzigs-pa*.

Granulous *čag-tse-can W.*

Grape *rgun*, *rgun-brüm*; *čag-mo*.

Grasp vb. *ju-ba*, *dzin-pa*; cf. *yčags-pa*.

Grass *rtswa*.

Grasshopper *čog-čog-pa*, *ča-ga-bu*.

Grate s. *dra-pa*, *lčags-dra*.

Grateful *drin-yzo-can*; to be — *drin yzo-ba*.

Grater *lag-dár*, *lab-dár*.

Gratitude *drin dran-pa*.

Grave s. *dur-kün*.

Gravel s. *gyo-mo*; *šag-ma*.

Gravy *spags*; *ša-rüg*, resp. *skyu-rüm*.

Gray *se-bo*; light — *skya-bo*.

Grease s. *snun-pa*; vb. *snun-gyis skud-pa*.

Greasy *snun-can*; *tso-ba*.

Great *če-ba*, *čen-po*, *rgyas-pa*.

Greatness *če-ba*, *če-kyád*.

Greedy *dod-sred-čan*; *blo-dód*; *ham-pa-čan*.

Green *sno-ba*, *snon-po*; *ljan-ku*.

Greens s. *sno-tsód*, *ldum*, *tsod-ma*.

Greensward *na-ka*; *ne-tán*.

Grieve vb. n. *skyo-ba*, *gyod-pa*.

Grind *tag-pa*; *bdar-ba*; to — the teeth so *bdar-ba*.

Gripes *glan*, *glan-fabs*.

Gristle *čag-krum*.

Grit (gravel) *gyo-mo*.

Groan s. *kog-šugs W.*, *šugs-nár*, *šugs-rin*.

Groan vb. *kun-pa*.

Groom *rta-rdzi*.

Grope *snom-pa*.

Grotto *gyam*, *řug-pa*.

Ground s. *žin*; *řži(-ma)* 480; *sa-řži* 570.

Grouse *ri-skyégs*; *goñ-mo*.

Grove *skyed-mos-tsál*.

Grow vb. n. *čer skye-ba*; *krun-ba*; *gyur-ba*; *rgyas-pa*; *ča-ba*; to — dark *čibš-pa*;

to — old *bgre-ba*; to cause to grow *skyed-pa*.

Growth *skyed*, *skye*.

Grudge s. *kon-pa*; to bear a — *kon-pa*.

Grumbling s. **fo-tá* W.*

Grunt vb. *řug-pa*, *řur-ba*, *kun-pa*.

Guard vb. *skyoñ-ba*, *skyob-pa*, *sruñ-ba*.

Guardian *pá-tsáb*; — of the world *jig-řten-skyoñ*.

Guess s. v. *tsod* 453.

Guide s. *lam-mkan*, *lam-dren-pa*, *lam-yig*.

Guitar *sgra-snyan*; *ko-poñš W.*

Gulf *kug*, *ču-kug*; (abyss) *btson-doñ*.

Gullet *lkog-ma*.

Gulp s. *hub*; *skyu-gdñ*, *čor-gdñ*.

Gum s. *tañ-ču*.

Gun *sgyogs*; *tu-pag W.*; *me-mda C.*

Gunpowder *tu-pag-man W.*; *me-rdzás C.*

Gunstock *gu-mdá*; *sgum-da*.

Gut, great — or colon *řnye-ma*.

Gutter *wa*.

Guttural s. *lče-řtsa-čan* 150.

H

Habitation *groñ*; *řnas-tsañ*, *řnas-kan*, *řži-ma*.

Haft *yu-ba*.

Hail s. (frozen rain) *ser-ba*; (salutation) v. *řgyal-ba* I 108.

Hair *skra*; *spu*, a little — *ba-spu*.

Hairy *ba-spu-čan*; *skra-čan*.

Half (one half) s. *ča* 151.

Half adj. *řyed*; — boot *krad-pa*.

Hall *bkad-sa*; — of judgment *tsugs-kan*.

Halo *kyim*.

Halter *řur-mgo*; *řrab-mřur*.

Halting-place *sti-bai řnas*; (night quarters) *brañ-sa*, resp. *řzim-brañ*.

Hammer s. *to-čün*; large — *to-ba*.

Hand s. *lag(-pa)*, resp. *řyag*.

Hand vb. a. *řriñ-ba*; to — over *skur-ba*.

Handicraft *bzo*.

Handful *kyá-le*; *kyor*; *čans-pa*; *spar-ba*; *řul*.

Handkerchief *sna-řyis*; — of salutation *ka-btágs* 37.

Handle s. *kab-za*, *lčibš*, *řu-ba*.

Handsome *mčor-po*, *mžes-pa*.

Handspike *gal-ta*.

Hang vb. a. (a man) **čar-la tañ-če* W.*; to — up *skar-ba*, *dgar-ba*, *gel-ba*; *řpyar-ba*; vb. n. to — down *řol-ba*, *řpyañ-ba*.

Hangman *řsed-ma*.

Hank *řru-gu*.

Happen *gyur-ba*, *řyui-ba*, *řon-ba*.

Happiness *dge-ba*, *skyid-pa*, *řyan*; *bkra-šis*.

Happy *bkra-šis-pa*; *skal-ldán*, *skyid-po*; *legs-pa*; to be — *bde-ba*, *skyid-pa*; may you be — *bkra-šis-řig W.*

Hard *kyoñ*, *mkráñ*, *mkrégs-pa*; *sra-ba*; — to bear *kag-po*; — water *ču kyoñ-po*.

Hardened *řran-čan*.

Hardness *řar-ba*.

Hardship *dka-ba*, *řyon-moñš-pa* 191.

Hardware *lčags-čas*.

Hare *ri-bón*.

Harm s. *skyon*; to do — *tsugs-pa*, *řnod-pa*; *byed-pa* or *skyel-ba*; vb. to — *řnad-pa*.

Harmony (musical concord) *sgra-dbyañš*; (agreement) *mřun-pa*; concord amongst kinsmen *řnyen-dün*.

Harness s. *čibš-čas*.

Harrow s. *řal-ba*; vb. to — *řal-ba řrud-pa*.

Harsh *gyoñ-po*; *řřsub-po*.

Hartshorn *ša-ru*.

Harvest s. *btšas-ma*; *lo-tóg* 552.

Haste s. *řsa-drag*; to make — *řgyug-pa*; make haste! **řsa-rag toñ* W.*; **řriñ-pa toñ* W.*

Hasten vb. n. *snyegs-pa*; *řriñš-pa*.

Hasty *spro řui-ba*; *řid řui-ba*.

Hate vb. *kon-pa*, *řras-pa*, *řdan-ba*.

Hatred *řdan-sems*, *že-řdán*.

Haughtiness *če-tábs*, *řo-so*.

Haughty *ka-drag*, *kens-pa*; *če-tábs-čan*, *řo-so-čan*.

Hautboy *dge-glñ*; *řur-na*.

Have (possess) *bdog-pa*; having v. *čan* 138,

- v. *b̄as-pa* 146; I have *na-la yod* 515; I have to v. *rgyu* no. 3, 110.
- Hawk s. *kra*.
- Hay *rtsa-skām*; — fork *sbrag-ma*.
- Haze *kug-rnā*.
- He *ko, koñ, de* 255; — who *gañ* no. 2 65.
- Head s. *mgo*, resp. *dbu*; (chief) *kyu-m̄cog* 47; *ytso-bo* 434; (of an argument) *yan-lag*; — master *go-dp̄on*.
- Head vb. a. *k̄rid-pa, sma dren-pa*.
- Headache *mgo-nād; klad-ȳzér*.
- Headman *go-pa, rgad-po*.
- Heal vb. a. *tso-ba* 460, *ȳso-ba; b̄cos-pa*.
- Health *kams; nad-med-pa*.
- Healthy *nad-méd*.
- Heap s. *p̄un-po*.
- Heap vb. a. *sgril-ba, b̄cer-ba, sp̄un-ba; to* — up *sgo-pa*.
- Heaped *byur-po, byur-byūr* 377; *gañ-ba* W. 66.
- Hear vb. a. *tos-pa, tsor-ba* W., *nyan-pa; hear! ka-yé*.
- Hearer *nyan-pa* or *po*.
- Hear *snyin*, resp. *fugs; nañ; rgyud* 112; *že* 477; to know by — *ka-ton-du šes-pa* 35.
- Heart-grief *sems-nād*.
- Hearth *me-táb; sgyid-bu* 118; — stone *sgyed-po*.
- Heartily *snyin tag-pa-nas*.
- Hearty *že-tag-pa; a* — request *že-tag-pai zu-ba*.
- Heat *t̄sa-ba, tsad-pa; tan-pa*.
- Heated *dros-pa* 264.
- Heaven *m̄ka, nam-m̄ka; ynam, m̄to-ris* 242.
- Heavens *m̄ka, dbyin̄s* 390.
- Heavy *l̄ci-ba*.
- Hedgehog *rgan, gañ-ȳzer-ma*.
- Heed s., to give — *bya-ra byed-pa*.
- Heedless *zon-méd*.
- Heel s. *rtin-pa*.
- Heifer *zal-mo*.
- Height *m̄to-kyad; kyon; r̄nams; dpañs; pañ* 355.
- Heir s. *nor-bdag; joint - go-kan* W.
- Hellebore *sp̄ru-ma*.
- Helm s. *ka-lo*.
- Helmet *rmog*.
- Help s. *skyabs, skyobs, ra-mda*.
- Help vb. a. *skyabs byed-pa, grogs byed-pa*.
- Helper *skyabs-mgon, skyabs-ȳnas; ȳnyen-po, dp̄un-ȳnyén, dp̄un-grogs*.
- Hem s. *sne-mo, ča-ga*.
- Hemorrhoids *ȳzan-nād, ȳzan-br̄um*.
- Hemp *so-ma, ȳtso-ma, bt̄so-ma; b̄han-ge* W.
- Hen *bya-mo; kyim-bya*.
- Henceforth *da-ste, da p̄yis* 247, *da p̄yin-čād* 350.
- Herb *sno, sno-tsód, rtswa*.
- Herd *kyu, k̄yu-bo*.
- Herdsman *rdzi-bo, p̄yugs-rdzi*.
- Here *di-ru* 275.
- Hereafter *p̄ugs-na, da-ste, da-p̄yis, da p̄yin-čād*.
- Heresy *čos-lóg*.
- Heritage *nor-skal*.
- Hermit *dgon-pa-pa; bdag-b̄sr̄in*.
- Hermitage *dgon-pa, ȳnas*.
- Hero *kyo-ga*.
- Heron *kan-ka; skyar-mo*.
- Hesitation *tsam-ts̄im*.
- Hew *jog-pa, tsog-pa; v.* also cleave.
- Hiccough s. *skyig-bu; 'i-kug, 'ig* W.; vb. to — *skyig-pa*.
- Hide s. *ko-ba, ko-l̄pags, pags-pa* or *po*.
- Hide vb. a. *skuñ-ba, sb̄ed-pa; to* — one's self *gab-pa, yib-pa, ȳsañ-ba*.
- Hiding-place *bskuñs-sa*.
- High *m̄to-ba, m̄ton-po; and* low *drag-žán* 261; — road, — way *rgya-lám; m̄lam* W.
- Hill *ri; v. sgañ*.
- Hilt *kab-za, l̄cībs, ȳu-ba*.
- Hinder vb. a. *gegs-pa, k̄egs-pa; to be* — ed *fogs-pa*.
- Hind-foot *rkan-pa*.
- Hind-part *m̄jug*.
- Hindrance *gegs, b̄gegs, bar-čód*.
- Hinge s. *sgo-k̄ór*.
- Hip s. (joint) *sta-zür, d̄pyi; (fruit) šib-šilu-lu* Ld.
- Hire s. *r̄nan-pa, vb.* to — *ȳyar-ba*.
- History *lo-rḡyis, ȳyūn-tsul*.
- Hit vb. a. *l̄es-pa, r̄gyab-pa, tug-pa, p̄og-pa, t̄ebs-pa* W.
- Hit s. *l̄ag* 148.
- Hither *tsur; to* *šna-čād*.
- Hive s. *tsañ*.
- Hoangho *rma-ču*.
- Hoarfrost *ba-mo*.
- Hoarse *n̄ar-n̄ar-po, d̄zer-po; to be* — *d̄zer-ba; ras-pa* Ld.
- Hoarseness *skad-gāgs*.
- Hoe vb. a. *rko-ba*.
- Hog s. *p̄ag*.
- Hoist vb. a. *ȳyar-ba*.
- Hold vb. a. *čañ-ba, snom-pa, d̄zin-pa; to* — forth *d̄zed-pa; to* — out (suffice) *k̄yed-pa; vb. n. rten-pa* 213.
- Hold s. *rt̄en; to take* — of *ȳu-ba*. [413.
- Hole s. *kuñ, bi-gān, bi-ȳán* W., *bu-gā; mīg*
- Hollo interj. *ka-yé; kye, kye-hó; W. wa!*
- Hollow adj. *koñ-stón*.
- Hollow s. *kuñ, sb̄ug(s); the* — of the hand *sk̄yor*.
- Holly *sgom-bróg*.
- Holy *skal-l̄dán, dam-pa; a* — man, saint, *sk̄yes-bu dam-pa*.
- Homage s. *bkur-ba, bkur-sti; rim-gro, resp. sku-rim*.
- Home s. *K̄yim; to be* at — *K̄yim-du sdod-pa*.

- Homeless *nies-méd*.
 Hone s. *dzen*.
 Honest *drañ-po*, *čos drañ-po*.
 Honey *sbrañ-rtsi*, *rañ-si W*.
 Honour s. *bkur-ba*, *bkur-sti*; *sti-stañ*; *ya-ša*; *rim-gro*, resp. *sku-rim*; *grags pa*, *pu-dúd*.
 Honour vb. a. *bkur-ba*, *mčod-pa*, *rje-ba*.
 Honourable *btsun-pa*.
 Hood s. *tod-kebs*.
 Hoof *rmig-pa*.
 Hook s. *kug*.
 Hookah (Turkish pipe) *či-lim*; resp. *žē*.
 Hoop s. *šan*. [hór C.]
 Hoopoe *pu-šúd*.
 Hope s. *re-ba*; *blo-ydén*, *blo-ytád*; vb. to — *re-ba*.
 Horizon *mčon-kor*.
 Horn *rwa*, *ru*.
 Hornet *lin-gol-ma*.
 Hornless *ku-yü*.
 Horse s. *rta*, resp. *čibš*; black — *ol-ba*; — dung *rta-sbañš*; — tail *rtá-rña*; — whip *rta-lčag*.
 Horseman *rta-pa*.
 Horseshoe *rmig-lčags*.
 Hospital *nad-kāñ*, *tsugs-kāñ*.
 Host (number of men) *dpun*, *pāl-po-čē*; (army) *dmag*.
 Hot *tsa-ba*, *tsan*; to be — *tsa-ba*; the — time of the day *dro 264*.
 Hour *ču-tsod 158*; double — *Kyim 47*.
 House s. *kāñ-pa*; *Kyim*; *gron*; *mkar*; *sdum-pa C*; *nañ*; — owner *Kyim-bdag*, *Kyim-pa-pa*; — rent *kāñ-glá*.
 Household *yžis-mad*; *bza-mi 497*.
 Housekeeping *so-tsīs*, *so-tsigs*.
 Housewife *Kyim-tab-mo*, *Kyim-bdag-mo*.
 How *či 139*, *či-ltar*, *či-tsug*, *ga-zug*, *či-ne Bal*; — much *ga-tsod*; (*či*)-*tsam*.
 However *on-kyan*.
 Howl vb. *nu-ba*; (of animals) *nur-ba*.
 Howling s. (of a tempest) *ur-sgra 500*.
 Hug vb. a. *Kyud-pa*.
 Hum s. *di-ri-ri 252*; *ur-sgra 500*.
 Hum vb. *krog-pa*.
 Human *mi*; — being *skye-bo*.
 Humble adj. *gus-pa*.
 Humbleness *γčam-bu*.
 Humidity *bad*.
 Humours (of the body) v. *nyes-pa 191*.
 Humming (noise) *ur-ur*; — of bees *di-ri-ri*, *zi-ri-ri*.
 Hump, Hunch s. *rñog*; *gye-gu*.
 Hundred *brgya*.
 Hunger s. *ltogs-pa*; *bkres-pa*.
 Hungry *ltogs-pa*, *bkren-pa*, *bkres-pa*.
 Hunt, Hunting s. *kyi-ra*.
 Hunt vb. a. *rñon-pa*, *čor-ba*, *γšor-ba*.
 Hunter *rñon-pa*, *kyi-ra-ba*, *lins-pa*.
 Hurricane *rlun-tsúb*.
 Harry vb. *grim-pa*; *rgyug-pa*.
 Hurry s. *tsab-tsúb*.
 Hurt vb. a. *γnod-pa* *skyel-ba*, *γnod-pa*, *kāñ-ba*, *tsugs-pa*, *tsē-ba*.
 Husband s. *Kyo*, *Kyim-tabs*, *Kyim-bdag*; *skyes-pa*; *dga-grog*; *bdag-po*; — and wife (couple) *Kyo-šug*.
 Husbandry *so-tsīs*, *so-tsigs*.
 Husk s. *lgan-bu*, *spun-pa*, *šbur-ma*.
 Hut s. *ku-tu*, *pu-lu*, *spyil-po*.
 Hydrophobia *Kyi-smyón*.
 Hypocrisy *Ka-čos*; *sgyu-zóg*; *tsul-čos*.
 Hypocrite *Ka-žē mi mtsuñš-pa*.

I

- I pron. *na*, *nied*, *nied-rañ 128*, *nios 130*, *bdag-nyid 268*; I myself *na-rañ*, *nied-rañ*.
 Ice *dar*, *čab-brom*, *gañš*, *Kyags-pa*.
 Icicle *Kyags-sdón*.
 Idea *du-šes*; *dmigs-pa*.
 Identical *mi-γnyis-pa 192*.
 Idiocracy *nañ 125*.
 Idle adj. *le-lo-čan*; *kyan-kyón W*.
 If *na 299*, *gal-te 68*; but if *či-ste 140*.
 Ignoble *skye-ba dma-ba*.
 Ignorance *γti-mug*, *ma-rig-pa*.
 Ill adj. and adv. (sick) *nad-pa*; — fed *dños-nāñ*; *bza-méd*; — humoured *skyo-ba*; — looking *spus-méd*; — luck *rkyen*; to be — *na-ba*.
 Illness *nad*, *na-ba*, *zug W*.
 Illusion *Krul-snāñ*, *sgyu-ma*.
 Illustrate *grel-ba*; to — by parables *dpes mtson-pa*.
 Image *sku*; molten — *blugs-sku*.
 Imagine vb. a. *go-ba*, *sgom-pa*, *dmigs-pa*, *sems-pa*; vb. n. *snjam-pa*.
 Imbecile *glen-pa*, *han-lđán W*.
 Imbibe *γibš-pa*; to be imbibed *tim-pa*.
 Imitate *lad-mo byed-pa*.
 Imitation *lad-mo*; *bag*.
 Immaterial (not existing) *dños-med*, *γzugs-méd*.
 Immeasurable *tsad-méd*, *γžal-du-med-pa*.
 Immediate *prāl*, *prāl*.
 Immediately *mod-la*, *de ma-tag-tu 227*.
 Immoderate *tsod-méd*.
 Immoral *čol-pa*, *mi tsanš-pa 445*.
 Impaired *nyams-pa*.

Impart *bogs-pa*.
 Impartial *pyogs-méd*.
 Impartiality *mnyam-pa-nyid*.
 Impeded, to be — *Kad-pa*.
 Impediment *gegs, gal-rkyén, bar-čód*.
 Imperative mood *jdams-niag doms-pai tsig* 265.
 Imperishable *mi-jig-pa, rtag-pa*.
 Impetuous *nar-ma*.
 Impious *skal-méd; sdig-byéd*.
 Implements *ča-byad, ča-lag, go-ča, yo-byád*.
 Impolite *gyon-po*; very — *ka-gyon-čé*.
 Imponderable *yzal-du-med-pa*.
 Importance *kag, kos, gal, do-gál, ytsigs*.
 Important *lei-ba, kag-čan, kos-čan*.
 Impose vb. a. (lay on) *gel-ba, skul-ba*; (to deceive) *brid-pa, mgo skor-ba*.
 Imposture *mgo-skór; sgyu, no-lkog; rdzud*.
 Imprecation *nan; byad, byad-stems*.
 Impress vb. (on the mind) *kon-du čud-pa; yčags-pa*.
 Improper *mi-rui-ba*.
 Improve vb. n. *pel-ba, tseñ-ba*.
 Improvement *skyed*.
 Impure *skyug-bro, ma-dag-pa*.
 In prep. *na, nan-na*.
 Inattention *pyeñ-ba, pyeñs-pa*.
 Inattentive *mi tsugs-pa*.
 Incantation *snags, ysan-snags, yzuñs*.
 Incense s. *kun-du-ru, gu-gul, bdug-pa*.
 Incessantly *kor-yug-tu, rgyun-čud-med-pa, rgyun-du*.
 Inch *sor-mo*.
 Inclination *yzuñ-ba, bag-čags*.
 Incline vb. n. (to lean) *kra-ba*.
 Inclined, to be — (disposed) *dod-pa*.
 Income *sleb*.
 Incongruous *ya-ma-zuñ*.
 Inconsiderate *yzu-lum-čan, blo-gros-med*.
 Inconstant *čol, mi tsugs-pa, gyur-ldóg*.
 Incorporeal *lus-méd*.
 Incorrect *skyon-čan*.
 Increase vb. a. *sgro-dogs-pa, snon-pa, spel-ba*; vb. n. *rgyas-pa, pel-ba*.
 Increase s. *skyed, non-ka*.
 Incredible *mi srid-pa, os-méd W.*; yid-
 Indecorous *no-tsa*. [*čes-su mi ruñ-ba*.
 Indeed *de-ka yod* 255, *mod-pa*.
 Indefatigably *skyo-mi-šes-par*.
 Indented *čon-čón*.
 Independence *rañ-dbañ*.
 Index *dkar-čag, glen-yzi*; to.
 India *rgya-gár, British — rgya-pi-liñ*.
 Indian s. *rgya-gar-pa*.
 India rubber *gyig*.
 Indicate *ston-pa*.
 Indication *mtsán-nyid*.
 Indifferent *ston-pa*; to be — to ... *la mi lta-ba*.

Indigence *gyon, dbul-ba, pons-pa*.
 Indigent *dbul-po, dbul-pons*.
 Indigestion *zas ma zu-ba*.
 Indigo *rams*; — colour *mñiñ*.
 Indirectly *zur-du, zur-na W*.
 Indivisible *mi-pyed-pa*.
 Indolent *kyañ-kyon W., rgod-bag-čan*.
 Indubitable *gor-ma-čag-pa, ydon-mi-za*.
 Induce *skul-ba*. [ba.
 Indulge in vb. n. *čags-pa*; v. also *bag-med-pa* 363.
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 Inexplicable *pya-nyes*; it is — to me *rgyu-mtsan mi šes* or *bšad mi nus*.
 Infallible *mi-nor-ba*.
 Infant *ču-ma-lón Ld.*; *pru-gu čuñ-ba*; — boy *Kyeu*.
 Infect *go-ba, bsgo-ba*.
 Inflammation *tsig-pa*; — of the eyes *mig-tsig (če) W*.
 Inflate *bud-pa; pu debbs-pa*.
 Inflection *dgu-ba*.
 Inflict *skyel-ba*.
 Influence s. *dbañ*; vb. a. *skul-ba*.
 Inform vb. a. *sprin-ba, lon zer-ba C, hun tañ-če W*.
 Information *man-nág; hun W*.
 Infringe *gal-ba*.
 Infuse *jug-pa*.
 Infusion *tañ-gi sman*.
 Ingenious *dmigs-čan*.
 Inheritance *skal-nór, nor-skal*.
 Inject *jug-pa*.
 Injure *tse-ba, ynod-pa*.
 Injured *nyams-pa*.
 Injury *ynod-pa*.
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 Inkstand *snag-kon; *nag-bhum* C*.
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 Insanity *smyo-bóg*. [ba.
 Inscription *byañ-bu, byan-ma; žal-byañ*.
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 Insensible *kal-kól*; to get — *kol-ba*.
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- Instantly *mod-la*.
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 Instead *dod-du*; *tsab-tu*, *šul-du*.
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 Intelligence (knowledge) *rgyus*; (news) *ča*.
 Intelligent *sems-mkan*, *blo-rno-ba*.
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 Jar s. *rdza-bum*.
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 Jealousy *gran-sems*, *čags-sdan*, *mig-sér*.
 Jehovah *ya-ho-wá*.
 Jejune *lto-stoñ*.
 Jelly (gelatine) *grig-grig C.*
 Jessamine *kun-da*.
 Jesus *ye-šu*.
 Jest s. *ku-ré*, *kyal-ka*, *ka-šágs*, *ga-ža*.
 Jest vb. *ku-re byed-pa*; *rtse-ba*.
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 Kind adj. *drin-can, byams-pa*; to be — *mtun-po byed-pa*.
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 Kindness *drin, bka-drin, bdag-rkyén, brtse-ba*.
 King *rgyal-po, rje-bo*.
 Kingdom *rgyal-kams, rgyal-kag*.

Kiss s. *o, u*.
 Kiss vb. *o byed-pa, ka ytugs-pa, *ka lan-čē** W.
 Kitchen *bkad-sa, pyos-kan; tab-tsañ* W., *sol-kan* C.; — garden *ldum-ra* W.
 Knag *mdzer-pa*.
 Knapsack *kab-ta-ka, kom; či-ka* W.
 Knead *rdzi-ba*.
 Knee *pus-mo*; — joint *sgyid-pa*; — pan *lha-ná*.
 Knife *gri*.
 Knit *slé-ba*.
 Knock s. (the sound of knocking) *tag-tág*; there is a — *tag-tág zer* W.
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 Knot s. *mdud-pa* 273; *mdzer-pa* 463.
 Know *šes-pa, no-šes-pa, rig-pa, resp. mkyen-pa, nes-pa* C.; to — by heart *ka-ton-du šes-pa*.
 Knowledge *rgyus, rig-pa, šes-pa*.
 Known adj. *rgyus-yod-pa, ča-yod-pa*; not *ytol-méd, rgyus-med-pa, ča-med-pa*.
 Knuckle s. *sor-tšigs*; knuckles used as dice *bloñ-mo*.
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 Labour s. *las, resp. prin-las, bzo*.
 Labour vb. a. *las byed-pa*.
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 Laconic *ka-nyün, tsig-nyün*.
 Lad *byis-pa*.
 Ladder *skad, skas-ka*.
 Lade (water) *ču-ba*.
 Ladle s. *tum-bu, yzar-bu, ču-ysar, skyogs*.
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 Lame adj. *ža-ba, ža-bo, rkan-rdüm*.
 Lamed *grum-pa*.
 Lament vb. n. *smre-ba, mya-nan byed-pa, čo-ne debs-pa*.
 Lamentation *čo-ne, o-dód*.
 Lamp *mar-mé, sgron-ma, 'on-gu, *zum-mar-pa** C., *rkyon-tse* W.
 Lampblack *sgron-dregs*.

- Lampoon s. *sgo-yig*.
 Land s. (cultivated) *kluñs*; (dry land) *skam-sa*; — owner *žii-bdäg*.
 Landlord (of a house) *bran-dpon*; — (of the ground) *sa-bdäg*.
 Landscape *sa-ynäs*.
 Landslip *sa-rüd*.
 Lane *lam-srañ*.
 Language *skad, sgra*; — master *skad-pa*.
 Languid *nyams-čün, nyams-tag-pa, yčon-ba C., šed-méd W.*; to get — *rgod-pa*.
 Lantern *sgron-ma*, paper — *goñ-žu*.
 Lap s. (coat-tail) *grwa*; (bosom) *pañ*, resp. *sku-pañ*.
 Lard s. *grod-tsil*.
 Large *rgyas-pa, čen-po, rgya-čen-po, yañs-pa*.
 Lark *čö-ga, lčö-ga; ča-čir Ld*.
 Larynx *kol-mdüd, 'ol-mdüd*.
 Last adj. *rjes 181, ta-ma 226, pyi-ma, rtin-ma W.*; — night *mdaiñ*; — will *ka-čems, bka-čems*; — year *ka-niñ, śa-lo, na-niñ*.
 Last vb. n. *tsö-ba*.
 Lasting adj. *rtag-pa*.
 Lastly *mfar 240*.
 Latch s. *kor-gyäg, kor-pya*.
 Late *pyi-mo*; later (subsequent) *pyi-ma*; to be late *pyi-ba*.
 Lately *da-či, *de-zag-la* 275*.
 Lath *lčam, pyam*.
 Lathe *skor-spyäd*.
 Latter *pyi-ma*.
 Lattice *dra-ba*.
 Laudable *stod-os*.
 Laugh vb. n. *dgod-pa, rgod-pa, bžad-pa*.
 Laughter *gad-mo, rgod*.
 Laurel, — leaf **šin-tse lo-ma* W*.
 Law *krimš, bka-krimš*; to go to — **fim žu-čē* W*.
 Lawsuit *krimš, krim-šäys*.
 Lawyer *krimš-pa*.
 Lax adj. *kyom*.
 Laxative s. *bšal-smän*.
 Lay vb. a. *snyol-ba, sgyel-ba, bsnyal-te bžag-pa; grems-pa*; to — aside *skynñ-ba, pñud-pa*; to — on *gel-ba, stad-pa*; to — out (to expend) *skyag-pa, dzugs-pa*; (to plan) *god-pa*; (to display) *yčal-ba*; to — over (to spread over) *sgron-pa*; to — up *bkri-ba, bdog-pa*.
 Layman *kyim-pa, gañ-zäg; mi-nag skye-bo 29*.
 Laziness *le-lo, le-lo-nyid*.
 Lazy *le-lo-čan, kyañ-kyón W*.
 Lead s. *ža-nye, ža-ne, ra-nye; rin-di W.*; — pencil *pya-fig, bri-smýüg*.
 Lead vb. a. *krič-pa, tog dren-pa, sna dren-pa*.
 Leaf *lo-ma*.
 Leak vb. n. *rdol-ba*.
 Lean adj. *skam-ši, skem-po, žag-méd*.
 Lean vb. (against) *snye-ba*.
 Leap vb. *mčon-ba, par-ba*.
 Learn *slob-pa*.
 Learned adj. *mkaš-pa*.
 Learning s. *rig-pa, šes-pa*.
 Lease s., to take a — *nyo-ba*.
 Leather s. *ko-ba, ko-lpags, bse*; — shoe *ko-kräd*; — sieve *ko-tšag*.
 Leave s. *ynañ-ba*; — of absence *bka-bkrol, dgoñs-pa*; to take — v. *pyag 347*.
 Leave vb. *žog-pa, yton-ba, bor-ba*.
 Leaven s. *žö-ri W.*; v. *ru-ma 581*.
 Lecture s. *gleñ-brjod, gleñ-mo*.
 Lecturer *sgrog-pa-po*; —'s chair *čos-kri*.
 Leech s. *krag-tuñ-bu W.; srin-bu pad-ma*.
 Leek *sgog-pa*.
 Left adj. *ryon-pa*; — hand *ryon-ma*; — handed *ryon-lag-byed-pa; gyog-po*.
 Leg *rkañ-pa*.
 Legalize *bkar-dogs-pa*.
 Legend *sgruñs*.
 Legendary tales *rnam-tär*.
 Leisure *loñ, čog-ka*; to have — *čog-pa*.
 Lemon *gam-bu-ra, spyod-päd*.
 Lend *pyar-ba*.
 Length *dkyus, rin-kyäd, srid*.
 Leopard *yzig*; snow — *ysa*.
 Leprosy *rño, mdze*.
 Lessen vb. n. *grib-pa; je-nyuñ je-nyuñ-bar gyur-pa*.
 Lesson s. *ka-ta, resp. žal-ta; rgyugs W*.
 Lest conj. v. *dogs-pa 258*.
 Let vb. (to — in, to — loose etc.) *yton-ba; žug-pa II, no. 2 178*.
 Letter (of the alphabet) *yi-ge*; (epistle) *yi-ge, resp. bka-šög*; — case *yi-gei šubs*.
 Lettuce *ldum*.
 Level vb. a. *snyoms-pa*.
 Lever *yšo-mo*.
 Liar *kram-pa, zog-čan*.
 Libation *mčod-pa, mčod-ston 166*.
 Libel s. *sgo-yig*.
 Liberal *mig-yäñs*.
 Liberate *grol-ba*.
 Liberty *tar-pa, ran-dbän*; to be at — *čog-pa*.
 Libidinous *čags-sred-čan, čol-pa*.
 Librarian *deb-ter-pa*.
 Library *kun-dga-ra-ba; yig-kañ*.
 Lick vb. *ldag-pa*.
 Lid *ka-kébs, ka-gáb, ka-yčód, ka-leb; čab-ma*.
 Lie s. *rdzun, šob, šab-šób W*.
 Lie vb. (to tell a lie) *rdzun smra-ba orbyed-pa*.
 Lie vb. (down) *nyal-ba*; to — with **fig-pa čö-čē* W., bšo-ba*.
 Life srog, *tšo-ba, yson-pa, tse 450*; — long *nam tšoi bar-du*.

- Lift vb. *ker-ba*, *kyog-pa*, *degs-pa*, *spor-ba*, *pyar-ba*, *sen-ba*.
 Light s. *od*, *snan-ba*.
 Light adj. (not heavy) *yan-po*; (not dark) *skya-bo*; — blue *sno-skya*; — gray *dkar-skya*; — green *lani-skya*; — red *dkar-dmar*; — yellow *ser-skya*.
 Light vb. a. *agron-pa*, *sbor-ba*.
 Lightning s. *glog*, *glog-ka*, *tog*.
 Like adj. (similar) *mnyam-pa*, *mtsuis-pa*, *tsogs-se W.*; adv. (in the same manner) *lta*, *ltar*, *nani-tar W. C.*
 Like vb. a. . . . *la dga-ba*.
 Likelihood *no*.
 Likeness *bzo*, *zo*.
 Likewise *yan*.
 Limb *yan-lag*.
 Lime *rdo-zo*.
 Limit s. *mta*, *mu*.
 Line s. *tig*; *yig-prén*.
 Lineage *brgyud*, *rigs*, *rigs-brgyud*, *rus*, *rus-pa*.
 Linger *gor-ba*.
 Lining s. *nani-ba*.
 Lion *sen-ge*; lioness *sen-ge-mo*.
 Lip *ka-lpags*, *mču*, *ka-mču*.
 Liquid s. *ku-ba*, *rlan-rlón*.
 List s. *to*; — of goods *rjed-byan*.
 Listen *nyan-pa*.
 Literature *cos*, *rig-pa*.
 Litter s. (palanquin) *kad*, *kyogs*, *kyogs*; (bier) *dgu-kri C.*
 Little adj. *čuñ-ba*, *nyuñ-ba*, *pra-ba*, *pran*, *pran-bu*, *dman-pa*.
 Little s. (a little) *čig*, *čuñ*, *čuñ-žig*, *tig-tsam*, *tša-big*, *'a-tsig W.*, *a-li C.*; adj. *čuñ-ba*.
 Live vb. n. (to be alive) *yson-pa* 591; (to dwell) *ynas-pa* 310, *dug-pa* 277, *kod-pa* 56; (to behave) *grul-ba* 100; to — by or on *za-ba* 485, *tsa-ba* 460.
 Lively *yeñ-po*, *kram-pa*.
 Liver *mčin-pa* 165.
 Lizard *skyin-gór*, *da-byid*, *rgag-čig Ld.* 103, *ma-la-la-tsé Ld.* 409.
 Load s. *kal*, *kur*, *rgyab*, *rgyab-kal* 107, *sgal* 114, *dos* 260.
 Load vb. a. *gel-ba*, *kel-ba*.
 Loadstone *kab-lén*.
 Loaf *kor-kór*, *dog W.* 257.
 Loan s. *skyin-pa*, resp. *kar-skyin*.
 Locality *ynas*, *skye-ynas* 28.
 Lock s. (of hair) *ral-pa*.
 Lock s. (of a door) *lčags*, **go-čag* C.*, *ku-lig W.*
 Lock vb. a. *yəod-pa*; to — up *gegs-pa*; *gar-te orgyan-du bor-če W.*, v. *sgyon-ba* 119.
 Locust *tša-ga-bu*, *ča-ga-bu*.
 Lodgings *ynas-tšan*, *bran-sa*.
 Log dog *W.*
 Logic *tsad-ma*, *rigs-pa*.
 Loins *rked-pa*.
 Loiter *gor-ba*.
 Lonely *dben-pa*.
 Long adj. *rin-ba*, *dkyus-rin*; as — as v. *bar* 366.
 Long vb. n. *rkam-pa*, *skam-pa*, *γduñ-ba*, *žen-pa*.
 Look vb. (to view) *lta-ba*, resp. *γzigs-pa*; (to appear) *snan-ba*; to — at or on *ltos-pa*; to — down upon *gyiñ-ba*; to — upon as *sgom-pa*.
 Look s. *lta-stans*, *no*; — out so, *bo*.
 Loose adj. *kyom*, *lhod-pa*.
 Loose, Loosen vb. a. *glod-pa*, *grol-ba*.
 Looseness *kru-ba*.
 Lop vb. a. *grum-pa*.
 Lord s. *mgon-po*, *jo-bo*, *rje-bo*, *dpon-po*, *dbañ-po*, *γtso-bo*; — of the manor *γzi-bdag*.
 Lose *rlog-pa*, *bud-pa W.*; to — colour *dkyug-pa*; to be lost *stor-ba*.
 Loss *gud*, *gun*, *god*, *god-pa*, *god-ma*.
 Lot s. (fortune) *skal-ba*, resp. *sku-skāl*; *lasbskos* (v. *ska-ba*); *pya*; to cast lots *mo*, *debs-pa*, *rgyan rgyab-pa* 107, *rtags-ri*, *btan-ba W.* 212.
 Lotus *ku-mu-da*, *pad-ma* 322.
 Loud *mton-po*, *skad čen-po*.
 Louse s. *šig*.
 Love vb. a. *čags-pa*, **čags-žen čo-če* W.*, *γduñ-ba*, *prén-ba*, *brtse-ba*, *mdza-ba* 461, **žen-dzin čo-če* W.*, *γčes-par byed-pa* or *dzin-pa*.
 Love s. *čags-pa*, *snyniñ-brtse-ba*, resp. *fugs-brtse-ba*, *duis-pa*, *dran-séms*, *byams-pa*, *byams-sems*.
 Lover *dod-grogs*, *mdza-grogs*, *bzan-grogs*; *dod-mkan*.
 Low *dma-mo*, *dman-pa*; *snyan-pa*.
 Lower adj., — part of a thing *smad*, *šam*, *γšam*, *šod*; — of the body *ro-smad*.
 Lowland *smad*, *man-čad*.
 Luck s., good — *šis*, bad — *rkyen*.
 Lucky *bkra-šis-pa*.
 Luggage *ča-lág*.
 Lukewarm *mal-la-mul-le*.
 Luminous *od-čan*.
 Lump *gon-po*, *gon-bu*, *gog*, *dog*.
 Lunar *zla-bai*; — mansions *rgyu-skar* 111.
 Lunch, Luncheon s. *dro* 264.
 Lungs *glo-ba*.
 Lurk *sgug-pa*, *jab-sto sdod-pa*, *lkog-jab byas-te lta-ba*.
 Lurking-place *bskuñs-sa*.
 Lust s. *dod-pa*, *dod-čags*, *čags-pa*, *ro-tsa*.
 Lustful *čags-sred-čan*, *čol-pa*.
 Lustre *bkrag*, *tser-ba*.
 Lynx *dbyi*, *γyi*.

M

- Mace (club) *ga-da*.
 Machine *prul-kor*.
 Mad *smyon-pa*; to be — *smyo-ba*.
 Madam, dear — *bzin-bzan-ma*.
 Maddier *btsod*.
 Madness *krul pa, smyo-bóg*.
 Magazine *tson-kan, mdzod*.
 Maggot *sa-bu*.
 Magic s. *prul*; adj. *prul-gyi*; — sentence *yzuis*; — tricks *čo-prul*; — wheel *prul-kor*.
 Magician *ba-po*.
 Magistrate *go-pa, go-yod Ld.*; village — *yul-dpon*.
 Magnificence *riam-pa, dpal, dpal-byór, byin*.
 Magnolia *tsam-pa-ka*.
 Magpie *skya-ga, ka-ta kra-bo*.
 Maid, Maiden *bu-mo*; lady's — *zal-ta-ma*; — servant *kol-mo, ryog-mo*.
 Mail (armour) *krab, ya-lád*.
 Maim vb. a. *iran yéod-pa, sug-pa, dreg-pa*.
 Main adj. *mčog*, v. also *yzun*; — dogma *ysun-mčog*; — point *don 259, ynad*; — substance *no-bo-nyid*.
 Maintain *smra-ba, dod-pa, resp. bzed-pa; smras-pa-la brtan-par ynas-pa*. [*tsáb 375*].
 Maitreya *byams-pa ngon-po 109; rgyal-*
 Majestic *riom-bag-can, yzi-brjid-can*.
 Majesty *riam-pa, riom-brjid*.
 Make vb. a. *byed-pa, eleg. bgyid-pa, resp. mdzad-pa, sgrub-pa, ča-ba, bzo-ba, jug-pa, bəo-ba*; to be made *grub-pa*.
 Maker *mdzad-po*.
 Malabar *ma-la-ya*.
 Male adj. *pó*; — child *kýeu; bu*; — person *skyes-pa*.
 Malediction *byad, byad-stem(s)*.
 Malice *ynod-sems*.
 Malicious *blo-nyés*.
 Mallow *čam-pa ta-lo*.
 Man s. (human being) *mi, rkan-yinyis-pa; lañs-gro, skye-bo, skyes-bu, gañ-zag*; (male) *pó, skyes-pa*; — servant *kol-po, bran-kól*; waiting — *zal-ta-pa*.
 Mane *riog, ltag-spu*.
 Manger *kýi-yžón; bres*.
 Manifest adj. *miion-pa*.
 Manifestly *nos-su*.
 Manifold *sna-tsogs, sna-man-ba; pal-čer*.
 Mankind *skye-bo, skye-dgú, skye-rgú; mi-rabs, mi-rigs*.
 Manly *kýo-gai*; — age *dar-ma*.
 Manner *tsul, lugs, rnam-pa no. 4, 313; stabs, stans, sgrós, čos no. 5, 163*.
 Mansion, lunar — *rgyu-skar 111*.
 Manufacture s. *bzo*.
 Manufacture vb. a. *god-pa, sgrub-pa, bəo-ba, bzo-ba*.
 Manure s. *lud*; vb. a. *lud yton-ba*.
 Many *mai-po, du-ma, dgu*, a good — *ga-čen*; how —? *du*; so — *de-snyéd*.
 Map s. *bkod-pa, žin-bkod W.*; **sa-řa** C.
 Maple *yya-li Sik*.
 March vb. n. *grod-pa, grul-ba*; to — about *grim-pa*.
 March s. *rkan-grós*.
 Mare *rgod-ma, mo-rta*.
 Margin *nos, zur, mta*.
 Marigold *gur-kum*. [*bkur-sti*].
 Mark s. *rtags, mtsan(-ma)*; — of honour
 Market *tson-dus*; — place *krom*.
 Marmot *pyi-ba, pyi-ba*.
 Married adj., a — man or woman *kým-tab*; a — woman *bdag-tu byas-pai bud-med*; to get — (both of man and woman) *kýo-šug-tu du-ba 276*; (of a woman) *mi žig-gi čun-mar byed-pa 159*.
 Marrow *rkan; no-bo-nyid*; spinal — *klad-yžun*.
 Marry vb. a. (to take a wife) *čun-ma len-pa*; (to unite in matrimony) *kýo-šug-tu sdud-pa*.
 Mars *mig-dmár*.
 Marsh *gram-pa; dam*.
 Marvelous (*no*) *mtsar-ba 456*; v. also *ya-mtsan-po 505*.
 Mask s. *bag*.
 Mason *rtzig-bzo-pa*.
 Masquerade *bag-čam*.
 Mass (lump) *gon-po, (heap) pun-po, (bulk) lhun, (multitude) krod-pa*.
 Mast (flag-staff) *dar-po-čé*.
 Master *ngon-po, mña-bdag, bdag-po, dpon-*
 Mat s. *stan*. [*po*].
 Match s. (equal) *ka-ya, do*; v. *čar 156*; v. *ya 504*; (lunt) *pa-tíl, pa-tíl*.
 Matchless *gran-zla-med-pa, gran-ya-méd, do-méd, mtsuns-méd*.
 Mate s. (companion) *do-zla; ya-do W*.
 Material s. *rgyu*.
 Material adj. *dños-can, yzugs-can*.
 Mathematician *rtsis-pa*.
 Matter s. (substance) *rgyu, dnös-po, rdzas, zan-zin*; (in physics) *bem-po, yzugs*; (pus) *ču-ser, ču-rnag, rnag*.
 Matter vb. n.; it does not — *čan mi sto*; what does it —? *či sto*.
 Mattock *řor, tog-tse*.
 Mattress *sob-stán*.
 Maw *lkog-sóg, ze-büg*.
 Maxim *bka-rtags*.
 Meadow *span, span-po, ne-tán, ne-ma*.
 Meagre *skem-pa, rid-pa*.

Meal (flour) *pye*.

Mean adj. *gyi-na, nan-pa, btsog-pa*.

Mean vb. *go-ba, snyam-pa, du-ses-pa; yin-pa* 510.

Meaning s. *bsam-pa*, resp. *dgoñs-pa; don*.

Means s. *grabs, tabs*; by all — *ñes-par, gan-gis kyan, cis kyan*; by no — *re-skān*; by what — ? *cis*; by — of *sgo-nas* 115

Measure s. *skar-tsād, bre, tsad, tsod*; to take — *skad-čē, tsod dzin-pa*; measures (arrangements) *grabs*; to take — *grabs byed-pa*.

Measure vb. a. *jal-ba, dpog-pa, tsod dzin-pa, nyams-len-pa, ysor-ba*.

Meat s. *ša*, resp. *skrum*; *za-ba*, resp. *bžes-pa*; dried — *skam-saṅ*; — and drink *bza-btūn*; — jelly *ša-spyin*; — pie *mog-móg W*.

Mecca *ma-kā*.

Mechanic s. *bzo-pa*; mechanics' institution *bzo-grā*.

Meddle *kā jug-pa, te-ba*.

Mediator *bar-mi*.

Medicine *sman*.

Meditate *sems-pa*, resp. *dgoñs-pa, lta-ba, sgom-pa, bsam-mno byed-pa*, resp. *tugs-bsam yton-ba*.

Meditation *sgom, sgom-pa, rnal-byōr*.

Medley *čag-ga-čog-gē*.

Meet vb. a. *tug-pa, prad-pa, mjal-ba*; vb. n. *dzom-pa*; to go to — *γdan-dren-pa*.

Meeting s. *du-ba, dus-pa*; — house *dun-kān, tsogs-kān*; — place *dus-sa*.

Melody *mgur, dbyaṅs*.

Melon *ga-gōn*.

Melt vb. a. *ju-ba, zu-ba*; melted, molten *žun-pa, žun-mo*; melting-spoon *žu-kyōg*.

Member *yan-lag, tsigs* 448.

Memorandum-book *rjed-to*.

Memorial stone *rjed-rdō*.

Memory *dran-pa*.

Menace vb. *gam-pa*.

Mend vb. a. *glaṅ-pa*.

Mendacious *kram-sems-čan*.

Mendicant adj. *sprañ-po*; — friar *sprañ-bān*.

Menses, Menstruation *krag dzag-pa, zla-mtsān*.

Mention vb. a. *god-pa*; to be mentioned (in a book etc.) *byuñ-ba*.

Merciful *snyin-rje-čan*, resp. *tugs-rje-čan*.

Mercury (planet) *lhag-pa*; (metal) *diul-ču*.

Mercy *snyin-rje, tugs-rje*.

Mere *ba-žig*.

Merely *ša-stag, ša-dag*.

Merit s. *bsod-pa*.

Merry *krul-po, sems-spro-ba, spro-sems-čan; dga-ba, dga-mo*.

Mesh *gug(s) W*.

Mess (dish) *skyu-rim, spags*.

Message *prin, jrin, lon*, resp. *bka-prin*.

Messenger *po-nya, mi-snā*.

Metal *žu-bai kams*; cast — *blugs-ma*.

Metaphor *ñag-snyin, dra-dpe*.

Meteor *ke-tu*.

Method *čo-ga, tabs, tsul, lugs*.

Metropolis *rgyal-sa, mtil*.

Mewing s. (of a cat) *mea-o*.

Mid-day *nyin-guñ, dguñ, ydugs*.

Middle s. *dkyil, rked-pa, koñs, guñ, dguñ, dbus, yžuñ*.

Middle adj. *bar-pa, bar-ma, briñ*; — finger *kan-ma, guñ-mo, bar-mdzub*.

Midnight *nam-jyēd, mtsan-dkyil, mtsan-guñ, mtsan-pyēd, dguñ, v. guñ* 69.

Midriff *mčēn-dri*.

Midst s. *koñs, dbus*.

Might *mña, mña-tāñ, dbaṅ, dbaṅ-tāñ*.

Mighty *kā-drāg, rgyas-pa, dbaṅ-čan, btsan-po*.

Migrate *po-ba*.

Milch cow *bžon-ma*.

Mild *dul-ba, srun-pa, bsrun-pa*.

Mile *dpag-tsād*.

Milk s. *žō, o-ma*; sour — *žō-ri W, ru-ma C*; — pail *o-zō*.

Milk vb. a. *jo-ba, o-ma jo-ba, o-ma tsir-ba*.

Milky-way *dgu-tsigs*.

Mill s. *rañ-čag*.

Millet *kre, čī-tse*.

Million *sa-ya*; ten — *bye-ba*.

Millstone *kod*.

Milt *mčēr-pa*.

Mind s. *sems, blo, yid, nyams, snyin, snyam-pa, žē*, resp. *tugs*; to have a — *dga-ba, dod-pa*; to keep in — *dran-pa, yzo-ba*.

Mind vb. a. *lta-ba, ynyer-kā byed-pa* 194; never — ! v. *cis kyan* 141.

Mine s. *kunš, yter-kā*.

Mine pron. *ñai* 124.

Minister s. *blon-po*; prime — *bka-blōn*.

Mint (plant) *dag-či Lh*.

Minute s. *ču-srañ*.

Minute adj. *pra-ba, žib-pa*.

Miracle *ltas, ya-mtsan*.

Mirage *dri-zai grōñ, mig-sgyu*.

Mischief *skag, ñan*; — maker *bstan-šig*.

Miserable *gyi-na, ñan-pa, tu-ba, sdug-bsñal-čan*.

Miserly *bkren-pa*.

Misery *nyon-moñs-pa, zag-pa*.

Misfortune *bkra-mi-šis, rkyen, skyon, ñan, byur, byus*.

Mishap *gal-rkyēn*.

Miss s. (young lady) *šem-čūñ W*.

Miss vb. *tal-ba, mi kes-pa*.

Missive s. *bka-rgya, čē-dōn* 160.

Mist *na-bün, rmugs-pa*.
 Mistake s. *krul-pa, krul-yži, gol-sa, nor-ba, dzol-pa*.
 Mistake vb. *nor-ba, krul-ba*.
 Mistaken adj. *krul-ba, krul-pa*.
 Mistress (instructress) *mkan-mo*; (head of a household) *jo-mo, dpon-mo*; (lady) *btsun-mo* 435.
 Mix *sdeb-pa, spel-ba* 331, *sre-ba*; to be mixed with *dre-ba*.
 Mixture *spel-ma, shyor-ba* II no. 2, 406.
 Mock vb. *to-tsam-pa*.
 Mode (manner) *skabs, stabs, lugs*.
 Model s. *dpe* 327.
 Moderate adj. *brin, tsod-can*.
 Moderately *brin-gis; ran-par*.
 Modest *kan-man, kram-pa, dzem-bag-can*.
 Modesty *krel, krel-yod, krel-dzém*.
 Mohammedan, Mohammedanism *kla-klo*.
 Moisture *bèud, bad*.
 Moment *skad, bsgan, yud*.
 Monastery *dgon-pa, čos-sde, grwa-sa*.
 Monday *ya-zla-ba*.
 Money *dnul, nor*; ready — *rnags; smar-ba, smar-kyän*; — changer *nor-bdag*.
 Mongol *sog-po*.
 Monk *grwa-pa, mgo-rég, čos-pa*.
 Monkey *spra* 335, *spre, spreu* 337.
 Month *zla-ba*; intercalary — *da-ful* W. 51.
 Moon *zla-ba, zla*; full — *nya-rgyas zla-ba*; half — i. e. first and last quarter *da-péd* W.; new — *zla-nág* 491; waxing and waning — *no, nos* v. *no* no. 5, 129.
 Moral adj. *tsul-can, tsul dan mtun-pa; mtsul-krims-kyi; dge-bai; čos-kyi*; also *sems-kyi, yid-kyi*; — doctrine *čos* no. 2, 163.
 More *lhag* 600.
 Moreover *dei steñ-du* 222.
 Morning *sña-dro, sña-mo* W., *nan-mo*; the next — *to-ráns, nan-par*; this — *da-nán*; yesterday — *ka-nán*; — twilight *skya-réns, skya-'ód* W.
 Morrow, to — *sai, to-re* W.
 Mortal s. *mi(i)-bu*; adj. (perishable) *zin-pai; mi rtag-pa*; (deadly) *srog-len*.
 Mortar (for pounding) *mčig*; (short cannon) *sgyogs*; (cement) *jim-pa, ka-lag* W.
 Most *kun-las lhag* or *mañ-po*; v. also *pál-čer* 342.
 Moth *mug-pa*.
 Mother *ma*, resp. *yum*; 'a-ma; — in law *sgyug-mo; gyos-mo*.
 Motherless *mas dben-pa*.

Mother-of-pearl *nya-pýis*.
 Motion *gul-ba, yyo-ba*.
 Motionless adv. *ma yyo-bar, ma gul-bar, ma yyens-pa*.
 Motive *rgyu*.
 Mould s. (form) *par* 323; (fungus) *ham-pa*.
 Mould vb. a. *god-pa, čos-pa, dag-pa* 274.
 Mouldy *ham-por čags-mkan* W.
 Mound *dur-pun* 254.
 Mount vb. *zon-pa*, resp. *čib-pa*.
 Mountain *ri*; — pass *la*; — pasture *brog*.
 Mourn *mya-nan byed-pa*.
 Mournful *mya-nan-gyi*; — song *skyo-glu*.
 Mouse s. *byi-ba, tsi-tsi; sa-bi-lig* W.
 Mouth *ka*, resp. *žal*.
 Mouthful s. *čor-gáni, čor-čig*.
 Move vb. a. *skyod-pa, sgul-ba, yyo-ba*; to — to and fro *yyen-ba* 518; **šrul-če* W. (v. *šrul-ba* 583); vb. n. *rgyu-ba, gul-ba*, resp. *čags-pa* 167; to — a little *nur-ba* 305; to — on *gro-ba*; to — quickly to and fro *gyu-ba* 96; to — round *skor-ba*.
 Mow *ria-ba, riab-pa*.
 Much *drags, mañ-po, rab*; as — as *ga-tsám* W., *tsam* 430; so — *di-snyéd, de-snyéd*; very — *mañ-drags, šin-tu mañ-po*.
 Mucus *snabs, lud-pa*.
 Mud *ka-lag, jim-pa, dam, mer-ba, rdzab, dam-rdzab*; — floor *skyañ-nül*.
 Muddy *man-mün*.
 Mulberry *o-se*.
 Mule *dre, dre-po, dre-mo*.
 Multiply vb. a. *sgyur-ba, sgril-ba, sgre-ba, spel-ba, jel-ba*.
 Multitude *krod-pa, krom, dmag, yseb*.
 Murder vb. a. *ysod-pa*; s. *ysod-ycód*.
 Murderer *ysod-byéd*.
 Muscle (anatomy) *ša, nya*.
 Muse vb. n. *rtog-pa*.
 Mushroom *ša-mo, mog-ša* W.
 Music *rol-mo*.
 Musk *gla-rtši*; — bag *gla-bai lte-ba*; — deer *gla-ba*.
 Musket *me-dá* C.; — ball *rdeu, rde*.
 Mustard *ske-tsé, skye-tsé, yuñs* 512.
 Mute adj. *lkugs-pa, han-lđan* W.
 Mutter vb. a. *sum(-ma) sum(-me)* *zer-ba* W.; to — prayers *ma-ñi tañ-če* W., *zla-ba, zlo-ba* 491.
 Muzzle s. *ka-mtsül, mtsül-pa*.
 My pron. *nai*, eleg. *bdag-gi, ned-kyi*.
 Myriad (*čig*-) *kri*.
 Mystic s. *rgyud-pa*.

N

- Nail s. *γzer*, *zer*, *γur-pa*; a little — *γzi-ru*, *γzer-bu*; — of a finger or toe *sen-mo*, resp. *pyag-sen*, *žabs-sen*.
- Naked *sgren-mo*, *γcer-bu*, *rjen-pa*.
- Name s. *miñ*, resp. *mtsán*.
- Name vb. *miñ ytogs-pa*, *skad-pa*, *grag-pa*, *zer-ba*.
- Namely *de-yañ*, *de ₂añ*; *di-lta-ste*.
- Nape *ltag-pa*.
- Napkin *ka-pýis*, *lag-pýis*, *pañ-kéb*.
- Narcotic adj. *smyo-byéd*.
- Narrative s. *lo-rgyús*.
- Narrow adj. *pal-méd*, *žen-méd*, *dog-pa*.
- Nasty *btsog-pa*, (*b*)*rtsog(s)-pa*.
- Nation *mi-brgyüd* 124, *sde* 295, *rigs* 527.
- Native s. *yul-pa*.
- Native-place *γžis-ka*.
- Natural *dños-ma*, *ma bños-pa*.
- Naturally *rai-bžin-gyis*, *γžis-kýis* 565.
- Nature *ñan*, *čos-nyid*, *ño-bo-nyid* 129.
- Naught (cipher) *mka*.
- Naughty *ña-rgyal-can*.
- Nausea *skyug-bro-ba*, *kam-lóg*, *kams-rmyá*.
- Navel *lte-ba*.
- Near adj. *nye-ba*; adv *nye-bar*, *rtsar* 437, *gram-du*; *rgyañ tuñ-ba*; *ldan-la*, *ldan-du* 289; to be — *nye-ba*, *rten-pa* 214.
- Neat adj. *sdug-pa*, *sdug-gu*.
- Necessaries s. *yo-byád*.
- Necessary adj. *dgos-pa*, *rigs-pa* 528; to be — *dgos-pa*.
- Necessity *dgos-pa*.
- Neck *ske*, *mgur*, *mgul*, *mgrin-pa*, *γjin-pa*; *γnya-ba*; — cloth *ka-dkri*, *ka-ras*.
- Neckerchief *dkri-ma*, *mgul-čins*.
- Necklace *ske-čá*.
- Need s. *gyon*.
- Needful *dgos-pa*.
- Needle *kab*, *tssem-káb*.
- Negative s. *dgag-pa* 94, *gag-pai sgra*.
- Neglect vb. *gyin-ba*, ... *la mi lta-ba*.
- Neigh *tsér-ba*.
- Neighbour *Kyim-mtsés*, *pa-rol-po*.
- Neighbourhood *sa-pýógs*, *yul-pýógs*.
- Nepal *bal-po*, *bal-yul*.
- Nephew *tsa-bo*, resp. *dbon-po*, *dbon-srás*.
- Nerve *ču-rtśá*.
- Nest *tsañ*.
- Net *rgya*, *rgya-mo*, *dol*; — work *dra-ba*.
- Nettle *zwa*.
- Neutralize *čün-ba*.
- Never v. *nam-yañ* 303.
- Nevertheless *yin-kyañ*, *yin-na yañ W*.
- New *so-ma*, *γsar-ba*, *γsar-po*.
- News *ča*, *skad*, *γrin*, *γrin*, *lon*, *hun W*; good — *lon-bžán*.
- Nice *sdug-pa*.
- Night *nam*, *mtsán-mo*; — quarters *brani-sa*, eleg. *mčis-brán*, resp. *γzim-brán*; — watch *tun*.
- Nimble *skyen-pa*; — footed *rkañ-mgyogs-pa*.
- Nine num. *dgu*; ninth *dgu-pa*; nineteen *bču-dgu*; nineteenth *bču-dgu-pa*; ninety *dgu-bču*; ninetieth *dgu-bču-pa*.
- Nip vb. a. *grum-pa*.
- Nipple *nu-ma* 305, *pi-pi*.
- Nitre *šo-ra*.
- No, none v. *gañ* 65.
- Nobility *dpal* no. 4, 326.
- Noble adj. *drag-pa*, *btsun-pa*, *skye-mtó*.
- Nobleman *rje-bo*, *mi-drag-pa*, *no-nó* 306.
- Noblewoman *btsun-mo*, *še-ma W*.
- Nod vb. a. (beckon) *lag-brda byed-pa*; *go *kug tañ-če* W*.
- Node, ascending — *sgra-γčan*; descending — *ke-tu*.
- Noise *klaγ-čór*, *grag-pa*, *sgra*, *ur*, *ku*, *ku-sgra*; — made by thunder etc. *čems-čems* 161; to make a — *krol-ba*.
- Noisome *ñam-pa*.
- Nominate *ska-ba*, *čol-ba*.
- Nonsense *čab-čob*, *čal-čól*; to talk — *čal-čól smra-ba*.
- Nook *kug*, *kugs*.
- Noon *dguñ*.
- North *byañ*.
- Nose *sna*, **nam-tsul* W*.
- Nostril *sna-kün*.
- Not *ma* 408, *mi* 413, *med* v. *med-pa* 417.
- Notch s. *kram-ka*, *nya-ga*, *ltoñ-ga*.
- Note s. *mčän-bu*, *yi-ge* no. 2, 508.
- Nothing *čän mi* 138, *či mi* 140; — but *ša-stag*, col. *ka-rkyañ* (v. *rkyañ-pa*); *ba-žig* 391.
- Notice s. *rgyus*, *ča*, *lon*; to give — *lon sprin-ba*.
- Notion *du-šes*.
- Notwithstanding *on-kyañ* 502.
- Noun substantive *dños-miñ* 131.
- Nourish *tsa-ba*, *γso-ba*.
- Nourishing adj. *nyams-brtas byed-pa*.
- Nourishment *zas*.
- Novice *dge-bśnyen* 85.
- Now *da*, *da-lta*, *γzod*, *o-ná* 500; — and then *bar-bar-du* or *la*; just — *ma-tág* 227; not until — *da-γzód* 247.
- Nowhere v. *čir* 141.
- Noxious *mi-dgos-pa*, *nyes-pa*, *γdug-pa*.
- Null adj. *sob*, *sog*, *γsob*, *γsog*.
- Number s. *grañs*.
- Number vb. a. *bgrañ-ba*, *rtśi-ba*.

Numberless *bgrān-yās*.

Numerous *rgyas-pa*.

Nun *čos-ma*, *btsun-mo*, *mo-btsun* 435; *jo-mo* 173.

Nurse s. (children's) *mā-ma*.

Nurse up vb. a. *γsos skyed-pa*, *skyed srin-ba* 30.

Nutriment *bčud*.

Nutritious *bčud-čan*, *lči-ba*.

O

Oak *ča-ra*, *be-šin*; — forest *be-krod*.

Oar *skya*, *gru-kyém*.

Oath *yi-dām*, resp. *čugs-dām*, *mna*, *bro*.

Oats *ka-rtam*, *yug-po*.

Obedient *bka nyan-pa*.

Obey *ka-la* (or resp. *žal-la*) *nyan-pa*.

Object s. *γnas*, *rdzas*, *zan-zin*, *dños-po* 131; — of perception *yul* 513; mental — *dmigs-γtād*.

Oblation *mčod-pa*, *sbyin-pa* 405.

Oblige (compel) v. *nan-gyis* 303.

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Oblique *kyom-kyóm*, *yo-ba*, *šan-ka*.

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Obscure adj. *mun-pa*, *go-dka-ba* 71.

Obscure vb. a. *sgrib-pa*; obscured *dkrigs-pa*, *rmon-ba*, *rmons-pa*.

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Observe *sruñ-ba*, . . . *la lta-ba* I no. 3, 216.

Obstinate *kyon-po*, *go-řag-čan* W. (lit. *ngo-mkregs-čan*).

Obstruct *gegs-pa*, *bčur-ba*.

Obstruction *bgegs*, *gag*.

Obtain *sgrub-pa*, *rnyed-pa*, *tob-pa*, *len-pa*.

Obviate *γčod-pa*, *zlog-pa*.

Occasion s. *rkyen*, *glags*, *skabs*; on — of *skabs-su*.

Occupy *dzin-pa* no. 3, 465.

Occur *gyur-ba*, *řon-pa*, *řon-ba*.

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Oesophagus *lkog-ma*.

Of prep. *kyi* 6, *nas* 304, *las* 546.

Off adv. *řar* 341, *yas* 508.

Offence *sdig-pa*; to commit an — *nyes-pa*, *sdig-pa byed-pa*.

Offend *kan-ba*, *ku-ba*.

Offensive *šin-tu tu-ba*, *mi žim-pa*; *γid-du mi řon-ba*.

Offer *sbyin-pa*.

Offering s. *mčod-pa*, *bul-ba*, *yon*; — lamp *mčod-sdon*; — table *mčod-kri*, *mčod-stęgs*; house or place of — *mčod-kan*.

Office *gan-po*.

Officer *go-pa*, *blon-po*.

Official s. *bka-blon*, *bka-γsags*.

Official adj. *blon-poi*, *bka-blon-gyi*; — paper *bka-řog*.

Offspring *brgyud*, *ba-rgyud*.

Oh interj. *ka*, *ka-ye*, *kye*, *kye-ma* 7; oh very well! *řo lags-so*.

Oil *mar*, *mar-nag* W.; — cake *mar-gyi řsigs-ma*; — lamp *un-gu*.

Ointment *skud*; *byug-pa*.

Old *rgad-pa*, *čen-mo* W., *rnyin-pa*, *bčad-po*; — age *řas-ka*; — man *rgad-po*, — woman *rgad-mo*; — squire *ga-ga* 63; to be — *rga-ba*; to grow — *bgre-ba*.

Oleander *ka-ra-bi-ra*.

Olive *skyu-ru*, *ka-skyur-po* Sik.; — tree *skyu-ru řin*, *ka-skyur-poi řin* Sik.

Omen *řna-ltās*, *ltas*, *řtags*.

Omit *břol-ba*.

Omniscient *kun-mkyen*.

On prep. *ka-ru*, *řar* 34, *ka-tog-la*, *ka-tod-la* 35, *dgañ-la*, *dgeñ-la*, *sgen-la* 114, *tog-tu* 287, *na* 298.

Once (one time) *lan-γčig*; — more *čed-du*, *da-ruñ*, *řyir*, *yan*, *řlar*; at — v. *čar* 139; (at the same time) *řiyogs γčig-la* 352.

One num. *γčig*, — at a time *γčig-čig* 144; — eyed *mig-žar*; — footed *rkan-γčig-pa*; the one — the other *γčig* . . . *γčig*, *γčig-po*.

One pron. (French 'on') *skyes-bu* 31; — another *γčig-gis γčig* 143; by one's self *γčig-Onion* *btson*. [*γčig* 144.

Only adj. *γčig-ka*, *γčig-pu* 144; *zad* (v. *dzad-pa* 464).

Only adv. *ka-rkyan* (v. *rkyan-pa* 17), *ša-stag* 555; *ko-na* 43, *γčig-tu* 144; *ba-žig* 391, *man-na mi* 411, *řam* 430; not — *ma zad-de* 445.

Open adj. *řyes-pa*, *řyes-te*, vulgo *ře-te*; *bkag-pa ma yin-pa*.

Open vb. a. *ka byed-pa*, *bgrad-pa*; vb. n. *bye-ba*, *ka bye-ba*.

Opening s. *ka*, *bu-ga*.

Openly *nos-su* 130, *mñon-sum-du* 133; 'a-*řsal-la* W. 605.

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Opportunity *skabs*, *glags*, *rgyu*, *řtaps*, *řabs*, *sa*.

Opposite *ka-drañ*, *go-lđog*; — side *řar-ka*, *řa-rol*, *řar-nos*.

Opposition, to be or act in — *gal-ba* c. *las* or *dan*.

Oppress *nón-pa*.

Optical deception *mig-krul*.Or *yan-na* 506.Oracle *gros-dri-sa*.Orally *ka-nas*, col. *ka-na*.Orange *tsa-lum-pa*.Orb *kor-lo*; — of transmigration *kor-ba* 58.Orchard *bza-sin-ra-ba*, *ldum-ra*.Ordain *bsnyen-par rdzogs-pa*, *bsnyen-rdzogs mdzad-pa* 469.Order s. (succession) *go-rim* 71; to put in — *dom-pa*, *ytan-la bebs-pa*; (command) *bka*, *bka btags-pa*, *bka-tan*, *bka-ynan-ba*; *zal-ydams*; *hu-kum W.*; (purpose) in — to *don-du* 259, *pyir-du* 351Order vb. a. (command) *bka ynan-ba* 13, *sgo-ba* 116.Orderly adj. *tsul-mtin*.Ordinarily *rgyun*, *pal-cher*.Organ (of sense) *dban-po*.Orifice *ka*, *bu-ga*.Origin *kuñs*, *byun-kuñs*, *go-ma*, *tog-ma*, *čags-tsul*, *rtsa-ba*.Originate vb. n. *kruñ-ba*, *čags-pa*Ornament s. *rgyan*, *čun-po*.Orphan *da-prug*.Orthography *dag-yig*, *yi-gei sdeb-sbyor*, *brda-sprod*.Other *yžan*, *yžan-pa*, *yžan-ma*, *šos*, *yčig-šos*.Otter *sram*.Ought v. *rgyu* 110.Ounce *sran*.Our, ours *nai* 124, *nied-kyi* 127.Out adv. *pyir* 351, *pyi-rol-tu* 349; to be — (mistaken) *krul-ba*; out of prep. *nas*, *kon-nas*.Outcast s. *ydol-pa*.Outcry *grags-pa*.Outlet *sgo*.Outside s. *ka*, *pyi-rol*.Outside adv. *pyi* III 349.Outward adj. *pyi*; — appearance *ča-byad*.Over prep. *gon-du*, *bar-snan* or *la*; *bla*; — against *ka-dran*, *tad(-ka)*; adv. to be — (past) *tal-ba* II no. 5, 231.Overcome vb. a. *tub-pa*, *non-pa*; vb. n. *sran-pa*.Overflow vb. a. *gyen-ba*; vb. n. *lud-pa*.Overhasty *ha-čan rins-pa*, *ha-čan myur-čes-pa*.Overseer *skul-kan*, *do-dam-pa*, *ngo byed-pai mi*.Overshadow *keb-pa*.Overtake *snyegs-pa*, *ytug-pa*.Overthrow vb. *sgyel-ba*, *rlug-pa*.Overturn vb. *sgyel-ba*, *rtib-pa*.Owl *ug-pa*.Own adj. *ran-gi*, *nyid-kyi*.Own vb. (possess) *bdog-pa*, *dban-ba*; own-ing *mna-ba*.Owner *mna-bdag*.Ox *glan*, *ba-glan*.

P

Pace s. *gom-pa*; *čag-pa*, *gom-čag-pa*.Pace vb. *gom-pa bor-ba*.Pack vb. a., to — on *kel-ba*; to — up *teg-pa*.Paddle-wheel *sku-ru*.Padlock *don-pa*.Page s. (waiting-boy) *go-re-lon*; *sku-drun-pa*, *sku-mdun-pa*; — of a book *šog-logs*.Pail *zo-ba*.Pain s. (bodily) *zug*, *yzug*; *yzer*; (mental) *mya-nan* 420, *sdug-bšan* 294; to take pains *gru-ba*, *bad-pa*; *brtson-grus byed-pa*.Pain vb. a. *še-ba*; to be pained *yduñ-ba*.Paint s. *tsen*; vb. a. *skud-pa*.Painter *ri-mo-mkan*.Painting s. *ri-mo*, *tan-ka*.Pair s. *zun*, *dor*.Pairing s. (copulation) *krig-pa*.Palace *po-bran*.Palanquin *kyogs*; **kyog-čan** W., **peb-čan** Č. (v. *dpyan-ba* 328).Palate *dkan*, *rkan*Pale adj. **kya-ko-ré*, *kya-te-ré** 25.Palm s. (of the hand) *lag-mtil*, *tal-mo*.Pan (large) *sla(n)-na*; (small) *dra-zu*; (flat) *ta-ba*.Pancake **tul-ta-gir** W. 234.Pankah (fan) *bsil-yab*.Pannier *yzed-ma*.Pant vb. n. *rnam-pa*, *dnan-ba*.Pap (porridge) *skyo-ma*, *ko-lag*.Paper s. *šog-bu* 563; a sheet of — *gre-ga*; official — *bka-šog*.Parable *dpe* 327, *dra-dpe*.Paradigm *dpe-brjod*.Paradise *mto-ris*Paragraph *rnam-bcad-pa*.Paralyze *čin-ba*; *nyams-par byed-pa*.Parasol *ydugs*.Parcel s. (package) *tums* 234.Parch *riod-pa*, *slam-pa*.Pardon vb. a. (to use forbearance) *bzod-pa* 498; (to leave unpunished) *gyod mi rmo-ba*, *čad-pas mi yčod-pa*.Pare *kog-pa šu-ba*.Parenthesis *yi-gei mčan-bu*.Parents *pa-ma*.Park *skyed-mos-tsal*.

- Parrot *ne-tso*.
 Parsimonious *ʒri-ʒes-kan W.*
 Parsley *ʒze-ra C., ʒa-mi-lig W.*
 Part s. *ča, ča-ʒas, ʒas, rnam-pa, ka, kag, ga-ʒas, lhu*; in — (partly) *ča dra tsam*; at equal parts *ča-snyoms*.
 Part vb. a. *ʒʔral-ba*; vb. n. *gye-ba, ʒbral-ba*.
 Partake *ča tob-pa, tob-ča dzin-pa, bgo-skal tob-pa*.
 Partaker **go-kan* W.*
 Partial (biased) *nye-rin*.
 Particle (grammatical) *tsig-ʔrad*.
 Particularly *kyad-par-du, mčog-tu*.
 Partition *dbye-ba*; — wall *čod, bar-skya*.
 Partizan *pyogs-pa*.
 Partly *ča tsam, ga-ʒas*; v. also *la-lá 541; ka-čig 84*.
 Partner *ka-ya, ya, ya-do W., grogs, zla-bo*.
 Partridge *sreg-pa*.
 Party (part) *pyogs 352*.
 Pas (in dancing) *gom-pa*.
 Pass vb. n. *skyod-pa, grul-ba, rgyug-pa, rgyud-pa, čor-ba, tal-ba*; to — away *čur-ba, da-ba, bud-pa W.*; vb. a. (to cross) *rgal-ba, zla-ba*; to — over a certain space *da-ba*.
 Passage (entrance or exit) *sgo, lam*.
 Passion *čags-pa, dod-čags, bag-čags*.
 Passport *bka-šog, lam-yig*.
 Past adj. *das-pa*; — ages *sna-rol*; to be — *yol-ba*.
 Paste s. *skyo-ma*; vb. a. *sbyor-ba*.
 Pastry *kur-ba*.
 Pasturage *bzan*.
 Pasture s. *neu-ʔsin*; — land *ol-tán, brog-ynas*.
 Pat vb. a. *byug-pa*.
 Patch s. *lhan-pa*; vb. a. *lhan-pas debs-pa, glan-pa*.
 Patience *bzod-pa*.
 Patient adj. *bzod-pa-čan*.
 Patron *mgo-skyón, mgo-drén, mgon-po*.
 Pattern *dpe, ma, ri-mo*.
 Pauper *dbul-póns; med-po, med-mo*.
 Pavement *skyañ-nul*.
 Paw s. *spar-ba*.
 Pay vb. a. *sprod-pa, ʒal-ba*.
 Pay s. *gla, pogs*.
 Pea, pease *sran-ma, srad-ma*.
 Peace *žod, dus-bde, ži-bde*.
 Peach *ka-ta ra, kam-bu, bun-ču li*.
 Peacock *rma-bya*.
 Peak *rtse(-mo)*.
 Pear *nyu-ti, nyo-ti*.
 Pearl *mu-tig*.
 Peasant *gron-pa, gron-mi; kyim-pa-pa, žin-pa*.
 Pebble *rdeu, rde; ču-rdó; ʒag-ma*.
 Pedestrian *rkañ-tañ-pa*.
 Peel s. *kog-pa, šun-pa*.
 Peel vb. a. *kog-pa šu-ba, šu-ba*.
 Peep-hole *so-kun 578*.
 Peg *rtod-pa, ydan-bu, ʔur-pa*.
 Pen s. *smyug-gu*; — knife *smyug-gri*.
 Pen vb. a. (sheep etc.) *skyil-ba, gegs-pa*.
 Penalty *rgyal, ston*.
 Penance *dka-tub, dka-spyód; brtul-žugs*.
 Pencil *yya-tig, bri-smyug; ʔir*.
 Pencil-cedar *šug-pa*.
 Penetrate *kyab-pa, dzugs-pa*.
 Penis *mje, sgro-ba C*.
 Penitent adj. *dka-tub, brtul-žugs*.
 Pent-roof *čar-skyibs*.
 People s. *skyes-bu*; common — *dmanis, smad-rigs*.
 Pepper s. *po-ba-ri*; Guinea — *yyer-ma C., *nyer-ma* or *tsan-te* or su-ru-pan-tsa W.*
 Peppermint *po-lo-kün W.*
 Perambulate *grim-pa*.
 Perceive *rtogs-pa, tsor-ba, yid-la byed-pa, rag-pa W., rig-pa*.
 Perception *go-ba, rtogs-pa*; object of — *yul 513*.
 Perfect adj. *grub-pa, ʔun-tšogs, ʔul-byin, tsan-ma, rdzogs-pa*.
 Perfection *dños-grub*; state of — *grub-pa*.
 Perfectly *tsan, rdzogs-par*.
 Perform *byed-pa, sgrub-pa, bčo-ba W., spyod-pa*.
 Perfume s. *spos*.
 Perhaps *gal-te-na, gran; su ʒes, či ʒes W.*
 Peril s. *nyen, bar-čod, křul-so*.
 Perimeter *mta-skór*.
 Period *dus-tšigs, dus-mtsams; ynas-skabs*; former — *sion-rol*.
 Perish *žig-pa, med-par gyur-ba*.
 Permission *dyonis-pa, bka ynañ-ba*; with your — *žu W. 476*.
 Permit *bka ynañ-ba*; to be permitted *čog-pa, run-ba*.
 Pernicious *nan-pa; ma-run-ba*.
 Perpendicular *gyen-la dran-po W.*
 Perpetual *rtag-pa*.
 Perpetually *rgyun-du*.
 Persecute *snyeg-pa, ded-pa, tse-ba*.
 Perseverance *yid yons-su mi skyo-ba or mi gyur-ba*.
 Persia *ta-zig*.
 Person *gan-zag*.
 Personal *dños*.
 Personally *mñon-sum-du, dnös-su*.
 Perspiration *riul*.
 Pertinacious *mgo-mkřegs-čan*.
 Puke *skra-tsab*.
 Perverse *go-lđog*.
 Perversity *pyin-či-lđog*.
 Pervert *rlog-pa*.
 Pestle *ytun, dgog-tin C*.
 Petting adj. *mnyo-mnyo-čan W.*

- Petroleum *rdo-snüm*.
 Petticoat *mo-gós, šam-gós*.
 Pewter *dkar-ryä*.
 Philology *sgra-rig-pa*.
 Philosophy *nañ-don-rig-pa* 527.
 Phlegm *bad-kan, lud-pa*.
 Phlegmatic *nañ-brgyud rin-ba*; — disposition *šä-gyü'-dhal-wa* C. (lit. šes-rgyud dal-ba).
 Physician *smān-pa*; 'em-či, 'am-či; *γso-ba-po* 590.
 Piccolo-flute *pred-glin*.
 Pick vb. a. *byed-pa*; to — up *sgrug-pa*.
 Pickle s. *skyu-rüm*.
 Picture s. *bzo, zo, ri-mo; fan-ka*, resp. *žal-fan*; — of a saint *bris-sku, sku-bris*.
 Piebald *kra-bo*.
 Piece s. *čag-krum, čag-dum, dum, rnam-pa*; a single — *zuñ* 488; a small — *kol-bu*; to fall to pieces *rdib-pa*.
 Pierce *big(s)-pa*.
 Piety *krel; čos-la dga-bai sems*.
 Pig *pag*.
 Pigeon *pu-rón, pug-rón*.
 Pigtail *ču-ti W., lēan-lo C*.
 Pilaw *pu-la, po-la*.
 Pile vb. a. *sgril-ba, bčer-ba, rtseg-pa*.
 Pilfer *byi byed-pa*.
 Pilgrimage, to go on a — *mjal-ba*.
 Pill s. *ril-bu*.
 Pillar *ka-ba*.
 Pillow *sñas, snye-stān, snye-böl*.
 Pin s. *pur-pa, dzin-yya C., zum-kāb W*.
 Pincers *skam-čun*.
 Pinch vb., the shoe pinches **Kab-ša dam dug** W. 297.
 Pious *skal-ldan; krel-čan, čos-čan, čos-sem-čan W.; čos-la dga-ba*.
 Pisé *gyaň, gyeň* 74.
 Pistol **me-dā** C., **rañ-bār** W.
 Pit s. *Kuñ, Kuñs, doñ*.
 Pitcher *ču-snód, ču-rdzā, ben, rdza-büm*.
 Pitchfork *zar*.
 Pith *ynad*.
 Pitiable *dman-pa*.
 Pity s. *snyin-brtse-ba*.
 Place s. *kag, sa, sa-kyad, go, yul-gru, yul, ynas, sa-ča, gron*; to take — *gyur-ba, byuri-ba*.
 Place vb. a. *jog-pa, bor-ba, dzugs-pa*; to be placed *kod-pa*.
 Plague s. *nyan, go-bai nad, go-bai rims; nan-rims, rims-nād*.
 Plaid *γzan-gós*.
 Plain s. *fan; nos*.
 Plain adj. (without ornament) *jam-saň, rgyan-méd*.
 Plaintiff **tim zu-kan** W.
 Plait s. *lan-bu*; vb. a. *lan-bu sle-ba; γcud-pa*.
 Plan s. *bkob-lta, bkod-pa*; vb. a. *god-pa*.
 Plane s. *pag-ste W.*; vb. a. **pag-sté šrul-če** W.
 Planet *γza* 492.
 Plank *span, span-léb*.
 Plant s. *šno, rtswa*; vb. a. *dzugs-pa*.
 Plantain *skyes-sdón; ta-la*.
 Plaster s. (in surgery) *byor-smān*.
 Plaster vb. a. (to pave) *skyaň-nul byed-pa*.
 Plastering s. *žal-ba* 474.
 Plate s. *glegs, gra-ti Ld., ta-bag W.*; tin — *ta-li W.*; iron — *lčags-tāl*.
 Plate vb. a. *čus yton-ba* 160.
 Play vb. (to sport) *rtse-ba, rtsed-pa*; to — on an instrument *krol-ba, skrog-pa*; to — a trick *ynod-pa skyel-ba*.
 Play-fellow *rtse-grógs, grogs-kyeu*.
 Play-ground *rtse-sa*.
 Pleasant *sduγ-pa, yid-du on-ba*; to be — *čad-pa*.
 Pleasantness *kyer-so*.
 Please vb. a. *dga-bar byed-pa*; vb. n. v. *mkyen-pa* 55; if you please *žu* 476; to be pleased *dgyes-pa, bsod-pa*.
 Pleasing adj. *dga-mo, bsod-pa*.
 Pleasure *dga-ba, rtsed-mo, γyeň-rtsed, rtsed-jo; snyin dga-ba* or *bde-ba*; at — *raň-dgār, yid bžin-du*.
 Plebeian *ma-rabs, řal-pa*.
 Pledge s. *rgyan, řta-ma, řte-pa*.
 Pleiades *smín-drug*.
 Plentiful *kriřs, rgyas-pa, mod-po*; to be — *dzom-pa*.
 Plenty s. *lonis-spyód*.
 Pliable, Pliant *mnyen-pa, mnyen-lčug, lčug-pa*.
 Plough s. *řsol*; vb. a. *řsol-mda dzin-pa; rmo-ba*.
 Pluck s. (of an animal) *snyin-luň*.
 Pluck vb. *sgrug-pa*.
 Plummēt *ža-nyeĩ ytin-rdo*.
 Plump *lkob; rom-po W*.
 Plunder vb. *jog-pa, *kog-te kyer-če W.* 95.
 Pock s. *brum-pa*; — marked *mdzar-ra-mdzer-ré Ld*.
 Pocket s. *čan-da, dku-mda, kud-pa*; — book *yi-geĩ šubs; sam-ta, sab-dra*; — fire *me-lčags*; — handkerchief *na-či C., na-pi W*.
 Pocket vb. a. *kur-ba*.
 Pod *gaň-bu, lgaň-bu*.
 Poem *řag-snyān; snyan-diags*.
 Poetry *sdeb-sbyór*.
 Point s. *tseg, řag-tseg*; main — *don, ma-γžĩ*; to be on the — *ča-ba*; v. also *las II* extr. 546.
 Poison *dug*.
 Poker *jog-po*.
 Polecat *šul-byi*.
 Polish vb. *bdar-ba*.

- Polished adj. *od-čan*.
 Politeness *že-sa*.
 Pollute *bag-pa*.
 Pollution *grīb*.
 Pomatum *šra-skūd*.
 Pomegranate *se-bru, seu*.
 Pond *rdziñ*.
 Ponder *sems-pa*, resp. *dgoñs-pa*; *bsam-blo ytoñ-ba*.
 Pool *ču-kyil, lteñ-ka*.
 Poor *dbul-ba, poñs-pa, ñan-pa, gyi-na, kas - dmán, kas - žán*; the poor people! *snyin-re-rje*.
 Poplar *dbyar-pa*; *ma-gál W.*; *yšol-po*.
 Popular *mon-ža-čan W.*
 Popularity *mon-ža W.*
 Porcelain *kar-yól, dkar-yól*; — clay *kam-pa*.
 Porch *sgo-káni*.
 Porcupine *rgan, byi-tur, yzig-mo*.
 Pore *spui kün-bu, ba-spui bu-ga*.
 Porridge *zan 486*.
 Portal *sgo-káni*.
 Portion s. *skal-ba, ča 150, ča-šás; tsod, lhu 601*; — of meat *rgya-ri, sder-gán*.
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 Positive adj. *dños*.
 Possess, to be possessed of *bdog-pa*.
 Possessing adj. *bčas-pa 146*.
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 Possible, to be — *srid-pa*.
 Post s. (pillar) *ka-ba*.
 Posteriors *rkub, mjug, pum-püm, šul-pa*.
 Postillion *rta-zam-pa*.
 Postpone *bšol-ba, sriñ-ba*.
 Postscript *yan-skyár*.
 Post-service *u-lág 499*.
 Post-station *rta-zám*.
 Pot s. *kog-ma, rdza-ma, pan-dil W.*; — cloth *tsa-lčib*; — house *čan-káni*.
 Potato *skyi-ba, *kyi-u* C., *dho-ma, gya-dho* C. 78; 'a-lu W.*
 Potency *dbañ*.
 Potsherd *gyo-mo, čag-po*.
 Pouch s. *rkyal-bu, kug-ma, kab-ta-ka Ld.*
 Poultry *kyim-bya*.
 Pound vb. a. *rduñ-ba, krum-krum byed-pa*.
 Pour *ldugs-pa, byo-ba, bo-ba*.
 Poverty *poñs-pa, dbul-ba*.
 Powder s. *pye-ma*.
 Power *mña, mña-tán, mfu, nus-pa*.
 Powerful *rgyags-pa, ñar-ma, btsan-po*.
 Powerless *dbañ-méd*; to render — *dbañ-med-du čol-ba*.
 Practice s. *lag-lén*, resp. *pyag-lén*; *lob-kyád W.*
 Practise vb. a. *sbyoñ-ba*.
 Praise s. *šñag-yšol*; vb. a. *šñag-pa, stod-pa*.
 Prattle s. *čol-čün*.
 Pray vb. n. *yšol-ba, žu-ba*.
 Prayer *yšol-ba*; — mill *čos-kor, ma-ni-čos-kor*.
 Preach *čos sgrog-pa*, resp. *čos-kyi sgrog-glen mdzad-pa*.
 Precede *šnon-du gro-ba*.
 Preceding *šña-ma, šnon-gro*.
 Precept *bka-bsgos, bka-rtags, krims, čos, ydams-pa, bslab-bya*.
 Precious *dkon-pa, yčes-pa, rin-čen, rin-po-če*; the most — thing *dkon-mčog 10*.
 Precipitous *yzar-ba*.
 Precisely *rañ, k'o-na*.
 Preface s. *šnon-gro*.
 Prefect *yul-dpon, mi-dpón*.
 Preferable *bla*.
 Prefix s. *šnon-jug, pul(-yig)*.
 Pregnant *sbrum-pa*; *sems-čan dan ldan-pa 290*.
 Preparation *grabs, rgyu, sta-gón*.
 Prepare *šom-pa, sbyor-ba I, no. 2, 406; bčob-ba W., dger-ba C., ča-ba 168*; to — victuals for the table *pyo-ba, pyos-su byed-pa*.
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 Presence, in — of *mdun-du*, resp. *spyan-šnar*.
 Present s. (gift) *skyes, rten, žu-rten*, resp. *yzigš-rten, kyos-pa, bya-dgá, sbyin-pa*.
 Preserve vb. *skyoñ-ba, skyob-pa, sruñ-ba*.
 Press vb. *bkan-pa, bčar-ba, glem-pa C., non-pa, tsir-ba*, to — hard (in an inquest) *tsir tag jhe'-pa C.*
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 Pretty adj. *mčor-po, sdug-pa, dga-mo*.
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 Preventive s. *sruñ-ba*.
 Previous adj. *šnon-gro*.
 Previously *šña-na, šña-goñ, šñan, šñar, šnon*.
 Price *goñ, tani, rin*.
 Prick vb. a. *snun-pa, dzugs-pa 465*.
 Pricking (pungent) *rtsub-po*.
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 Priest *bla-ma*.
 Priestcraft *čos-zog*.
 Priesthood *dge-dun*.
 Primary adj. v. *rtsa-ba*.
 Prime minister *bka-blón*.
 Prince *rgyal-bu, rgyal-srás*.
 Principal adj. *mčog, ytsbo-bo*; — part *mgo*.
 Principal s. *mgon-po, go-dpon*.
 Principally *ytsbo-bor*.
 Print vb. *par-du, debs-pa, par rgyab-pa W.*

- Printer *par-pa*.
 Printing-office *par-kan*.
 Prison *btson-kan*, *kri-mun*.
 Prisoner *btson*.
 Private, Privately *sgos*.
 Privilege s. *ynan-ba*.
 Privities *doms, sba-ba*.
 Privy s. *čab-kun*, *ysan-spyöd*.
 Prize s. (reward) *dgu-mtsün*.
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 Proceed *gye-ba, spro-ba*; to let — *gyed-pa* 97.
 Proclaim *bkabkod-pa, bka dogs-pa, sgrog-pa, sgyur-ba W.*
 Proclamation *bka bkod-pa, bka btags-pa, bka dogs-pa*.
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 Procure *sgrub-pa, ynyer-ba, sbyor-ba, tsol-ba*.
 Produce s. *tog*.
 Produce vb. *skyed-pa*; to be produced *čags-pa*.
 Product s. (sum total) *brtsis-zin*.
 Professor *mkan-po*.
 Profit s. *skyed, ke, kye, don, spogs; pan-pa, pan-fogs, bed*.
 Profitable *drug, pan dogs-pa*.
 Profound *zab-pa*.
 Prognostic s. *šna-ltas*.
 Progress s. *skyed*.
 Prohibit *šegs-pa, gegs-pa*.
 Project vb. a. *god-pa*; vb. n. *tal-ba*.
 Prolong *bšol-ba, srin-ba*.
 Prolongation *stud-ma*.
 Prominent, to be — *tal-ba*.
 Promise s. *čad*; vb. *čad-pa, če-ba, kas-len-pa, dam ča-ba*.
 Promulgate *sgrog-pa, rjod-pa*.
 Pronounce *don-pa, rjod-pa*.
 Pronunciation *lčogs, zer-lčogs, zer-tsul W., klog-tsul, rjod-dbyaš C.*
 Proof s. *mñon-rtāgs, rtags, rgyu-mtsun*.
 Prop s. *rgyab-rtén*; vb. a. *skyor-ba*.
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 Pulpit *čos-kri*.
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 Retaliation *nam(-par) smin(-pa)*; *lan* 543.
 Retinue *kor*, *kor-γ̣yog*, *kor-dab*; *zabs-γ̣yi*, *slas*.
 Retribution *bras-bu* 400, *la-yógs* 541; *lan*; doctrine of — *bgo-skál* 89.
 Return vb. a. *lan byed-pa*, *lan jal-ba*; to — an answer *glon-pa*; vb. n. *kor-ba*, *log-pa*, *γ̣ir gro-ba*.
 Revenge s. *dugs*, *lan*; to take — **dug** or **lan kor-čé** W.
 Revere *mos-pa*.
 Reverence *sku-rim*, *gus-pa*, *bsnyen-bkur*, *bag-yod(-pa)*, *ze-sa*.
 Reverend (title) *rje-btsun*, *btsun-pa*, *dbu-rje*.
 Reverse s (sideopposite) *rgyab-lógs*; (contrary) *zlas-γ̣ye-ba*; *bzlog*, *go-lóg*, *go-lóg*.
 Revile vb. a. *smad-pa*, *γ̣se-ba*.
 Revise vb. a. *sgyur-ba*, *lla-ba*.
 Revision *žal-ta* 473.
 Revolt vb. *gyab-lóg byed-pa*, *no-lóg byed-pa*.
 Revolver **ran-bar dug-rág** W. 523.
 Reward s. *riian-pa*, *sug*; vb. *riian-pa*.
 Rheumatism *grum-bu*, *grum-nád*; *grum-pa* W., **zer-né** C.
 Rhododendron *ba-lu*, *da-li*.
 Rhubarb *ču-ču*, *la-ču*.
 Rhyming adj. *zun-lán*.
 Rib *rtsis(s)-ma*.
 Ribbon *čin-ba*, *leb-ma*.
 Rice *bras*; boiled — *bras-čan*; parched — *bras-yos*.
 Rich adj. *pyug-po*; — in *rgyas-pa*, *dzom-po*.
 Riches s. *dkor*, *nor*, *dbyg(s)*, *byor-pa*.
 Rick *pub-rags*.
 Riddle s. (enigma) *ldem-po*.
 Ride vb. (on horseback) *rta-la žon-te gro-ba*; (in a carriage) *šin-ta-la žon-te gro-ba*.
 Riding-beast *bžon-pa*.
 Right adj. (right-hand) *γ̣yas-pa*; (not wrong) *dran-po*, *os-pa*; all right! *tsan-grig*; — measure *čag-tsad*; to be — *grig-pa*, *ran-pa*.
 Right s. *krim* 50.
 Righteous *čos-dran-po*.
 Rim *kγud-mo*.
 Rind *kog-pa*.
 Ring s. *alón*; — dove *ku-hu*; — worm *ke*.
 Ring vb. a. (a bell etc.) *krol-ba*.
 Rinse *bšal-ba*.
 Ripe adj. *smin-pa*.
 Rise vb. n. (to get up) *ldan-ba*, *lan-ba*, *kar* or *ker-lan-ba*, resp. *bžens-pa*; (as the sun) *čar-ba*; (in the air) *pag-pa*; (to come forth) *bur-ba*, *byun-ba*.
 Risk s. *nyen*, *bar-čod*.
 Risk vb. a. *skyel-ba*, *sdo-ba*, *blos-yton-ba* 385.
 Rival s. *gran-zla*.
 River *ču*, *bab-ču*, *ču-klui*, *ču-bo*, *γ̣tsan-po* 433.
 Rivet s. *brel-mtsams*.
 Rivulet *ču-pran*.
 Road *lam*, *šul*, *šul-lám*, *gro-sa*; — book *lam-γ̣ig*.
 Roam *kor-ba*, *pyo-ba*, *grim-pa*, *yar-ba*.
 Roar vb. n. *krog-pa*, *niu-ba*, *lár-ba*, *na-ro sgrog-pa*.
 Roar, Roaring s. *na-ro*, *nar-skad*, *ur* 499.
 Roast vb. a. *riiod-pa*, *sreg-pa*.
 Roast-flour *rtsam-pa*.
 Rob *rku-ba*, *prog-pa*, **kog-te kyer-čé** W.
 Robber *mi-sér*.
 Robbery *čoms*, *bdom-pa*.
 Rock s. *brag*; — salt *rdo-tšwa*.
 Rock vb. n. *kγom-pa*, *dpyan-ba*; vb. a. *dpyan-la yton-ba* 328.
 Rod *lèag*, *lèug-ma*, *dbγug-gu*.
 Roll s. *gril*, *kor-lo*; paper — *šog-sgril*, *šog-ril* W.

Roll vb. a. *sgril-ba*, *sgrē-ba*; to — one's self *kri-ba*, *gre-ba*; vb. n. *ldir-ba*; the rolling of thunder *ldi-ri-ri*.
 Roof s. *tog*.
 Room s. (apartment) *kan-pa*, *kan-bu*, *kan-mig*, *nan-mig* C. W.; (space) *gu*, *go*; to find — v. *gro-ba*, *son-ba*.
 Root s. *ba-tag* W.; *rsa-ba*, *rsad*.
 Root up vb. a. *rsad-nas* *ȳod-pa*.
 Rope *sgrogs*, *tag pa*.
 Rosary *preñ-ba*.
 Rose *se-ba*, *ȳse-ba*, *bse-ba*.
 Rose-coloured *dkar-rgyā*.
 Rot vb. n. *drul-ba*, *rul-ba*.
 Rouge *skeg-tsōs*.
 Rough *gyon-po*, *rtsub-po*, *rags-pa*, *rtsin-ba*.
 Roughness *niad* 126.
 Round adj. *kor-kōr*; *kyir-kyir* W.; *gor-mo*, *sgor-mo*; *zlum-pa*; *ril-ba*; to make — *sgon-ba*; to be made — *gril-ba*.
 Round about adv. *kun-nas*, *ȳyogs bȳir*.
 Round s., the — of transmigration *kōr-ba* 58.
 Rouse *dkrog-pa*; **šan skul-čē** W. 23.
 Rove *grim-pa*, *rgyu-ba*.
 Row vb. *skya rgyab-pa*.
 Row s. (series) *gral*, *rim-pa*.
 Row s. (fray) *tab-mo*, *dzin-mo*.
 Royal *rgyal-poi*; — family *rgyal-rigs*; — residence *rgyal-sa*.
 Rub vb. *bdar-ba*, *drud-pa*.

Rubbish *gal-rō*, *rdo-ro*, *sa-rō* W.
 Ruby *pad-ma-ra-ga*.
 Rudder *skya-mjug*.
 Rude *kōb*; *rtsin-ba*; *gyon-po*, very — *kā-gyon-čē*.
 Rugged *ȳtsan-ȳtson*, *rtsub-po*.
 Ruin vb. a. *gud-pa*; to be ruined *jig-pa*.
 Ruinous *gog-po*.
 Ruins s., a house in — *kan-rul*, *kan-gog*.
 Rule s. (regulation) *krim* 51; (special direction) *spyad-mtsāms* 456.
 Rule vb. a. *god-pa*, *dban sgyur-ba* or *byed-pa*.
 Ruler (governor) *mna-bdag*; *dban-po*; *srid*; (instrument) *fig-šin*.
 Rumination (chewing the cud) *skyug-lād*.
 Rumour s. *grag-pa*, *ȳtam*, *bōd-pa*; **zer-ke** C.; *tsor-lo* W.
 Rump *byan-kōg*.
 Run vb. *rgyug-pa*, *čor-ba*; to — about *kyam-pa*; to — (flow) off *rdol-ba*; to — a race *dkyu-ba*.
 Rupee *diul*; *kyir-mo* Ld, *gir-mo* 68, *gor-mo* W.; Tibetan — **čō-tān** C. 145.
 Rupture *čag-čād*.
 Rush s. (reed) *snjug-ma*.
 Rush vb. *krog-pa*, *rgyug-pa*.
 Russia *rgya-sēr*.
 Russian s. *rgya-ser-pa*.
 Rust s. *tsa*, *ȳya*, *lčags-ȳya*.
 Rut (track) *mal*, *šul*.

S

Sable s. *bka-blon sram* W., *brag-sram* W.
 Sack s. *pad*.
 Sacrament *dam-bca* 250.
 Sacred *dag-pa*.
 Sacrifice vb. a. *mčod-pa* 166.
 Sacrificial, — ceremony *sku-rim* 22; — feast *mčod-ston*.
 Saddle s. *sga*, *rta-sga*; — cloth *ka-lē*, *sga-kēbs*; — girth *glo* W.
 Saddle vb. a. *sga bstad-pa*, resp. *čib-sga bstad-pa*.
 Safe adj. *brtan-pa*, *btsan-po*.
 Saffron *gur-kūm*; *ka-čē-skyes* 36.
 Saiga-antelope *rgya-ra*.
 Sail s. *dar*, *ȳyor-mo*.
 Sail vb. *gru-la zon-te lam-du gro-ba*; v. also *rgal-ba* 103.
 Saint *grub-tōb* 78; *skyes-bu dam-pa* 31; *rnal-ȳyor-pa* 315.
 Sake, for the — of *ȳȳir* 351.
 Sal ammoniac *rgya-tsā*; *tsa-tsē* C.
 Salary *pōgs*.
 Salt s. *tswa*, *lan-tswa*; vb. a. *tswa debs-pa*.
 Saltpetre *ze-tswa*, *šo-ra*.

Salutation *ȳiyag*.
 Salute vb. a. *ȳiyag tsal-ba*, *bul-ba* or *byed-pa*.
 Same adj. *nyid*; at the — time *ȳčig-čar*; of the — kind *ȳčig-pa*, *ȳčig-ȳčig* W.; one and the — *ȳčig*; the very — *de-kō-na*, *de-ka*; *de ran*, *de-ka ran*.
 Sample *bkod-pa*.
 Sanctuary *mčod-ȳnas*.
 Sand *bye-ma*.
 Sandal-tree *tsan-dan*.
 Sanskrit *nā-ga-ri*.
 Sap s. *bčud*, *kū-ba*.
 Satisfy *grān-ba*.
 Satisfaction *skan-ȳso*.
 Satisfied *tsim-pa*.
 Satisfy vb. a. v. *grān-ba* 98; v. *nom-pa* 130.
 Saturday. Saturn *ȳza-spen-pa*.
 Sauce *skyu-rum*, *spags*.
 Sausage *sgyu-ma*.
 Save vb. a. (deliver) *skyabs byed-pa*, *skyon-ba*, *sgrol-ba*, *skyob-pa*, *ȳpans-pa*, *srun-ba*; (lay up) *sri-ba* 581, *ȳan-ba* 340; to be — d *tar-ba* 230.

- Saviour *skyabs-mgon* 26; *srog-skyöb* *W*.
 Savour s. *bro-ba*.
 Saw s. *sog-le C.*, *čad-* or *rgya-sög* *W.*; vb. a. **čad-sog šrul-čē** *W*.
 Say *sgo-ba*, resp. *mol-ba* *W.*; *smra-ba*, *zer-ba*, *bšad-pa*, resp. *ysuñ-ba*; *bka-rtsol-ba*; he says, he said *na-re* 300; to — nothing of (let alone) *lta či smos*.
 Scale s. (of a fish) *kraḥ*; (of a balance) *ku-le*; (for measuring) *skar-čsád*; pair of scales *srañ*.
 Scale off vb. n. *gog-pa*.
 Scar s. *rmai rjes*, or *šul*, or *mal*.
 Scarce adj. *dkon-pa*.
 Scarf *ska-rags*; — of salutation *ka-btāgs* 37.
 Scatter vb. a. *grems-pa*, *γtor-ba*; to be scattered *tor-ba*.
 Scene *gron-kyér*, *ltad-mo*; v. *gleñ-yži*.
 Scenery *snañ-tšul*.
 Scent s. (odour) *ñad*, *dri-bsuñ*.
 Scholar (pupil) *grwa-pa*, *slob-ma*, *slob-baṇs*, *slob-prug*, *krid-prug*, *mkan-bu*, *rgyud-pa*; (man of letters) *mkaś-po*.
 School s. *grwa*, *slob-grwá*, *čos-gra*; — boy *grwa-prug*; — house *grwa-kañ*; — master *grwa-dpon*; — room *bšad-grwá*; — table *čos-kri*.
 Science *rig-pa*; sciences *γtsug-lág*.
 Scientific, — work *bstan-bčos*.
 Scissors *čan-pa* 155, *čem-tse C.*, *grim-tse* *Sik*.
 Sclerotic of the eye *gañs*.
 Scold vb. *bka-bkyon-pa*, *spyo-ba*.
 Scoop s. *skyogs*; vb. a. *ču-ba*.
 Scope *gro-sa*, *spyod-yul*.
 Scorn vb. *to-čsam-pa*.
 Scrap *čag-dum*.
 Scrape vb. *brad-pa*, *drad-pa*.
 Scratch vb. *spar-mos* *brad-pa*.
 Scream vb. *sgrog-pa*.
 Screaming s. *skad-nāñ*, *skad-lóg*.
 Screw s. *γču-ba*.
 Scripture, Holy scripture, *ysuñ-ráb*, *ysuñ-mčog*.
 Scrotum *rliḡ-bu*, *rliḡ-šubs*.
 Scruple s. *rtog pa*, *rnam-rtóg*.
 Scullion *ma-γyóg*, *tab-γyóg*.
 Sculpture *brkos-ma*.
 Sea *rgya-mtso*; — captain *ded-dpon*; — monster *ču-srin*.
 Seal s. (stamp) *rgya*, resp. *pyag-rγyá*; *te-mo*, col. *te-tse*; *dam-ka*, resp. *pyag-dám*; vb. a. *dam-ka bryab-pa*.
 Sealing-wax *la-ča*.
 Seam s. *mfa-ma*, *sne-mo*, *tsem(-po)*.
 Search vb. *čsol-ba*, *γžig-pa*; to — into *sar-* or *čsar-γčod-pa*.
 Season *dus* 255, **nam-da*, *nam-la** 304.
 Seat s. *kri*, *rten*, *γži-ma* 480.
 Seclusion *dben-pa*, *dben-γnas* 389.
 Secrecy *lkog*.
 Secret s. and adj. *ysañ-ba*.
 Secretary *yig-mkan*; *bka-druñ C*.
 Sect *čos-lugs*, *lugs*.
 Section *kag*, *skabs*, *skor*, *rnam-pa*, *bam-po*, *dbye-ba*; *yan-lag*.
 Sedan-chair *kyogs*, *kyogs-dpyaṇ*, *peb-dpyaṇ C*.
 Sediment *snyigs-pa*, *čsigs-ma*, *ro*.
 Seduce *rñod-pa*, *slu-ba*.
 Seducer *mi-dgei bčes-nyen*.
 See vb. *mfoñ-ba*, resp. *γžigs-pa*; to be seen *snañ-ba*.
 Seed s. *sa-bon*.
 Seek *čsol-ba*.
 Seize *jug-pa*, *čam-pa*, *čogs-pa*, *čzin-pa*, *len-pa*, resp. *bčes-pa*.
 Seizure *čzin*.
 Select vb. *dam-pa*, *byed-pa*.
 Self *no* 129, *nos*, *nyid*, *bdag*, *rañ*, I myself *ñed-rañ* 128, *na-rañ* 522; — dependant *rañ-dbañ*.
 Selfish *dños-čzin čan*; to be — *nos-čzin-pa*.
 Selfishness *dños-čzin*, *rañ-dód*.
 Sell *čsoñ-ba*; to be sold *gyag-pa*, *grim-pa* *W*.
 Send *skur-ba*, *kal-ba*, *mñag-pa*, *γtoñ-ba*, *rdzon-ba*, *zlog-pa*; to — for *gugs-pa*; to — forth *byin-pa*; to — word *sprin-ba*.
 Senior (elder) *rgad-po*.
 Sense s. (intellectual power) *blo-grós* 385, *dbañ-po* 387; (meaning) *dgoñs-pa* 87, *don* 258.
 Sensible *čsul-mtün*.
 Sentence *žal-ččē*; to pass — *žal-čē γčod-pa*; *tag-čod-pa byed-pa*.
 Sentiment *blo* 384; false — *lta-lóg* 217.
 Sentinel *mel-tse*, *bya-ra*.
 Separate vb. a. *dgar-ba*; vb. n. *gol-ba*, *gye-ba*, *γral-ba*; so-so *byed-pa*; to be separated *bral-ba*.
 Separate adj. *sgos*; so-so.
 Separation *gud* 69.
 Sepulchre *bañ-so*.
 Series *gral*, *gras*, *rim-pa*.
 Serpent *šbrul*; — demon *klu* 8.
 Serrated *čon-čon*.
 Serum *ču-sér*.
 Servant *γyog-po*, *γyog-mo*; *kol-po*, *kol-mo*; *bran-po*, *bran-mo*; *bran-kól*; *mī-lág*; *žabs-γyi*, *mñag-γžug*; your servant! *da čen žu* *W*. 152.
 Serve vb. *žal-ta byed-pa*; to — up *dren-pa*.
 Service *žabs-tóg* 472; at your — *'oñ-le*, *'a* *W*.
 Sesame *til*; — oil *til-mār*.
 Set vb. a. to — about *rtsom-pa*, *čas-pa*; to — at *pyo-pyó*; to — forth *rjod-pa*; to — in order *god-pa*, *γtan-la bebs-pa*; vb. n.

- to — (of the sun) *nub-pa*, *skyod-pa* W.;
to — out (depart) *čas-pa*.
Settle vb. a., to — a business *go čod-pa*;
vb. n. *tsugs-pa* 459.
Settled adj. (decided) *zad-pa*; (at an end)
zin-pa, *rdzogs-pa*.
Settlement (colony) *babs-sa*.
Seven num. *bdun*; seventh *bdun-pa*; seven-
teen *bču-bdun*; seventeenth *bču-bdun-pa*;
seventy *bdun-ču*; seventieth *bdun-ču-pa*.
Several *ka-čig*, *ga*, *mi-dra-ba*.
Severe *nyan-pa*, *drag-pa*.
Severity *nad* W.
Sew *tssem-pa*.
Sex *rtēn* no. 4, 213.
Sexual *rtēn-gyi*.
Shackle s. *lčags*, *lčags-sgrog*.
Shade s. *grib*.
Shadow s. *grib-ma*.
Shake vb. a. *skyod-pa*, *skyom-pa*, *sgul-ba*,
sprug-pa; vb. n. *gul-ba*, *lčogs-pa*.
Sham, to perform a — work *bčos-su byed-*
pa.
Shame s. *krel*, *no-tsa*, *bag-yod(-pa)* 364,
žabs-drēn 472; it is a —! *krel-ba yod* W.
(**fel-wa yod**).
Shamefaced *no-tsa-čan*.
Shameless *krel-méd*; *no-tsa-med-pa*.
Shape s. *dbyibs*, *yzugs*, *čas*, *bkod-pa*.
Share vb. *bgođ-pa*; s. *bgo-skal*, *skal-ba*; *ča*,
ča-sās.
Sharer *go-kan* W.
Sharp adj. (not blunt) *rno-ba*; (to the taste)
tsa-ba; *ber-čan*.
Sharpness (of an edge) *ka* IV, no. 5, 35.
Sharpsightedness *mig-sāl* W.
Shave *breg-pa*, *bzar-ba*.
Shawl *do-ša-lī*.
She pron. *kō*, *kōn* 41, *de* 255.
Sheaf *lag-kód*.
Shears v. *čan-pa* 155.
Sheath s. *šubs*.
Shed s. (slight building) *bkad-sa* 12.
Shed vb. a. *ldug-pa*, *blug-pa*; (tears) *bsil-ba*.
Sheep *lug*; flock of — *lug-kyu*; — fold *lug-*
rá.
Sheet of paper *gre-ga* C., *šog-bu*; *šog-gán* W.
Shelf *slan-ka*.
Shell s. (husk) *kog-pa*, *gan-bu*, *lgan-bu*;
(mollusk) *duñ* 253, *gron-bu* 102; vb. a.
bgrud-pa.
Shell-lac *rgya-skyégs*.
Shelter s. *skyibs*; *skyabs-ynás*; *pyam*; *čar-*
skyibs.
Shepherd *lug-pa*.
Shield s. *pa-lī*, *pūb*.
Shift vb. n. *po-ba*.
Shine vb. n. *čar-ba*, *tsar-ba*, *snan-ba*; s.
od.
Shining (bright) *čem-me-ba*, *lčam-me-ba*;
krol-krol W.
Ship s. *gru*, *gru-bo*, *yzins*; — master *gru-*
Shirt s. *mgo-kār* Ld. [apon].
Shiver vb. *gul-ba*.
Shoe s. *lham*; soft — *ba-bu*; — of plaited
straw *bu-la*; — strap *lham-sgróg*.
Shoot s. *lčug-ma*; vb. n. *krun-ba*; vb. a.
pien-pa.
Shooting-star *ke-tu*, *skar-mdā*.
Shore *gram*, *skam-sa*.
Short *tūn-ba*; in — *sgril-bas* 120, *mdor-na*
273; cf. also *zur-tsam* 489.
Shortsighted *mig-rgyan-tūn*.
Shoulder s. *dpuñ-pa*, *prag-pa*; — blade
sog-pa.
Shout vb. *grags-pa*, *sgrog-pa*.
Shovel s. *kyem*; coal — *me-skyogs*.
Show vb. a. *ston-pa*, *nom-pa*, *sdijs-pa*.
Showman *ltad-mo-mkan*.
Shrewd *mka-sa*.
Shrine *rtēn*.
Shrink vb. n. (to be contracted) *kum-pa*,
(to recoil) *dzem-pa*, *čum-pa*.
Shriveled, Shrunk, *kums-pa*.
Shudder vb. *rya-ba*.
Shun *spon-ba*, *dzem-pa*.
Shut vb. a. (a door) *gegs-pa*; (the eyes)
dzum-pa; to — off or out *kegs-pa*; to
— up *skyil-ba*, *sgyon-ba*.
Shuttle *don-pa*.
Shy vb. n. (of horses) *drog-pa*.
Shy adj. *drog-čan*.
Sick *nad-pa*; v. also *yi-ga* čus 508.
Sickle *zor-ba*, *rgya-zór*.
Sickly *nad-bu-čan*.
Side s. *logs*, *no*, *nos*, *nogs*, *đabs*, *rol* 536,
kud-ma; (of the body) *dku*, *yzogs*, *glo*,
gram, (direction) *pyogs* 352.
Sieve *lčags-tsags*.
Sigh s. *kog-šugs* W., *šugs-nār*, *sugs-rin*.
Sight *ltad-mo*, *snan-ba*, *mton-snān*.
Sign s. *rgya*, resp. *pyag-rgya*; *mtsān-ma*,
mtsān-nyid, *rgyu-mtsān*; *rta-gs*; *brda* 297.
Signature *rgya-rta-gs*.
Signification *don*.
Signify v. *yin-pa* 510.
Sikim *bras-ljóns*.
Silence *čem-me-ba*.
Silent, to be — *ka-rōg-pa*; *čan mi smra-*
ba.
Silk *dar*, *gos*; — cloth *za-óg*; — thread
gos-skūd; silks *gos-čen*, col. *go-šen*.
Silk-worm *dar-srin*.
Silver s. *diul*; — in bars *gag*.
Similar *dra-ba*; **tsogs-se** W.
Similitude *dpe*.
Simple *rkyan-pa*.
Simultaneously *yeig-čar*.

- Sin s. *sdig-pa*, *nyes-pa*, *nyon-moñs-pa*
skyon, *sgrib-pa*; heinous — *rme-ba* 425;
 deadly — *mśams-med-pa* 455.
 Since adv. (ever since) *bzuñs-te*; conj. *pas*.
 Sincere *drañ-po*.
 Sinew *ču-ba*.
 Sinful *sdig-čan*, *skyon-čan*.
 Sing *glu len-pa*.
 Singed, Singeing *me-yžób*.
 Single adj. (separate) *yčig-ka*, *yčig-pu* 144;
nyag-ma, *rkyañ-pa*; (unmarried) *k'yo-méd*;
čuñ-ma-méd; — combat *k'rug-pa*, *dzin-mo*.
 Sink vb. n. *rgud-pa*, *nub-pa*, *byiñ-ba*.
 Sinner *sdig-po*, *sgrib-pa*.
 Sir *ytso-bo* 484; *sa-heb*, col. *sab* 571; 'a-žó
 603; dear Sir *bžin-bžán* 483.
 Sister *sriñ-mo*, *méd*, resp. *lčam-mo*; elder
 — 'a-čé 608; younger — *nu-mo* 305.
 Sit *sdod-pa*, resp. *bžugs-pa*; *dug-pa*, *kod-*
pa; sitting cross-legged *skyl-krün* 27.
 Site *mal*.
 Situated, to be — towards *lta-ba*.
 Situation *ynas-skabs*.
 Six num. *drug*, sixth *drug-pa*; sixteen *bču-*
drug, sixteenth *bču-drug-pa*; sixty *drug-*
ču, sixtieth *drug-ču-pa*.
 Size *če-kyad*, *če-čuñ*, *čsad*, *boñ*, *k'yon*, *rgya*.
 Skeleton *ken-rus*.
 Sketch s. *bkod-pa*; *zur tsam badu-ba* 489.
 Skilful *m'kas-pa*, *sgrin-po*, *čabs-šes-pa*;
čabs-čan W.; *skyen-pa*, *spyañ-po*.
 Skill *sgyu-rtšál*.
 Skin s. *pags-pa*, *ko-ba*.
 Skirt s. *gos-sgab*, *gos-mta*, *ču-ba*.
 Skull *tod-pa*.
 Sky *nam-mka*, *ynam*.
 Slab *span*, *yya-ma*.
 Slacken vb. a. *glod-pa*.
 Slackened adj. *lhod-pa*, *lhod-po*.
 Slander s. *pra-ma*, *smad-sgra*.
 Slander vb. *pra-ma byed-pa*, or *smra-ba*,
 or *jug-pa*, resp. *yšol-ba*, *žu-ba*.
 Slanderer *pra-ma-mkan*.
 Slanting *yo-ba*, *yon-po*.
 Slate *yya-ma*.
 Slaughter s. *yšod-yčod*; vb. a. *yšod-pa*, *ske*
yčod-pa, resp. *gom-pa*.
 Slave s. *bran*, *mñag-yžug*.
 Sleep s. *ynyid*, resp. *mnal*.
 Sleep vb. *nyal-ba*, *ynyid-log-pa*, resp.
yzim-pa.
 Sleeping-room *yzim-kan*.
 Sleet s. *ka-ma-čár*.
 Sleeve *pu-dün*.
 Slender *kyañ-po*; *kyañ-kyañ rin-mo* W.
 Slide vb. n. *dred-pa*.
 Slight adj. *pra-ba*.
 Slight vb. a. *gyiñ-ba*, *gyiñ-bag byed-pa*;
čo-dri-ba.
 Sling s. *sgu-rdo*; — stone *rdo-yryg*.
 Slip in vb. n. *k'ril-ba*, *k'yud-pa*, *dzul-ba*.
 Slope s. *gud*, *noğs*.
 Sloping *gyiñ-mo* W.
 Slow *bul-po*, *dal-ba*; (irresolute) **lo-sna*
man-ba; *lo-sna rin-mo** W.
 Slowly *ñan-gis*, *gul-gül*; *gu-le* W., *ga-le* C.
 Slowness *dal-ba*, *dal-bu*.
 Smack vb. *ka brdab-pa*; *dkan-sgra*, *debs-*
pa W.
 Small *čuñ-ba*, *čuñ-tse* W.; *pra-ba*.
 Small-pox *brum-nad*.
 Smart adj. (gaily dressed) *rnam-gyur-*
čan; *yzab-mo*, *yzab-sprod*; *mčor-po*.
 Smash *yčog-pa*, *rduñ-ba*.
 Smear *skud-pa*, *byug-pa*.
 Smell s. *bsuñ*; vb. a. *snom-pa*; vb. n.
mnam-pa.
 Smile s. *dzum*, vb. n. *dzum-pa*.
 Smith *mgar-ba*.
 Smoke s. *dud-pa*; vb. a. (tobacco) *čuñ-ba*.
 Smooth adj. *jam-pa*.
 Smooth vb. a. *dbur-ba*, *ur-ba*, 'ur-ba.
 Smoothing-iron *lčags-bšrđ*.
 Smuggle *pag-tsoñ byed-pa*.
 Smut s. *sre-nag*; *sre-mog* W.
 Snail *skyogs-lto-bu*; — clover *ol*.
 Snake *sbrul*, *bu-rin*, *lto-gro*.
 Snap s. (with the fingers) *skad-čig* 19.
 Snare s. *ryñi*, *snyñi*.
 Snatch vb. *gog-pa*.
 Sneak vb. *jab-pa*.
 Sneeze vb. *sbrid-pa*.
 Snipe *skyar-po*, *ču-skyar*; *tiñ-ti-liñ* Ld.
 Snivel s. *snabs*.
 Snore vb. *nug-pa*, *siur-ba*.
 Snow s. *ka-ba*, *gañs*; — ball *ka-gon*; —
 bridge *rud-zam*; — fall *bab*; — leopard
ysa, *bsa*; — shoe *dkyar*; — slip *ka-rud*;
 storm *ka-tšub*, *rtuñ-tšub*, *bu-yug*.
 Snuff s. *sna-dág* W.
 So *čes* 142, *de-ltar* 256, *di-ltar* 275, *de-bžin-*
du 256, *de-dras* 282; just — *de-ka-ltar*
 255; so as *tsam* 430; so that *tsam-du*; so
 then *yan* 505.
 Soak *sboñ-ba*.
 Soap s. *glañ-glád* C., *sa-bon* W.
 Soar *lkin-ba*, *pyo-ba*.
 Sob s. *nud-mo*.
 Socage *u-lag* 499.
 Society, human — *tsogs* 451.
 Socket of the eye *mig-kün*.
 Sod *skan-ša*.
 Soda *bul*.
 Soft *jam-pa*, *mnyen-pa*, *snyñi-ba*, *bol-po*.
 Softly *ga-le* C., *gu-le* W.
 Soil s. *sa-yži*.
 Soil vb. *bsgo-ba*.
 Solder *kro-čus sdom-pa*; **kar-ya dan žar-*
*čé** W.
 Soldier *dmag-mi*.

Sole of the foot *rkañ-mñil*.

Sole adj. *ȳcig, ȳcig-pu* 144.

Solely *ko-na, ba-žig*.

Solid adj. (not hollow) *Koñ-gañ, gar-bu, pu-ri med-kan W.*; (not liquid) *reñs-pa*; (firm) *mkrañ, čag-čan W., sra-ba*.

Solitary adj. *dben-pa*; — place *dgon-pa*.

Solitude *dben-pa, brog, gud*.

Some *ka-čig, ga-čen, ga-šas, gañ-žig, ga, res-ga; či ȳton W., čig, čuñ-žig; ča-lam; re-žig; la-lá*.

Somebody, some one, *ȳcig, ȳcig-čig*.

Somerset *ma-lág*.

Something *či žig; čiči-ȳton W.*

Somnambulism *ȳnyid-rdól*.

Son *bu, bu-po, bu-tsa W.*, resp. *sras*; — in-law *mag-pa*; — of man *mii bu, mii-sras*.

Song *glu, mgur, dbyaṇs*.

Sonorous *sgra-čan, sgra-lđan*.

Soon *sña, mgyogs-pa; myur-du*; as — as *ma-kad, ma tag-tu* 227, *tsam-gyis* 431; sooner or later *sña-pȳi*.

Soot *dreg-pa, sre-nág*.

Soothe *ži-bar byed-pa*.

Soothsayer *ča-mkan, rtsis-pa, mtsan-mkan*.

Sorcerer *goñ-po, ba-po*; sorceress *ba-mo*.

Sorcery *rnam-prul, pra-mén*; to practise — *sprul-ba, rol-ba*.

Sorrel adj. *kam-pa*.

Sorrow s. *Koñ-kruḡs*, col. **Kog-füg**.

Sorrowful *mi dga-ba*.

Sorry *koñ-du čud-pa, mi dga-ba, blo mi bde-ba, sems skyo-mo*.

Sort s. *kyad-par, sna, rigs*; of what — *či lta-bu*.

Soul *nyams*, resp. *fugs-nyams, dgoñs-pa; rgyud; rnam-šes, sems*.

Sound s. *skad, krol; sgra, sgra-skad*.

Sound vb.n. *krol-ba, grags-pa*; vb.a. *sgra*

Sound adj. *rem-pa, bde-ba*. [*sgrog-pa*].

Soup *fug-pa*.

Sour adj. *skyur-ba, skyur-po C., skyur-mo W.*

Source *ču-mig, ču-mgo; kuñs, go-ma*.

South *lho*.

Sovereign s. *dbañ-po*.

Sow s. *pag-mo*; — thistle *kal-pa*.

Sow vb. a. *sa-bon, debs-pa*.

Space *gu, go*.

Spade *lčags-kyém*.

Span s. *mto*.

Spare vb. *pañ-ba*.

Spark *me-ltág, me-tśág*.

Sparkle *kol-ba W., sag-ság zer-ba C.*

Sparrow *bya-po skya-bo W.*; — hawk *kra, mčil-kra*.

Spasm *rtša-čus or -dus; čin-ba C.*

Spawn s. *sgo-na, sgoñ*.

Speak *smra-ba*, resp. *bka-stsol-ba; mol-ba W.*; *lab-pa*, resp. *ȳsun-ba, zer-ba*.

Spear s. *mdui*.

Specimen v. *puđ* 344.

Speck *rme-ba, sme-ba*.

Spectacles *šel-mig*; snow — **mig-la**.

Spectator *ltad-mo-pa*.

Speech *skad, niag, ȳtam, tśig, brjod*, resp. *bka*, resp. *ȳsun; dpe-sgra W.*

Speed, good — **fam-pa čo* W.*

Speedily *myur-du, nye-bar*.

Speedy *mgyogs-pa, mgyogs-rins W.*; *myúr-ba, rins-pa*.

Spell s. *ȳzuñs, ȳzuñs-snaḡs*.

Spend *skyag-pa, čud ȳzon-pa*; to be spent *ča-ba, gro-ba, gyag-pa, tsar-ba, dzad-pa*.

Sphere *dkyil-kor* 11; *groñ* 79, *niañ* 126; — of activity *spyod-yul*.

Spice *sđor, spod; tsan-te W.*

Spider *fags-gra-bu, bag-rág*.

Spin *kal-ba, kel-ba*.

Spindle *pañ*.

Spirit *sems, sems-nyid; kun-ȳži* 4; evil — *ȳdon* 267, *goñ-po* 95.

Spirited *hur-po*.

Spit vb. *tu gyab-če W.*, *to-le debs-pa W.*

Spittle *mčil-ma*, resp. *žal-čab*.

Spleen (milt) *mčer-pa*.

Splendid *od-čan, grags-čan*.

Splendour *rñam-pa, dñom-pa, rñom-brjid, brjid, dpal, byin, zil, ȳzi, ȳzi-brjid*.

Splint (for a broken limb) *čag-šin*.

Splinter s. *tsal-pa, šin-tśal; šin-zél W.*

Split vb. a. *ges-pa, čog-pa, ȳog-pa, čeg-pa*; vb. n. *gas-pa*.

Spoil vb. a. (plunder) *ȳoms-pa; ȳcil-ba*.

Spoiled (corrupted) *kaq-po*; to be — *sañ-ba*.

Spoke *rtsib-ma*.

Sponge s. *ču-kür*.

Spontaneously *rañ, rañ-bžin-gyis, šugs-kyis, rgyu med-du* 110.

Spoon *tur-ma*; tip of a — *tur-mgo*.

Spoon-bill *skyar-léb*.

Sport vb. n. (frolic) *rtse-ba*.

Sportsman *kyi-ra-ba*.

Spot s. (locality) *go*; (stain) *grib*; (mark) *fig-le*.

Spouse (wife) *čun-ma, btsun-mo, kab*.

Spout s. *wa-mčü*.

Sprain vb. a. *tsigs bud-pa* or *bog-pa*; to be sprained *kruł-ba*.

Spread vb. a. *rkyoñ-ba, gebs-pa, keb-pa, ȳcal-ba, rdal-ba, spel-ba, diñ-ba, bre-ba, grems-pa*; vb. n. *mčed-pa, gye-ba, rgyas-pa, dar-ba, lđan-ba*.

Sprightly *ȳčan-po*.

Spring up vb. n. *čags-pa* 153.

- Spring s. (fountain) *ču-mig*, *kron-pa*; (season) *dpyid*.
 Sprinkle *grem-spa*, *čag-čag byed-pa*.
 Sprout s. *śbāl-mig*, *myu-gu*, *myug*.
 Sprout vb. n. *skye-ba*, *kruñ-ba*, *rdol-ba*.
 Spunk *spra-ba*; *tsa Ld*.
 Spur s. (of horsemen) *rtin-lčags*; mountain — *sgañ*.
 Spy s. *lta-nyul-pa*, *mel-tse*; — glass *durbín*, *šel-mig*.
 Spy vb. *so-byed-pa*; to — out (another's faults) *tsañ bru-ba*.
 Squander *γzan-pa*.
 Square s. *ka-gañ*; adj. *ka-gañ-ba*, *ka-gañ-ma*.
 Squash vb. *glem-pa*.
 Squat vb. *tsog-pur sdod-pa* 432.
 Squeeze vb. *glem-pa*, *bčer-ba*.
 Squire v. *ga-gá*.
 Stack s. *pub-rags*.
 Staff *mkar-ba*, *kar-ba*, *ber-ka*.
 Stag *ša-ba* 556.
 Stage (of a journey) *brañ-sa*.
 Stain vb. (sully) *bsgo-ba*; stained *nyams-pa*.
 Staircase *tem-pa*, *rgya-skás*; *gya-šrás W*.
 Stairs *tem-pa*; up — *ya-fog*, down — *ma-fog*.
 Stake s. (in the ground) *rtod-pa*; (in a wager) *rgyal-rgyan*.
 Stalk s. *rkañ*, *sdon-po*, *ba-fag*, *rtsa-ba*, *sog-ma*.
 Stallion *γseb*.
 Stammerer *ka-ldig-mkan W*.
 Stamp s. *rgya*, resp. *pyag-rgyá*.
 Stamp vb. *kra-ba* 61.
 Stanch vb. (the flowing blood) *sdom-pa*.
 Stand vb. a. (hear) *bzod pa* 498; to be able to — *tub-pa*, *feg-pa*; vb. n. *greñ-ba*, *lañs-te sdod-pa*.
 Stand s. *stegs* 221.
 Star *skar-ma*; shooting — *skar-mda*.
 Start vb. (set out) *rgyug-pa*; (from alarm) *drog-pa*.
 State s. (condition) *γnas-skabs*, *γnas-tśul*.
 Stately *od-čan*.
 Statue *sku*, *rdo-sku*.
 Stature *sgo-po*, *sgo-bo*.
 Stay vb. n. *dug-pa*, *sdod-pa*, *γnas-pa*, *bžugs-pa*.
 Steadfast *brtan-po*.
 Steady *tsugs-pa*.
 Steal vb. a. *rku-ba*, *ma-sbyin-par len-pa*; vb. n. (slip) *jab-pa*, *nyul-ba*, *dzul-ba*.
 Stealth, by — *sbas-te W*.
 Steam *rlañs-pa*.
 Steel **čag-zán**, *po-lád*.
 Steelyard *rgya-ma*, *nya-ga*; *pur*, *spor*, *spo-ré*, *srañ*.
 Steep adj. *γtsañ-γtson*, *γzar-ba*.
 Steer vb. a. *ka-lo sgyur-ba*.
 Stench *dri nan-pa*, *dri na-ba*, *dri-minam*.
 Step s. *gom-pa*, *rdog-pa*; — of a ladder *śral-dañ* 21; vb. n. *bgom-pa*, *gom-pa bor-ba*, *grul-ba*, *čag-pa*.
 Stepfather *pá-γyár*; stepmother *ma-γyár*.
 Stick s. *ber-ka*, *dbyug-pa*.
 Stick vb. n. *kad-pa*, *byor-ba*; vb. a. *sbyor-ba*, *dzugs-pa*.
 Sticky *rtsi-čan*.
 Stiff *reñs-pa*; to be — *reñ-ba*.
 Still adj. (quiet) *dal-ba*, *mí γyo-bar*; (silent) v. *ka rog-pa*.
 Still adv. *da-rúñ*, *yañ*.
 Sting s. *mduñ*; vb. a. *big(s)-pa*, *dzug-pa* 466.
 Stingy *lag-dam-po*, *tsags-dod-čan*.
 Stink vb. *mnam-pa*.
 Stir vb. a. *kdrug-pa*, *srub-pa*; to — up *rnyog-pa*, *sprug-pa*.
 Stirrup *yob*, *ob*.
 Stitch vb. *śbrel-ba*.
 Stocking *rkañ-śubs*, resp. *žabs-śubs*.
 Stomach *grod-pa*, *po-ba*.
 Stone s. *rdo*; — of fruits *rus-pa*; vb. a. *rdo-rub-la btañ-če W*.
 Stool *stegs* 221.
 Stoop vb. *mgo dgu-ba*, *mgo dgur-ba* or *gug-pa*.
 Stop vb. a. *sub-pa*, *gegs-pa*; vb. n. *gag-pa*, *sdod-pa*.
 Stopple, stopper *ka-dig*.
 Store s. *mdzod*; — room *mdzod-kañ*, *bañ-ba*, *bañ-kañ*, *tson-kañ*.
 Storm s. *tsub-ma*, *rluñ čen-po*, *drag-po*.
 Story s. (floor) *fog*; (tale) *γnas-tśul*, *lo-rgyus*.
 Stout adj. *sbom-pa*, *rom-po*; (of cloth) *tsags-dam*; to grow — *bta-ba*.
 Stove *fab*, *me-fáb*.
 Straight adj. *drañ-po*, *gronš-po*, *bsrañs-pa*.
 Straighten *sron-ba*.
 Strain vb. a. (filter) *tsag-pa*.
 Strainer *ču-tsags*.
 Straits *sa-bár*, *mśo-lag-brél*.
 Stranger *pyi-mi*, *byes-pa*.
 Strangle *ske bsdam-ste ysod-pa*.
 Strangury *γčín-gág*.
 Strap s. *ko-fág*, *sgrog-gu*, *rog-bu W*, *luñ*.
 Stratagem *dku-lto*.
 Straw *sog-ma*, *pub-ma*.
 Strawberry *dpal-byór W*.
 Stray v. *yan-pa* 506.
 Street *rgya-srañ*, *lam-srañ*.
 Strength *nyams-stóbs*, *stobs-po*; *śed*; — of spirits etc. *ber*.
 Strengthen *śed čug-če W*.
 Stretch vb. *rkyoñ-ba*, *sriñ-ba*.
 Strew *γtor-ba*, *diñ-ba*.
 Strewing-oblation *γtor-ma* 210.

Strict *dam-po*.
 Stride vb. *bgom-pa*.
 Strike vb. *pog-pa*, *rgyab-pa*, *rduñ-ba*, *rdeg-pa*.
 String s. *rgyuñ*, *sgrog*, *ñin-ba*, *ñren-ba*, *ta-gu*.
 Strip vb. *ñu-ba*, *gos bud-pa*.
 Strive for vb. *snyegs-pa*, *grañ-pa*, *brtson-pa*.
 Stroke s. *lñag*, *ñras-pa*.
 Stroke vb. *byñl-ba*, *byug-pa*.
 Strong *gar-ba*, *drags-po*, *btsan-po*, *rem-pa* 535, *ñed-ñan*.
 Structure *bkod-pa*.
 Stubborn *mgo-kregs-pa*.
 Student *slob-yñyer*.
 Studious *brtson-grus-ñan*.
 Study s. *bad-pa*.
 Stuff s. (cloth) *ras*.
 Stuff vb. a. *ñsai-ba*.
 Stunned *kñal-kñol*.
 Stupid *glen-pa*, *blun-pa*, *blo-gros-méd*.
 Style s. *bzo*, *zo-sta W.* 497.
 Subdue *ñoms-pa*.
 Subject s. *skor*, *glen-yñzi*, *mñia-ñabs*, *bran*, *ñans*.
 Subject vb. a. *ñoms-pa*, *ñog-tu ñug-pa* 501.
 Subsequent *pyi-ma*.
 Subside *ñi-ba*.
 Subsidy *ñud-ma*.
 Subsistence *ñso-ñabs*.
 Substance *ñnos-po*, *rdzas* 468.
 Substantive *ñnos-mññ*.
 Substitute s. *ñsab*.
 Subtract *dor-ba*, *sbyon-ba*, *bud-pa*.
 Succession *ñsir*, *rabs* 525, *rim-pa* 530.
 Such *ñi-ñdra-ba* 282, *de-lta-bu* 256.
 Suck *ñibs-pa*, *ñun-ba*.
 Suckling baby *zo-ñuns*.
 Suddenly *glo-bur*, *glo-bur-du*, *har(-gyis)*; *yai-méd-la W.*
 Suet *grod-ñsil*, *kñon-ñsil*.
 Suffer vb. a. *myon-ba*, *bzod-pa*; vb. n. *mñiar-ba*, *yzir-ba*.
 Suffice *kñyed-pa*, *lñan-ba*; *ñog-pa*.
 Sugar *ka-ra*, *kñ-ra*; raw — *bu-rám*; — cane *dam-bur W.*
 Suit s., a complete — of clothes *mgo-lus ña tsññ*.
 Suitable, to be — *ñon-ba* 502, *ños-pa*, *run-ba*.
 Suitor *dod-mkñan*.
 Sully *bsgo-ba*.
 Sulphur *mu-zi*.
 Sum s. *brtsis-zin*; vb. to — up *sgril-ba*, *ñdom-pa*, *sre-ba*.
 Summary s. *ñdom*.
 Summer *dbyar*.
 Summit *mgo*, *spo*, *rtse(-mo)*.
 Summon vb. a. *ñugs-pa*.

Sun *nyi-ma*; — beam *nyi-yñér*; — dial *nyi-tsod*.
 Sunday *ya-nyi-ma*.
 Superficies *ños*, *kñ*, *ydon*.
 Superintendent *ñal-ta byed-pa*.
 Superintendence *do-dám*.
 Superior adj. *kñad*, *gon-ma*, *rgyal-ba*, *bla*, *rab*; s. *gon-ma*, *bla-ma*.
 Supernumerary adj. *ñeb*.
 Supine adj. *gan-kñal*.
 Supper *dgonz-zas*; Lord's — *ysol-ras* 592.
 Supple *mñyen-pa*.
 Supplement *kñ-skñon*, *yan-lag*, *lñan-ñabs*.
 Supply vb. *sgrub-pa*.
 Support vb. *skyon-ba*, *ñegs-pa*, *ñzin-pa*; s. *rten-pa*, *rgyab-rten*.
 Supposition resp. *bsam-pa*, *ñnai-ba*, *bñed-pa*, *bñed-ñsul*.
 Suppress *non-pa*, *ñoms-pa*, *ñnub-pa*, *sub-pa*, *ñegs-pa*.
 Sure *gor-ma-ñag*, eleg. *gor-ma-bkum* 73; *btsan-po* 434; to be sure! **ñig*, *ñig*, *de-kñ* *yod** 255.
 Surely *ñes-par*, *nan-ñags* 303.
 Surety *brtan-pa*, *yden-ñsad*.
 Surface *kñ*, *ños*, *logs*, *kñod*, *ydon-pa*.
 Surpass *ña-ba*.
 Surround *skor-ba*.
 Suspend *dpyañ-ba*, *spyañ-ba* 328.
 Swaddling-cloth *ñu-stñn W.*
 Swallow s. *kug-ta*.
 Swallow vb. *mid-pa*, *kñur-mid-pa*.
 Swamp s. *gram-pa*.
 Swan *bñad*, *bñad-pa*; *ñai-pai rgyal-po*.
 Swear *bro ñsal-ba*, *dmod-mo ñor-ba* 423.
 Sweat s. *riñul*.
 Sweep vb. *pyag bdar-ba*; to — together *ñdud-pa*.
 Sweepings *pyag-dar*.
 Sweet *ñiar-ba*; — scented *ñim-po*.
 Sweet-heart *dod-grogs*, *mig-grogs*, *mñza-grogs*, *bñai-grogs*.
 Sweet-meats *ñim-zé*, *ñim-ñim C.*, *ñim-zag W.*
 Swell vb. n. *skrañ-ba*, *ño-ba*.
 Swift adj. *skyen-pa*, *myur-ba*, *riñs-pa*.
 Swim *rkñal-ba*, *pyo-ba*.
 Swine *pag*.
 Swing vb. a. *dbyug-pa*, *pyob-pa*.
 Switch s. *lñag*.
 Swoon vb. n. *brgyal-ba*.
 Sword *ral-gri*.
 Syllable *sgra* 119, *ñseg-bar* 450.
 Symbol *rten* 213.
 Symmetry *dpe-byad*, *byad*.
 Symptom *mñsan(-ma)*, *rtags*.
 Synonym *skad-dod* 258.
 Syphilis *pa-rññ*, *reg-dug*.
 Syria *rum-ñam*.
 Syringe *yñiu*.

T

Tabernacle *gur-mčög* 69.

Table *lög-tse* 150, resp. *ɣsol-lčög* 592; *ɣsol-stegs*; European — *rgya-lčög*.

Tablet, bearing an inscription *byañ - bu*, *byañ-ma*.

Taciturn *smra-nyün*.

Tail *riä-ma*, *mjug-ma*.

Tailor *tsem-pa*.

Take vb. a. *len-pa*, *fogs-pa*, *dzin-pa*, resp. *bžes-pa*; **nam-čē* W.; to — for *dzin-pa* 465, *sems-pa*; to — off *bud-pa*, *šu-ba*; to — out *gog-pa*, *don-pa*, *byin-pa*; take away! *kur soñ C.*, *Kur Kyer W.*

Tale *lo-rgyis*, *sgruñ(s)*.

Talent *blo*, *rig-pa*, *yon-tan*, *šes-rab*.

Talk s. *ɣtam*, *ur*; vb. *smra-ba*, *lab-pa*, *glän-ba*, *bar-ba*, *ur yton-ba*.

Talkative *smra-död*, *rgya-lab-čan*.

Tall col. *sgo-po rin-mo*, *kyañ-kyañ rin-mo*, *joñ-joñ*.

Tallow-candle *tsil-sdön*.

Tamarisk *om-bu*.

Tame adj. *dul-ba*, *driš-pa*, *ɣyün-ba*; vb. a. *dul-ba*, *ful-ba*.

Tan vb. a. *mnyed-pa*.

Tanner *ko-ba mnyed-mkan C.*

Tardy *bul-po*.

Target *ben*.

Tarry vb. *gor-ba*.

Tartar (incrusting the teeth) *so-dreg*.

Task s. *kag*; *rgyugs W.*

Taste s. (savour) *bro-ba*, *ro*; vb. a. *myön-ba*; vb. n. *bro-ba*.

Tattered *čad-po*.

Tavern *čan-kan*.

Tax s. *kral*, *dpya*; *bab Sp*; vb. a. (appraise) *jal-ba*.

Tea *ja*, resp. *ɣsol-já*; — pot *tib-ril*, resp. *ɣsol-tib*; — party *ja-mgrön*.

Teach vb. *ston-pa*, *slob-pa*.

Teacher *ston-pa*, *slob-pa*, *slob-dpon*; *rgyud-pa*.

Team of bullocks *glän-dór*.

Tear s. *mči - ma*; to shed tears *mči - ma blag-pa*.

Tear vb. a. *ɣseg-pa*; to — out *ɣpyid-pa*, *byin-pa*; to — to pieces *dral-ba*, *hral-ba*.

Tease *gob-nón čo-čē W.*

Tedder vb. *btod-pa*; s. *btod-täg*.

Tell *čad-pa*, *snyod-pa*, *smra-ba*, *zer-ba*, *zlo-ba*, *zlos-pa*.

Temperate *tsod šes-pa*.

Temperature *gran-dro*.

Tempest *rluñ čen-po* or *drag-po*, *rluñ-dmár*, *yul-nán*.

Temple *mčod-kan*.

Temporal *tse dii*; — life *ɣnas-skabs*.

Tempt *nyams sad-pa*, *tsod dzin-pa*.

Ten num. *bču*, *čig bču*; — thousand *kri*; tenth *bču-pa*.

Tenant *kan-pa ɣyar-mkan*.

Tend vb. a. *skyon-ba*.

Tender adj. *snyt-ba*, *jam-pa*; *byams-pa*.

Tendon *nya-ču*.

Tenet *čos*.

Tent *gur*, resp. *bžugs-gur*.

Term s. (limited time) *čad-so*.

Terminate vb. n. *zin-pa*; vb. a. *tsar-bar*.

Termination *mfa* 239. [*byed-pa*.

Terrace *sten-ka*, *sten-tse*.

Terrify *jigs-pa*, *jigs-skrag don-pa C.*; **jig-ri skul-čē* W.; to be terrified *skrag-pa*.

Test vb. a. *nyams sad-pa*; *tsod lta-ba* 216.

Testament *bka-čems*, *ka-čems*.

Testicle *rlig-pa*, resp. *ɣsañ-rlig*, euphem. *bras-bu*.

Testimony *čē-bži*; v. *dpañ(-po)* 326.

Texture *tags*.

Than *las* 546, *pas*, *sañ W.* 571.

Thank vb. *ɣtañ-räg byed-pa* or *bul-ba*.

Thanks s. *ɣtañ-räg*, *legs-ɣsól*; many — ! *bka-drin-čē*, *no-mtsar-čē* 456; *žu W.*

That pron. *de* 255; *so-či-ltar* 218.

The def. art. v. *de* 255.

Theatre *ltad-mo lta-bai sa*, *ltad-mo-kan*.

Theft *rkun-ma*.

Theme *skor*.

Then *de-tsa-na*, *der* 256.

Theory *lta-ba II*, no. 3, 217.

There *de-na*, *de-ru* 256, *pa-gir* 338.

Therefore *de-bas-na*, *des-na*, *des* 256.

Therein *nan-na*.

They *ko-pa*; *ko-wa W.*; *ko-tso*, *ko-čag C.*; *de-dag*, *de-rnams*.

Thick *fug-pa*, *stugs-po*, *sbom-pa*, *rom-po*; (of fluids) *ska-ba*, *rnayog-pa*.

Thicket *tsañ-tsiñ* 444.

Thickness *srab-fug* 244.

Thief *rkun-ma*.

Thimble *lčün-mo*, *mdzrub-rtén*.

Thin adj. *pra-ba*, *zim-bu*, *sins-po W.*; *srab-pa*, *sla-ba*, *sla-mo*.

Thing *dños-po*, *ča*, *ča-byád*, *čas*, *rdzas*; things (goods) *ča*, *ča-lag*.

Think (suppose) *snyam-pa*; (meditate) *sem(s)-pa*; *bsam-mno byed-pa* or *yton-ba*, resp. *dgoñs - pa*; to — of *dran - pa* 261, *dgoñs-pa*.

Third num. *sum - pa*; thirteen *bču - sum*; thirteenth *bču-sum-pa*; thirty *sum-ču*; thirtieth *sum-ču-pa*; a third, third part *sum-ča*, *sum-yar*.

Thirst s. *skom*, *skom-pa*, *skom-dád*; vb. *skom-pa*.

- This *di* 275.
 Thither *de-ru*, *der* 256; *pyogs der* 352.
 Thong *ko-tág*.
 Thorn *tser-ma*.
 Thoroughly *Kyon-nas*.
 Thou *Kyed*, *Kyod*, resp. *nyid*.
 Though v. *kyi* 6.
 Thought *bsam-pa*, resp. *dgoñs-pa*, *snyam-pa*, *snan-ba*, *dmigs-pa*, *čar-sgo*, *nyams*.
 Thousand num. *ston*; ten — *Kri*, *Kri-Krag*, *Kri-tso*; hundred — *bum*, *bum-tso*.
 Thrash vb. *pyul-ka* *řcog-pa*, *pyur byed-pa* C.; **ko-yu skor-čē** W.
 Threat s. *skud-pa*, *tsem-skud*; *snal-ma* 319, *nyag-tág* 185.
 Threaten *gam-pa* W.
 Three num. *ysum*, *sum*.
 Threshold *tem-pa*, *sgo-tém*.
 Thrifty *pan-sems-čan*.
 Throat *mgul*, resp. *mgur*, *lkog-ma*, *ske*, *gro-ba*, *mgrin-pa*, *o-lé* W.; sore — *mgulnad*.
 Throb vb. *řar-ba*.
 Throne s. *rgyal-sa*, *Kri*, *sen-ge-Kri*.
 Through *ltañ*, *lten* 217; *pyir* 351.
 Throughout *tog-tág* 237.
 Throw vb. a. *rgyab-pa*, *rgyag-pa*, *skyur-ba*, *řtor-ba*, *řen-pa*, *dbyug-pa*; *bor-ba* C.; to — down *bud-pa*, *bebs-pa*; to — off *spön-ba*.
 Thumb s. *te-bo*, *mte-bo*.
 Thunder s. *brug*, *brug-skád*, *brug-sgrá*.
 Thunderbolt *tog*, *lé*, *rdo-rje*, *řnam-lčags*.
 Thursday *řza-pur-bu*.
 Thus *de-ltar*, *di-ltar*, *de-bžin-du*, *de-dras* C., *de-tšug* W.
 Thwart (frustrate) *sgyel-ba*.
 Tiara *čod-pán*.
 Tibet bod.
 Tibetan m. *bod-pa*, f. *bod-mo*; — language *bod-skad*; — printing-characters *dbu-čan* 388; — current handwriting *dbu-méd*.
 Tick s. *lug-řig*.
 Tickle vb. **ki-tsi kug-čē** W.; *gug-pa* W.
 Tide s. *dus-rlabs*.
 Tidings *řrin*; glad — *řtam-snyán*; (gospel) *řrin bzan-po*.
 Tie s. *čin-ba*, vb. a. *čin-ba*, *kyig-pa*.
 Tiger *stag*.
 Tight *dam-po*, *tan-po*.
 Till, until *bar-du* 366, *tug* C.; *tšug-pa* W.
 Till vb. a. *dul-ba*.
 Time s. *dus*, *tse*, *skabs*; (while) *yun*; time, times *lan*; one —, once *lan-řčig*; ten — *lan-bču*; point of —, proper — for *bsaň* 124.
 Timid *řigs-pa*, *řigs-mkan*, *řigs-pa-čan*; *sems-čün-ba*.
 Tin s. *ža-nye dkar-po*, *ža-dkár*, *dkar-ya*; — plate *ta-lí* W.
 Tinder-box *lčags-mag*.
 Tire vb. a. *řal jug-pa*.
 Tired *dub-pa*; to be — *dub-pa*, *skyo-ba*.
 Tithe s. *ču-kág* W.
 Title s. *mtsán*; (claim) *tob-srol*.
 To prep. *mdun* 273, *drui-du*, resp. *žubs-drui-du* 263, *řtsar* 437, *gan-du* 66.
 Tobacco *ta-ma-ka*; — pipe *gan-zág*, *žal-zág*.
 To-day *de-řin* C., *di-řin* W.
 Toe *rkaň-sór*, *sor-mo*; the big — *rkaň-pai mte-bo*.
 Together *řčig-tu*, *lhan-čig-tu*; — with *bcas-pa*, *mnyam-du*.
 Token *mtsán-ma*.
 Tola (Indian half ounce) *đriul*, col. *mul*.
 Toll s. *šo-gam*.
 Tomb *dur*, *bar-so*.
 Tongue *rkam-pa*.
 Tongue *lčē*, resp. *řjags*.
 Too adv. (too much) *ha-čan*; conj. (also) *yaň*.
 Tool *čas*; tools *yo-byád*, *lag-ča*.
 Tooth *so*, resp. *tsems*; — ache *so-zug*; — brush *so-zéd*; — pick *tsems-šin*, *so-šin*.
 Top s. *rtse(-mo)*.
 Topography *řnas-bšád*, *řul-bšád*.
 Torch *gal-mé*, *sgron-ma*.
 Torment vb. a. *tse-ba*; *sdug-bšal* or *řnag ston-pa* W.
 Torn adj. *ral-ba*, *čad-po*.
 Tortoise *rus-sbal*.
 Torture vb. a. *mi-la řnag ston-pa* W.
 Totter *yam-yóm byed-pa*.
 Touch vb. *nyug-pa*, *řtug-pa*, *tug-pa*, *reg-pa*.
 Toupet *tor-čog*, *tor-tšugs*.
 Towards *tog-tu* 237, *tad-du*, *řyogs-su*.
 Towel *lag-pyis*.
 Tower *mkar dgu-tog*.
 Town *gron*, *gron-kyer*; *řul-gru*; *rgyal-sa* W.
 Toy s. *řtsed-mo*.
 Trace s. *rkaň-řjés*, *mal*.
 Track s. *řjes*, *řul*.
 Trackless *řjes-méd*.
 Tractable *řrab-ka dul-mo*.
 Trade s. *tson*, *bzo*.
 Tradesman *ke-pa*.
 Trading-place *las-sgo*.
 Traffic s. *tson*.
 Train vb. a. *sbyon-ba*; to — up *skyed-srin-ba*.
 Trample vb. a. *rdzi-ba*, *rdog-pas rdun-ba*.
 Tranquil *ži-ba*.
 Tranquillity *žod*.
 Transaction *las*.
 Transfer vb. *spo-ba*, *god-pa*.
 Transform *sgyur-ba*; to — one's self *řprul-ba* 336; to be transformed into *gyur-ba* 96, *gro-ba* 101.

- Transformation *rdzu-ṣrul*.
 Transgress *gal-ba*; *da-ba*.
 Transgression *gal-krul*.
 Translate *sgyur-ba*.
 Transmigration, the round of — *kor-ba* 58.
 Transplant *spo-ba*.
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 Trap s. *rnyi*, *snvi*; *ldem-pa* W.; — door *ṣnam-sgo*; mouse — *bi-ldem* W., fox *wa-ldem* W.
 Travel vb. *gro-ba*, *ṣrod-pa*, *bgrod-pa*; *ča-ba* W.
 Tread vb. a. *rdzi-ba*; **čag-čag čo-čé** W.; vb. n. *čag-pa*, *čags-pa*.
 Treadle *rkañ-šin*.
 Treasure s. *ṣter*.
 Treasurer *dkor-pa*, *ṣyag-mdzód*.
 Treasury *dkor-mdzód*.
 Treat s (feast) *mgron*.
 Treat vb. n. (to use) *ṣpyod-pa* 334; (to regale) *mgron-du ṣnyer-ba*; to — medically *bčos-pa*; *smān-dpyad byed-pa* 329; vb. n. to — of *rjod-pa* 182.
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 Treatment, good — *bzañ-lugs* W.
 Treaty *bzañ-sgrig*.
 Tree *šin*, *sdoñ-po*, *šin-sdón*.
 Tremble *gul-ba*, *dar-ba*.
 Trespass vb. n. *bar-du ṣčod-pa* 367.
 Trevet *lčags-sgyid*.
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 Tribe *sde*.
 Tribunal *krimś-kāñ*.
 Tribute *dpya*.
 Trick s. *bar-čad*; to play tricks *to-čsam-pa*.
 Trickle vb. n. *čzag-pa*.
 Trifling adj. *pra-ba*.
 Tripod *sgyid-bu*, *lčags-sgyid*.
 Troop s. *k'yu*, *pal-po-čé*, *čso*; troops *dpuñ*.
 Trophy *rgyal-mtsāñ*.
 Trot vb. *dur-ba*; s. *dur-gro*.
 Trouble s. *nyon-moñś-pa*, *dka-sdug*, *mya-nāñ*; vb. a. *dkrug-pa*.
 Troublesome *tsegs*.
 Trowsers *rkañ-snam*, *gos-tūñ*, *dor-ma*, *byañ-rkyāñ*, *smad-ṣyogs*.
 True *bden-pa*, *no-rtóg*.
 Trumpet *duñ*.
 Trunk (of a tree) *sdoñ-po*; (of an elephant) *glāñ-sna*; (box) *sgam*, *sgrom*.
 Truss s. *pon-po*; vb. to — up *rdze-ba*.
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 Trustworthy *os-pa*.
 Truth *ñes-pa*, *bden-pa*, *ṣin-miñ* 510.
 Try *nyams sad-pa* 186, *dpyod-pa*, col. *tśod-lta-ba*.
 Tub *ṣžon-pa*, *bzom*.
 Tube *doñ-po*, *pu-ri*.
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 Tuft *pon*; — of wool *bal-dab* W.
 Tumble vb. *gyel-ba*.
 Tumbler (drinking-glass) *šel-kór*, *šel-pór*.
 Tumult *krug-pa*.
 Tun *zem*.
 Tune s. *glu*.
 Turban *tođ*, *la-tođ*.
 Turbid *ska-ba*, *nyog-pa*.
 Turf *span*, *span-po*.
 Turkey *rum*.
 Turks *ṣyu*.
 Turmeric *yuñ-ba*.
 Turn vb. a. *sgyur-ba*; to — off *zlog-pa*; to — out *byin-pa*; to — round *kor-ba*; to — up *rdze-ba*; to — upside down *spub-pa*, *slog-pa*; vb. n. *ṣyogs-pa*, *gro-ba*, *ča-ba* W.; to — away *ldog-pa*.
 Turn s. *čsir* 448, *res* 535; by turns *čsir-la*, *čsir-du*, *čsir dañ*, *res-la*.
 Turnip *nyuñ-ma*.
 Turret *speu*, *spiu*.
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 Tutelar god *yi-dam-lha*, *tugs-dām*.
 Twelve *bču-ṣnyis*; twelfth *bču-ṣnyis-pa*.
 Twenty *nyi-šu*; twentieth *nyi-šu-pa*.
 Twice *lan-ṣnyis*.
 Twilight *srod*, *srod-ṣjin*.
 Twine s. *skud-pa*, *si-ri* W.
 Twins **čsag-tug**, *mčse-ma*.
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 Twist vb. a. *sgrim-pa*, *ṣčud-pa*, *sle-ba*.
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U

- Ugly *mi-sdug-pa*.
 Ulcer *šu-ba*; *ba-šu* W.; *pol*, *lhog-pa*.
 Ultimately *ṣugs-na*.
 Umbrella *nyi-rib*, *ṣdugs*.
 Unable *mi šes-pa*, *čañ mi šes-pa*.
 Unaccustomed *mi gom-pa*.
 Unadulterated *ma-dres-pa*, *lhad-méd*.
 Unaware *yañ-med-la* W.
 Unbearable *mi-bzod-pa*.
 Unbecoming *mi-rigs-pa*.
 Unbelieving *ma-dad-pa*, *dad-méd*.
 Unbutton vb. a. *grol-ba*.
 Unchangeable *gyur-méd*.
 Unchastity *dod-lóg*.

- Uncle *ku-bo*; *žan(-po)*, 'a-*žan*, 'a-*kü W.*
Unclean *mi-ytsan(-ba)*, *dri-ma-čan*; *tsi-du W.*, *skyug-bro C.*
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Understanding s. *blo*, *blo-grós*; good — (agreement) *mtun* 241.
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Unequal *mi-dra(-ba)*.
Unequalled *gran-ya-med*.
Uneven *rtsub-pa*.
Unexpectedly *hun-med-la W.*, *yan-med-la W.*; *glo-bur-du*, *har(-gyis) C.*
Unfasten *grol(-ba)*.
Unfinished *te-rél W.*
Unfit adj. *mi-run(-ba)*.
Unfold *bu(-ba)*, *ka bu(-ba)*.
Ungracious *brtse-méd*.
Unguent *byug-sman*.
Unhappy *bkra-mi-šis-pa*, *sdug-bšnal-čan*, *ryan-med-pa*.
Unimpaired *ma-nyams-pa*.
Universally *pal-čér*.
Universe *jig-rten*.
Unjust *tsul-méd*; *šos ma yin-pa*.
Unkind *brtse-méd*.
Unmarried (male or female) *kyim-fabs-méd*; (female) *kyo-méd*.
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Valley *lun-pa*; lower part of a — *mdo*, upper part *pu*.
Valuable *dkon-pa*, *rin-po-če*.
Value s. (price) *gon*, *šan*, *rin*; (importance) *kos*.
Vanish *yal(-ba)*, *mi-snan-bar gyur(-ba)* 317.
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Lh.
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ȳzigs.
 Visit vb. a. *ȳal-lta byed-pa*; ... *dan tug-*
pa-la gro-ba, ... *dan mjal-ba* or *ȳrad-pa*.
 Visitation (inspection) *ȳal-ta*, *ȳal-lta*.
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 Volcano *me-ri*.
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W

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 Wait vb. n. *sgug-pa*, *sdod-pa*, *srin-ba*; to
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 Warm vb. a. *sro-ba*; *dugs-pa W.*; to — one's
 self *lde-ba*.
 Warmth *tsa-grai*, *drod*.
 Warp s. *rgyu*.
 Warrior *dmag-mi*.
 Wart *mdzer-pa*.
 Wash vb. a. *krud-pa*, resp. *bsil-ba*.
 Washing s. *krus*; water for — *krus-ku*.
 Waste adj. *gog-po*, *ston-pa*.
 Watch vb. a. *srui-ba*.
 Watchman *srui-mkan*.
 Water *ču*, eleg. *čab*; — carrier *ču-pa*; —
 channel *wa*; — closet *ȳȳag-ra*; *ȳsañ-*
spyod; — jar *ču-rdzā*; — snake *ču-sbrul*;
 — spout *dre-ȳu-tsub W.*; — tub *ču-zēm*.
 Wave s. *rlabs*, *dba-klōn*.
 Wavering s. *tsam-tsum*.
 Wax s. *spra-tsil C.*, *mum W*.
 Way (road) *gro-sa*, *lam*, (manner) *rnam-*
pa, *tab*, *lugs*, *tsul*; by or in the — of *sgo-*
nas 115; to have the — of *rigs-pa* 528; to
 give — *byer-ba*; to make — *byol-ba*,
dzur-ba. [*o*, *ȳu-čag*.
 We pron. *na* 124, *na-čag*, *ned*, *ned-rani*, *nos*,

- Weak adj. *žan-pa*, *žed-med*, *žed-čün*, *hal-med W.*; *nyams-čün*, *jam-po W.*
 Weal (mark) col. *nya*.
 Wealth *nor*, *dkor*, *pyug-kyäd*, *dbyig(s)*, *byor-pa*, *lonis-spyöd* 554.
 Weapon *mtson*.
 Wear vb. a. *gyon-pa*, *bgo-ba*.
 Weariness *nal-ba*, *o-brgyäl*.
 Weary adj., to be — *skyo-ba*, *sun-pa*.
 Weary vb. a. *nal jug-pa*; to be wearied *nal-ba*.
 Weather, clear — *ynam dan-ba*, *ynam dwans*, *ynam tan*; dry — *tan-pa* 229.
 Weave vb. a. *tag-pa*.
 Weaver *ta-ga-pa*.
 Wedge s. *ka-ru*.
 Wednesday *ya-lhag-ma*.
 Weed s. *rtsa-nan*.
 Weeding (the act of) *yur-ma*.
 Week *bdun-präg*.
 Weep *nu-ba*, *šum-pa*.
 Weft *spun*.
 Weigh vb. a. *jal-ba*, *degs-pa*, *žal-ba*, *žor-ba*.
 Weight *rdo* 286, *srañ* 580.
 Welcome, you are — *oñs-pa* legs-so 501.
 Welfare *bde-ba*, *bde-žags*.
 Well s. *kron-pa*, *ču-don*, *byuñ-kunis*, *čumig*.
 Well adj., are you —? *de-mo 'e yo C.*; adv. *o-nä* 500; very — *de-ltar tsal-lo*; well, well! *yag-po yag-po*; — sounding *snyan-pa*; — tasted *zim-po*.
 Wen *lba-ba*.
 Went, I went *son* 579.
 West *nub*.
 Wet adj. *rlon-pa*, *žer-ba*; s. *rlan*.
 Wether *ton-pa*.
 What interr. *či* 139, *gañ* 65, *či-ltar* 140, *ji* 172.
 Whatever *či-yañ*; — it may be *či yañ run* 582.
 Wheat *gro*; — flour *bag-pyé*.
 Wheel s. *kor-lo*; paddle — *sku-ru*.
 When *ka-ru*, *kar*; *čin*; interr. *nam*, *dus-nam-žig* 303.
 Where *ga-na*, *ga-ru*, *gar*; — is? *ga-ré*.
 Whetstone *džen*.
 Which interr. *gañ* 65.
 While s. *yun*; a little — *ten*, *dar-ycig*, *re žig (dus)*; a long — *rin žig-tu*.
 Whilst *la* 540, *las* 546.
 Whip s. *lčag*, *rta-lčag*.
 Whirl vb. n. *tsub-pa*.
 Whirlpool *ytsug*, *ytsug-kyil*.
 Whirlwind *dre-pu-tsub W.*
 Whisper s. *šab-šub*; vb. *šub-pa*, *šib-pa*.
 Whistle vb. *šugs-sgra yton-ba*; v. also *hu-hu* 597.
 White adj. *dkar-ba*; — wash *dkar-rtst*.
 Whither *ga-ru*, *ga-la* 64, *gar* 67.
 Who interr. *gañ* 65, *su* 573.
 Whole adj. *tams-čäd* 230; *tsan-ma*, *ril-ba*, *hril-po*; s. *ril-po*.
 Wholly *yons-su*.
 Why interr. *či*, *či-la* 140, *či pyir* 351; *ga-la rten-nas* 214; interj. *o-nä* 500.
 Wick s. *snyin-po*, *sdon-ras C.*, *sar W.*
 Wicked adj. *čos-méd*, *sdig-pa-la dga-ba*.
 Wide *žen-čan*, *yañs-pa*, *hel-po*, *hel-čan*.
 Widow *yugs(s)-sa-mo*.
 Widower *yug(s)-sa-pa*, *yug-sa*; *skyes-näg*
 Width *kyon*, *žžen*. [C.
 Wife *čün-ma*, *čün-grogs*; 'a-ne W.; *kab* 38, *kyo-mo* 48; (housewife) *kyim-tab-mo*, *kyim-pa-ma* 47.
 Wild adj. *rgod-pa*, *nyan-pa*.
 Wilderness *dgon pa*, *brog*.
 Will s. *bsam-pa*, *tugs*, resp. *tugs-dgoñs*.
 Willing, to be — *dod-pa*.
 Willow *lčan-ma*.
 Wind s. *rdzi*, *rluñ*; cold — *lhag(s)-pa*.
 Wind vb. a. *dkri-ba*, *kri-ba*, *kyil-ba*, *sgril-ba*; vb. n. *kri-ba*.
 Window *rgyal-dkar C.*; — hole *dkar-kun*.
 Windpipe *kru-kru W.*, *lkog-ma*.
 Wine *rgun-čan*, resp. *rgun-skyéms*; *čan*.
 Wing s. *šog-pa*, *dab-ma*.
 Wink vb. n. *miğ* *krab-krab* or *tsab-tsab* or *dzum-dzum byed-pa*.
 Winter s. *dgun*, *dgun-ka*.
 Wipe vb. a. *pyi-ba*; to be wiped off *byi-ba*.
 Wire *lčags-skud*.
 Wisdom *ye-šes*, *šes-ráb*.
 Wise adj. *mkaś-pa*, *gruñ-ba*, *mdzañs-pa*.
 Wish s. *dod-pa*, *yid-smon*; resp. *dgoñs-pa*, *bžed-don*; vb. a. *dod-pa*, *smon-pa*, *tsal-ba*, *bžed-pa*.
 Witchcraft *mtu*, *pra-mén*.
 With *dan* 248, *myam-du* 195, *bčas-su*.
 Withdraw vb. a. *yčod-pa*, *mi ster-ba*; vb. n. *gye-ba*.
 Wither vb. n. *nyid-pa*.
 Within *tsun-čäd*.
 Without prep. *med-pa(r)* 418.
 Witness s. *dpañ(po)*.
 Wolf *spyañ-ki*.
 Woman *bud-méd*, *mo*, 'a-ne W.
 Womb *mñal* 132, *bu-snod* 319, *rum*.
 Wonder s. *ya-mtsan*.
 Wonderful *nyams-mtsar-ba*, *no-mtsar-ba*; *ya-mtsan-po C.*, *ya-mtsan-čan W.*
 Wont, Wonted adj. *goms-pa*.
 Wood (forest) *nags(-ma)*, *tsal*; (timber) *šin*; — shavings *šin-zél*.
 Woodpecker *šin-rgón*.
 Woof *spun*.
 Wool *bal*.
 Word *tsig*, *miñ*, *sgra*, *näg* 125; resp. *bka*.

Work s. *bya-ba*, *bzo*, *las*, resp. *prin-las*;
vb. a. *las byed-pa*.
Workman *las-pa*, *las-mi*.
Workmanship *bzo* 497.
Workmaster *lag-dpön*.
Workshop *bzo-kan*.
World *jig-rten*, *srid-pa* 582.
Worldliness *jig-rten di-la čags-pai*
sems; v. *bya-ba*.
Worm *bu*, *srin-bu*, *nyal-gro*.
Worn out *čad-po*.
Worst, to get the — of *pam-pa*.
Worth s. *kos*, *gon*, *rin*, *tan*.
Worth adj. *ri-ba*.
Worthless *rin-méd*.

Worthy *ya*, *ya-ma*; to be — *os-pa*.
Wound s. *rma*, *rma-ka* W.
Wrap vb. a. *dkri-ba*; to — round *sgril-ba*;
to — up *dril-ba*.
Wrath *kro-ba*, *že-sdan*.
Wrest vb. a. *snol-ba*.
Wrestle vb. n. *snol-ba*.
Wretched *sdug-po*; *nyal-ba-dan* W.
Wring *tsir-ba*.
Wrinkle s. *nyer-ma*.
Wrist *lag-tsigs*.
Write *bri-ba*.
Wrong adj. *mi-rigs-pa*, *log-pa*, *mi-os-pa*;
os-med W.
Wry adj. *ču-ba*, *čus-pa* 170.

Y

Yak *ryag*; male — *po-ryág*; female — *bri-*
mo; wild — *bron*.
Yard (court-yard) *kyams*.
Yarn *snal-ma*, *srin-bu*.
Yawn vb. *glal-ba*, *sgyin-ba* 118.
Yea *o-ná* 500.
Year *lo*; this — *da-lo*.
Yeast *pabs*, *rtsabs*.
Yellow *ser-po*.
Yes *o*, *de yin*; 'a W.; yes, yes! *de-ka yod*
255; —, so it is *de-de-bzin-no*.

Yesterday *ka-rtsán*, *mdan*.
Yet *on kyan*, *yin kyan*, *yin na yan* W.;
gal-te.
Yield vb. a. *yton-ba*; vb. n. *dan-du len-pa*.
Yoke of oxen *glan-dór*.
Yonder *pa-gi*.
You pron. *kyed*, *kyod* 48, *nyid* 188.
Young adj. *yon-pa*, *čun-ba*; the youngest
(son) *ta-čün*; s. *prug*.
Youth s. (youthful age) *lan-tso*; (boy or
young man) *kyeu*, *yon-nu*.

Z

Zeal *rtsol-ba*, *brtson-grus*, *bad-pa*, *bag-*
čags.
Zealous *brtson-grus dan ldan-pa*; to be —
brtson-grus skyed-pa, *brtson-par byed-pa*.

Zealously *rtsol-bar*.
Zero *fig-le*.
Zinc *ti-tsa*.
Zodiac *kyim-gyi kor-lo*.

Final remark. The Tibetan words, given in the Vocabulary, are not in every instance to be regarded as exact equivalents for whatever word happens to be sought, but rather as hints, how to attain to the wished for expression. It will, therefore, be frequently indispensable to refer to the Tib. Engl. Dictionary for further explanation, and to examine the different bearings and relations of the word in question, so far as they may have been traced there. — Although this Vocabulary is by no means complete in itself, yet it is to be hoped that it will not prove quite unuseful, but answer the purpose for which it was intended.

CORRECTIONS.

A revision of the Dictionary has brought such a number of misprints to light that, on second thoughts, it seems absolutely necessary not to leave them unnoticed, but to register all that are of any consequence. The unfortunate fact, that such corrections should be required, has to be ascribed to two circumstances, in regard to which the reader's indulgence has already been appealed to in the Preface, namely, the author's weak state of health, and the difficulties with which the printing of a book of this character is necessarily attended. —

p. page; a b the respective column, left or right; l. line; when the lines are counted from foot of page, the numerals are provided with an asterisk.

p. col. l.			p. col. l.		
2 a 8	read	<i>ka-ma-la-ši-la</i>	51 a 14*	read	<i>krims-kān</i>
2 b 17	"	<i>ka-sa ju</i>	52 b 24	"	<i>*tō-pa*</i>
3 b 3*	"	to beckon	54 b 13	"	requisites
8 a 18	"	<i>ṭad-kyi</i>	56 b 5	"	འབྲེལ་བ་
9 b 21	"	<i>dka-tub-la</i>	56 b 15	"	<i>ko-byéd</i>
15 a 9	"	<i>ṭa-ši-hlum-po</i>	59 a 20*	"	འབྲུག་(ས་)་བ་
16 a 19*	"	<i>rkañ-bām</i>	59 a 10*	"	<i>kyam-pa</i>
16 b 7*	"	dig out	59 b 20*	"	<i>ṭod-kyims</i>
17 a 9*	"	affix denoting	63 a 6*	"	= <i>gañ.</i> — 3. bald, <i>W. ga-</i>
17 a 19*	"	<i>rkyan-pa</i>			<i>pi</i> (v. <i>spyi</i> 333).
20 b 10*	"	frequently	65 a 24*	"	<i>ṭon-ba de-ni</i>
21 a 6	"	<i>skal-nór</i>	66 a 16*	"	<i>gañ-zág-</i>
21 b 2	"	<i>ṭe</i>	66 a 14*	"	<i>lóg-lta-čan-gyi</i>
26 a 5	"	<i>skyan</i>	66 b 15	"	<i>mdzod-lñä</i>
27 a 11*	"	<i>skyil-ldir</i>	67 a 20	"	གནོད་པ་
27 b 13*	"	<i>skyr-mo</i>	69 b 17*	"	<i>gun-düm</i>
28 a 6	"	<i>ryan-skyür</i>	74 a 18	"	<i>gyäd-kyi</i>
28 a 15*	"	re-born	74 a 13*	"	<i>gyi</i> for <i>kyi</i>
28 b 19	"	<i>kyer-mén</i>	75 a 11	"	<i>gyón-rgyu</i>
31 b 16*	"	<i>lag-lén</i>	76 b 6	"	<i>ṭab-grabs</i>
32 b 16	dele	2. to paste. —	77 b 18	"	བྱ་བ་
32 b 5*	read	<i>skra-sén</i>	78 b 22*	"	<i>gróg-ṣu</i>
33 a 5*	"	<i>k</i>	79 a 18	"	<i>mčód-rten</i>
33 b 7	"	<i>dá-ru skróg-pa</i>	81 a 11	"	<i>-rtséd-mo</i>
33 b 12	"	caste	84 b 5	"	stoop
34 a 5	"	soft mouth	85 b 18	"	ཅཔ་མི་ཁ་
34 a 15*	"	to lie on the face	86 b 11	"	<i>mdo; dge-slón-ma a nun;</i>
35 b 2*	"	<i>ka-ydams</i>			<i>dge-slob-ma etc.</i>
38 a 1	"	<i>lās-ka</i>	87 a 19	"	<i>bstān-pa-la</i>
38 a 10	"	<i>Ld.</i>			
39 a 6	"	<i>zas kam yèig id. — 2.</i>			
41 a 20	"	<i>küg-tu</i>			
41 a 4*	"	<i>rna-kūn</i>			
44 a 18	"	<i>kóg-pa nian-pa</i>			

p.	col.	l.		p.	col.	l.	
89	b	2*	read ཅེས་ བཀྲོས་པ་	200	a	13*	read ལྷོ་ལྷོ་
92	a	4	" 'u-sóg	205	a	4	" Cs.
95	a	11*	" nan-	219	b	7	" ma byed
95	b	3	" འཕགས་པ་	226	a	11*	" 178. 3. — Was. (296): 2.
95	b	21	" establish	231	b	7	" tig-skud
96	a	10*	" gor	232	a	3*	" zib-cu
96	b	1	" gyág-pa	233	b	18	" Ld.-Glr.,
96	b	3	" gyan-ba	233	b	23*	" translates it
96	b	15	" šél-gyi	233	b	19*	" *tun čad* W.
98	a	14	" gyód-par	235	b	24	" mi-teg kúr-ba
111	b	22	" ལྷོ་ལྷོ་	237	a	9*	" ná-fog
112	a	20*	" tin-nie-dzin	237	b	15	" spyi-tóg
113	b	7	" na-tsa	238	a	14*	" tod
121	a	20	" bsgrub-	256	a	9	" from thence
122	a	4	vide emendation p. XXII.	256	b	12	" རེས་(ས་)
122	a	8*	read ལྷོ་ལྷོ་(ས་)	259	b	14	" don 1. — don-dám
122	b	24*	" sgrón-pa	264	b	7*	" རྩོམ་
128	a	4	" néd-cag	265	a	10	" like an arctic sea
128	b	4	" dé-dra-ba	267	a	14	dele (Pinus abies)
128	b	6	" čí-ba	270	b	14	read bdé-mo
128	b	2*	" no dkár-po	273	b	2*	" ལོ་ལོ་
131	a	16*seqq.	" dzin	274	a	4*	dele the words: marked or
132	b	5*	" čis	275	a	9seqq.	read das-pa
132	b	3*	" minón-no	275	b	6*	" pyi
135	a	4	" Lex.	287	b	16	" precious stone
139	b	6	" čii of what?	287	b	22	" Pth. having obtained im
140	b	1	" ཅེ་ཅེ་				mortality
141	b	17	" čun	291	a	5	" brug
143	a	20*	" gallinaceous	292	b	23	" sdán-ba
146	b	10*, 8*	" včú*	293	a	3*	" sdig-to-can
147	b	23	" *včom-lan-dé*	293	b	1	" ལྷོ་ལྷོ་ལྷོ་ sdi(g)s-pa
158	a	17	" ču-bur	301	b	22	" lo tón-ni
158	b	14*	" the water; also =	303	b	23	" ztn-to
161	b	10*	" dris-pas (instead of	304	b	22	" prep.
163	b	10*	" čos-skad	305	b	21*	" ལྷོ་ལྷོ་ལྷོ་
164	a	8*	" irreligious				
165	b	18*	" mčé-ba	312	a	3*	" ལྷོ་ལྷོ་ལྷོ་
166	b	15	" ལྷོ་	316	b	8	" smín-pa
168	b	20*	" zá-ba	317	b	12*	" apparition
170	a	13	" ču-ba to draw etc.	318	b	14	" brightly
170	a	22	" vb. n. to jún-pa	322	b	8*	" dkár(-po)
170	b	2*	" k'ro-bo-čól-pa	325	a	10	" gru-dzin
171	a	12	" Lex.	326	b	4	" Durga, Uma
176	b	24	" jig-tág	327	a	17	" žág-pe pe
177	a	5	" jin-kün	328	a	18*	" kon-jo
184	b	10*	" nyá-ra byéd-pa	338	a	14*	" the defunct ancestors
185	a	13*	" dpon-gyi	338	b	2*	" postp. c. gen.
186	b	4*	" nyal-kri	340	a	21	" abstrusely
195	a	21	" *mnyé-čé*	340	b	17	" Gram.;
195	b	6	" ལྷོ་ལྷོ་	353	b	15	" jóg-pa
195	b	7*	" rnyid	354	a	9*	" prát-ba

p. col. l.		p. col. l.	
357 b 12*	read <i>ṣón-mkan</i>	466 b 11*	read whetstone
374 a 12*	" <i>བྱུག་(པ་)</i>	474 a 20*	" soothe
383 b 10*	" <i>གླེའོ་ gla-ṣó</i>	480 a 13	" <i>ṣʒal-med-kan-bzan</i>
389 a 12*	" <i>dbón-mo</i>	493 b 18	" <i>Sik.</i>
407 a 17*	" <i>སྒྲིབ་པ་</i>	496 a 5	" <i>ṣzod</i>
410 b 13*	" circle	496 a 18	" wasted
412 b 21*, 19*	" <i>mi-kyim</i>	508 b 12	" so <i>yi ṣcód-pa, yi čád-pa</i>
415 a 24*	" to name v. <i>ṣdogs-pa 2;</i>	522 a 2. 3	" <i>dán-mo</i>
427 a 12	" <i>sman-mčóg</i>	530 b 5	" <i>ཇིལ་བ་</i>
431 a 1*	" <i>tsám-gyis</i>	540 a 4	" of
433 a 2*	" <i>yan</i>	567 a 5*	" prop.
439 a 19	" <i>mii</i>	576 a 14*	<i>skyo-sén mdzád-pa</i>
439 b 14*	" <i>ṣgro- (or ča-) rtsis yod</i>	578 b 3	" <i>སོཔ་པ་ so-pág</i>
442 a 7*	" <i>nyán-če</i>	587 a 20, 21	" <i>nyon-móns-kyi kun-slón</i>
442 b 17	" assiduous	589 a 1	" <i>གསལ་ཤིང་</i>
446 a 3*	" <i>tsan-zug</i>	591 b 23*	" vb. 1. to beg, to pray = <i>žú-ba</i>
449 a 12*	" travellers	592 a 9	" (the king's) soul
460 b 10	" <i>ṣsó-ba</i>		

In several of the longer articles some confusion in the use of the figures in large and small type has occurred. In order to restrict this catalogue within the smallest possible limits, these and other slight inaccuracies have not been entered.



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